

Canadian Churchman

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

Vol. 39 TORONTO, CANADA, THURSDAY, JUNE 6th, 1912 No. 23

ES & LLIS
L.D.
AL in metal, wood, stone, textile fabrics and stained glass.
et, LONDON, ENG.
ish Museum.
and Liverpool

HITNEY
ENGLAND
LICE, STOLE AND
IG MANUFACTURER
s.—Russell Cord,
Serge, \$3.04 to
\$12.18 to \$30.68.
Boys', \$1.09 to \$10.23
Boys', \$1.09 to \$1.37 to \$4.75.
Linen.—Boys' from
from \$1.34.
s from \$32.06.
S AND PATTERNS FREE.

TICAL ART
IRAS WORK,
TEXTILES,
st No. 100 Post Free.
TAILORING
MENT.
D SURPLICES,
nd self-measurement
free.
28 Margaret St.
London, England,
and at Oxford.

Church School for Boys
Miles from Toronto.
ord Bishop of Toronto
id beautiful grounds.
ared for the University
Military College. Spe-
tion given to juniors
entering commercial
prospects, apply to
Head Master

MORIALS AND DOMESTIC ART LASS
H STAINED GLASS
Co. 1881
1018 St. C. Toronto.
y & Book Press.

Stone
Registered)
adapted for
ice buildings,
idences.
prices when
building.

an Stone Limited
5 Temple Bldg.
in 1060
Weston, Ont.

WE ARE UP-TO-DATE TAILORS
CLERICAL TAILORING | PRICES MODERATE
A SPECIALTY
EDWIN T. BERKINSHAW
348 Yonge Street, Toronto

R. C. MATTHEWS & CO.
INVESTMENT BONDS
Suitable for Private or Trust Investment
Correspondence Invited.
Standard Bank Building
15 King St. West - Toronto

HARCOURT & SON
CLERICAL TAILORS
Ready-to-wear Garments for the hot weather
CLERICAL COATS in Serge and Lustré
SILK AND STUFF STOCKS
SLIP WAISTCOATS, &c.
103 King St. W., - Toronto

THE HOLY GHOST THE COMFORTER
By REV. G. F. HOLDEN, M.A.
with an introduction by THE BISHOP OF LONDON
90 Cents
THE DIVINITY OF OUR LORD
By REV. H. P. LIDDON, D.D., etc.
90 Cents
MIRACLES IN THE NEW TESTAMENT
By REV. J. M. THOMPSON
\$1.25

REV. W. A. GRAHAM, B. A.,
507 Roxton Road, will take occasional duty.

Memorial Stained Glass Windows
English Antique
The N. T. Lyon Glass Co., Ltd.
141-143 Church St., Toronto

5% to 7%
High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. **Absolute Security.** Particulars on request.
BRENT, NOXON & CO.
(Members Toronto Stock Exchange)
Canada Life Bldg. - TORONTO

Miracles—Papers and Sermons contributed to the "Guardian"
By REVS. W. LOCK, D.D., W. SANDAY, D.D., H. S. HOLLAND, D.D., H. H. WILLIAMS, M.A., A. C. HEADLAM, D.D., with a prefatory note by REV. H. S. HOLLAND, D.D.
90 Cents
UPPER CANADA TRACT SOCIETY
Jas. M. Robertson, Depository
2 Richmond Street East, Toronto

ORGANIST WANTED—Correspond with the Ven. Archdeacon Forsyth, Chatham, N.B.

NIGHTINGALE, JACKES & CO.
Stock Brokers and Financial Agents
Investments and Loans Negotiated
33 Melinda Street - Toronto

ST. AUGUSTINE WINE
REGISTERED
COMMUNION WINE
\$1.50 per Gallon
25c. extra for containers; \$4.50 per doz. Qts. (bot). F.O.B. here.
Direct Importer of
FOREIGN WINES & SPIRITS
BARFETT & CO.
433 Yonge St., Toronto
(Successors to J. C. Moor) Tel. Main 625

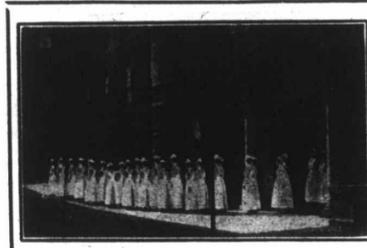
A 7% INVESTMENT
Money returned at end of one year or at end of any subsequent year, on 60 days' notice if desired.
The above security is the best industrial ever offered in Canada.
Write at once for particulars.
National Securities Corporation, Ltd.
CONFEDERATION LIFE BLDG., TORONTO

WANTED IMMEDIATELY—Two or three Clergymen, in priests' orders, young, strong and capable; either temporary or permanent service in Railway Mission, Diocese of Qu'Appelle. Terms mutually acceptable. Need very urgent. Apply, Rev. Douglas Ellison, Railway Mission House, Regina, Sask.

ORGANIST AND CHOIRMASTER
desires to obtain position in church where employment could be obtained in store or factory during the week. Most successful in work among boys of all kinds. Would prefer small town. Reason of change on account of health. Address Organist, Canadian Churchman, Toronto.

The Clergy House of Rest
Cacouna, Que.
The Clergy House of Rest will be open for the reception of guests on Saturday, the 29th of June.
Terms for Board and Residence Fifty Cents a Day.
As accommodation is limited it is desirable to apply early to
MRS. SHARPLES,
59 Grande Allée, Quebec.

HOTEL CECIL
OTTAWA, ONT.
WALTER B. WALBY - Prop.
FINEST, MOST HOMELIKE, AND MODERN HOTEL IN THE CITY
Special Rates to the Clergy



The Lakeside Hospital School of Nursing, Cleveland, Ohio
Three-year course; no tuition fee; salaried instructors; text-books furnished; four scholarships of Fifty Dollars each and two of Two Hundred and Fifty Dollars each are awarded annually; excellent professional advantages; affiliation with the Visiting Nurses' Association for Social Service. The "Flora Stone Mather Memorial," the Nurses' Residence, has individual bedrooms, large recreation hall, class rooms, library, wide porches overlooking the lake. Classes enter spring and fall. Apply to Principal.

OUR WEEKLY SELECTION
Pathways to the Best
By CHARLES L. GOODELL, D.D.
Price, \$1.20 net; postage, 10c. extra
Followers of the Gleam
Or Modern Miracles of Grace
By CHARLES L. GOODELL, D.D.
Price, \$1.00 net; postage, 10c. extra
A Junior Congregation
By JAMES M. FARRAR, D.D.
Price, \$1.20 net; postage, 10c. extra
Little Talks to Little People
By JAMES M. FARRAR, D.D.
Price, \$1.20 net; postage, 10c. extra
Send for our List of Theological and Religious Books
WILLIAM BRIGGS, Publisher, 29-37 Richmond St. West, TORONTO

ANTHEMS
We will gladly send "on approval" to any organist or choirmaster, samples of anthems for general use.
We are sole agents for Caleb Simper's and Ambrose Abbott & Company's anthems and carry a good stock of all the favorite English publications. If you are interested in these or in Organ Voluntaries, anthems or services for general use, organ voluntaries (pipe or reed), secular choruses, or in general music supplies we would be glad to hear from you.
Ashdown's Music Store
144 Victoria Street, Toronto

DANIEL STONE
UNDERTAKER 82 WEST BLOOR ST.
Telephone North 282

Pure **ICE** Exclusively
GRENADIER
ICE AND COAL COMPANY
Tels.: Main 217 & 712. Park 103. Junction 1260.
Head Office: 337 Confederation Life Bldg.
Lowest Rates for Best Quality Throughout the Season. Let us have your order this year.
Storage Capacity, 60,000 tons. 12 lbs. daily.
\$2.00 per month.

Easy Shoes For Tender Feet
There's nothing made in footwear to equal
Dr. A. Reed
Cushion Sole Shoes
for ease and comfort.
Treat your feet to a pair.
BLACHFORD
114 Yonge Street

THE Union Trust Co. LIMITED
Head Office and Safety Deposit Vaults, **TEMPLE BUILDING, TORONTO**
Branches: Winnipeg, Man., 315 Portage Av. London, Eng., 75 Lombard Street
Capital Paid up..... \$ 1,000,000
Reserve Fund..... 750,000
Assets, Trust Funds and Estates 13,517,011
Board of Directors—Charles Magee, President. Hon. Elliott G. Stevenson, E. E. A. DuVernet, K.C., Vice-Presidents: Samuel Barker, M.P., H. H. Beck, T. Willes Chitty, Henry F. Gooderham, Right Hon. Lord Hindlip, Charles H. Hoare, S. F. Lazier, K.C., George S. May, J. H. McConnell, M.D., J. M. McWhinney, Sir George W. Ross, H. S. Strathy.
Chartered Executor, Administrator, etc. Agents for sale and management of estates. 4 per cent. Interest paid in Savings Department, subject to cheque.
Money Loaned on Real Estate. Correspondence Invited.
GEO. A. KINGSTON, J. M. McWHINNEY
Assistant Manager. General Manager.

CHURCH FURNITURE
THE VALLEY-CITY-SEATING CO. LTD. DUNDAS, ONT.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 70 Est. 1856. BELLS for churches are DUTY FREE The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

WENEELY & CO. WATERLOO, ONT.
The Old Reliable Bells Foundry, Established nearly 100 years ago.
CHURCH BELLS & OTHER

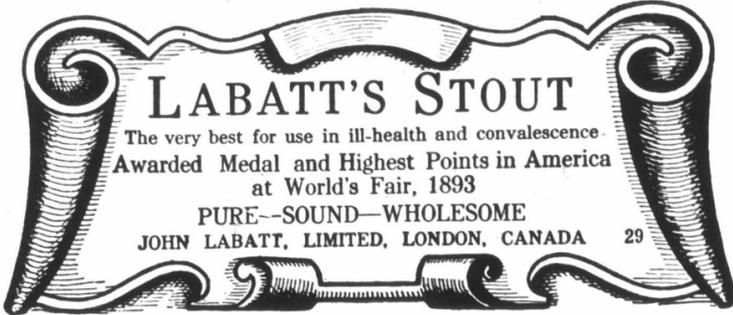
"ST. AUGUSTINE"
REGISTERED

The Perfect Communion Wine

In use in hundreds of churches in Great Britain, West Indies, The United States, & etc.
Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F.O.B. Brantford.

J. S. Hamilton & Co., Brantford
ONTARIO

Manfrs. and Props. "St. Augustine Wine"



LABATT'S STOUT
The very best for use in ill-health and convalescence.
Awarded Medal and Highest Points in America
at World's Fair, 1893
PURE--SOUND--WHOLESOME
JOHN LABATT, LIMITED, LONDON, CANADA 29

"BUSINESS INSURANCE"

is one of the most significant developments of modern protection. Large firms are increasingly disposed to protect themselves against loss caused by the death of important members.

These large risks are placed with the utmost care. No weak feature could pass muster. The fact that The Great-West Life so frequently secures this type of business is a high endorsement in itself.

Ask for rates and printed matter.

The
Great-West Life Assurance Company
Head Office, WINNIPEG

"GO NORTH, YOUNG MAN"
WHY?

Because there are millions of acres of agricultural land in Northern Ontario, in some cases Free, and in others at 50 Cents per acre, excelling in richness any other part of Canada, blessing and waiting to bless the strong willing settler, especially the man of some capital.

For information as to terms, homestead regulations, special railway rates, etc., write to
H. A. MACDONELL,
Director of Colonization,
TORONTO

P. BURNS & CO.

WHOLESALE AND RETAIL DEALERS IN

COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

ESTABLISHED 1856, TELEPHONE 131 AND 132

Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.

KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto



Church Chime Peal BELLS
Memorial Bells a Specialty.
McMahon Bell Foundry Co., Baltimore, Md., U.S.A.



EAGLE AND RAIL LECTERNS

Altar Rails, Crosses, Vases, Desks, etc.; Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures; Communion Services made or refinished. Electrical Contractors.

CHADWICK BROS.
Show Room, 193 East King St., Hamilton
Factory, Oak Avenue, near Barton St.
Send for Catalogue.

COMMUNION LINENS

Of Fine pure Linen, with handsome damask ecclesiastical patterns showing Vine, Cross and sacred monogram in various lengths and widths, with hemstitched ends, also Napkins hemmed to match.
Prompt attention to Mail Orders.

JOHN CATTO & SON
55-61 King Street East - Toronto

Organ Honesty

Every piece of material and every bit of workmanship in

The Karn Church Organ

is the best possible. Years of experience, highest-grade materials and expert workmen make the Karn what it is—

Canada's Best Organ

The Karn-Morris Piano & Organ Co., Ltd.

Head Office—Woodstock, Can.
Factories—Woodstock and Listowel.

THE
Warren Church Organ Co.

OPERATED BY

HAY & CO.,

Woodstock, Ontario

Have one of the best equipped factories for the production of Church Organs in America, with experienced employees in every department, many having from 20 to 35 years' experience in organ building.

They have built some of the largest organs in America, a recent one, the great organ for the Chautauqua Institution of New York, erected at a cost of \$26,000.00 and has received unqualified praise from the highest authorities.

Every organ produced receives the same care in manufacture whether small or large, the workmanship being equal.

Particular attention is paid to tone qualities. Our special aim is to have sufficient volume, proper balance and a desirable variety of effect, these being the essential qualifications required in a Church Organ.

We follow the English system of voicing as it is more suitable for devotional services in our Churches than either the French or German systems, while being as fully applicable for such orchestral effects as may be desired.

We fully recognize the importance of the proper mechanical appliances for controlling the instrument and claim our recent organs to be absolutely second to none in this respect.

THE
NORTHERN LIFE Assurance Company of Canada

ENTHUSIASM is the keynote of success in the profession of a Life Insurance man.

Enthusiasm for the work.
Enthusiasm for the company.

The NORTHERN LIFE has room for good men who are honest and have the ability to write Life Insurance.

W. M. Govenlock, John Milne,
Secretary. Managing Director.

When writing to or purchasing from Advertisers mention "The Canadian Churchman."

DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink.

Write for particulars about a ten days free trial. Strictly confidential.
FITZ CURE CO., P.O. Box 214 Toronto



MENEELY BELL CO
TROY, N.Y. AND
177 BROADWAY, N.Y. CITY
BELLS

DO NOT FORGET

OUR ADDRESS IS

62 CHURCH ST., TORONTO

N.W. COR. OF COURT ST.

OUR PHONE IS MAIN 7404

We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.

The Monetary Times Printing Co. of Canada, Limited.



Church Brass Work MEMORIAL BRASSES. RAILS, VASES.
PRITCHARD ANDREWS
OF OTTAWA, LIMITED
133 SPADINA ST. OTTAWA.

Principles of Investment

First—Surety of Principal
Second—Obtaining the highest rate of interest compatible with safety.

Particulars of selected investment from \$100 and upwards to yield from 5% to 7% furnished on request.

Municipal and Corporation Bonds. High-class Industrial Securities.
Interest payable half-yearly and quarterly.

Campbell, Thompson & Co.
43 King St. W. - TORONTO

TC
SUBS
S
ADVE
Adver
medium
lated C
Births
Deaths,
The
a Fami
in Can
Dominic
Chanj
name n
sent, b
Disco
receiv
continu
it has
Recei
scriptio
three o
Cheq
fifteen
Corre
of the
than F
Addr
PHO
Office
Sul
FIFT
on y
subsc
CH
to se
numb
this o
Morn
Even
Morn
Even
Morn
Even
Morn
Even
Morn
Ever
An
scrib
subs
comi
Aj
days
F.R.
St.
are
whic
H
P
O
C
G
H
P
O
C
G

Canadian Churchman.

TORONTO, THURSDAY, JUNE 6, 1912.

A NEW COLUMN.

SUBSCRIPTION - \$1.50 PER YEAR

Send all subscriptions by Postal Note.

ADVERTISING RATES PER LINE - 15 CENTS

Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

Correspondents.—All matter for publication of any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
 EVELYN MACRAE, Publisher.

PHONE MAIN 4643. Offices—Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

Subscription Price — **ONE DOLLAR AND FIFTY CENTS PER YEAR.** The address label on your paper shows the date to which your subscription is paid.

CHRISTMAS NUMBER.—Advertisers desiring to secure special positions in our next Christmas number will kindly communicate at once with this office as space is already being taken up.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

June 9.—First Sunday after Trinity.
 Morning—Josh. 3:7—4:15; John 18:28.
 Evening—Josh. 5:13—6:21 or 24; James 1.

June 11.—St. Barnabas A. & Mar.
 Morning—Deut. 33:1—12; Acts 4:31.
 Evening—Nahum 1; Acts 14:8.

June 16.—Second Sunday after Trinity.
 Morning—Judges 4; Acts 1.
 Evening—Judg. 5 or 6:11; 1 Pet. 1:22—2:11.

June 23.—Third Sunday after Trinity.
 Morning—1 Sam. 2:1—27; Acts 6.
 Evening—1 Sam. 3 or 4:1—19; 2 Pet. 3.

June 24.—Nat. of St. John the Baptist.
 Morning—Mal. 3:1—7; Matt. 3.
 Evening—Mal. 4; Matt. 14:1—13.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for First and Second Sundays after Trinity, compiled by Dr. Alber 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 are to be found in other hymnals.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 245, 433, 630, 643.
 Processional: 376, 406, 440, 468.
 Offertory: 512, 605, 657, 764.
 Children: 697, 701, 707, 715.
 General: 2, 416, 456, 483.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 251, 256, 258, 262.
 Processional: 384, 433, 468, 473.
 Offertory: 610, 619, 646, 653.
 Children: 688, 691, 694, 695.
 General: 3, 26, 652, 664.

We are commencing this week a new feature in the form of a column of short items of news, which, we hope, will be of general interest to our readers. The column will be under the heading of Personal and General. See this week page 365.

Of Imperial Interest.

At Halifax, St. Paul's, the funeral of the late Lady Tupper who died recently in England took place on Monday afternoon, May 27th, at the former home in this city of Sir Charles and the late Lady Tupper. The service was conducted by the Ven. Archdeacon Armitage, the rector of this church, who also officiated at the interment, which took place at the cemetery in the presence of a large number of citizens. Three favourite hymns of the deceased lady were sung at the service. During the service Sir Charles Tupper sat at the head of the casket, quite immovable, except that occasionally the aged statesman displayed keen emotion, particularly during the brief remarks made by the Archdeacon. His eye was bright and his manner alert, but he was evidently feeble and, after the body was removed to the hearse, Sir Charles had to be assisted to a carriage by his sons, who were in constant attendance on their father. At the grave Sir Charles bore the ordeal well and took part in the responses to the service in a distinct but quiet voice. Sir Charles sat for nearly an hour at the grave, surrounded by a few intimate friends, who meanwhile spread a great profusion of beautiful flowers over the mound. The Prime Minister and the Dominion Government were represented, respectively, by Sir Joseph Pope and Hon. J. D. Hazen. On the following day Sir Charles Tupper left for Vancouver, accompanied by his son, Sir Charles Tupper, Jun., with whom he will henceforth reside. We beg to extend to Sir Charles Tupper and to the members of his family our most sincere sympathy with them in the very great loss which they have sustained.

Defensive Armour.

It is a surprise to find that the body armour of the Middle Ages was in use in English colonies in North America. It shows how old and new customs are welded together. Of course, the Spaniards and the French in Canada had armour, but the Metropolitan Museum of Art announces that both John (Pocahontas) Smith and Raleigh were in armour, and that many corselets and head-pieces were in use in Virginia during the Indian wars. During the Commonwealth many who came across to Connecticut and New England brought their armour. The late Robert Sterling Blair who has studied the early times describes the funeral of a Governor of Massachusetts at which not only were the head-piece and corselet borne in the procession, but the arm pieces, gauntlets, hip guards, and even the round shield.

The Church On The Stage.

Some time ago in a paragraph which we are glad to say received much notice, we drew attention to the constant misrepresentation of the Church in novels of the period. Ladies' novels are specially open to this complaint. It may be that in most cases the writers' strictures are nonsensical, still constant dropping wears away stones. The stage is also being degraded in this way. Especially in England since the days of the Private Secretary the tom fool is dressed in clerical garb. At the present time a play received with much favour turns on the beguilement of a simple clergyman and his wife, and Mr. Cyril Maude makes great fun in the dress of a Bishop. Is it not time that some representative of some other religious body was chosen, say the Chair-

man of the Wesleyans or the Baptists, or the Moderator of the General Assembly? As yet no one has had the hardihood to put a Cardinal of the Roman Church on the stage, and yet why not if our Bishops are caricatured?

The Summer Choir Problem.

As the summer months are almost here, many if not all the choir-masters of both city and town will be turning their attention to the problem which confronts them every year, namely, how can I maintain a choir of respectable size during the summer season. A word or two from one who has endeavoured to meet this difficulty, and also to solve the problem of providing a full choir for all services during the year, may not be out of place. Of course, if anything is to be accomplished in this respect, the choir-master must spend a little more time on the work than is ordinarily devoted to it. The writer has formed an auxiliary choir of young ladies drawn from the Bible classes of the church. Special practices are held once a week for them, and they are also allowed to attend the regular practices of the choir if they so desire. These young ladies have now been practising for some weeks, and several have already taken the places of regular members at some of the Sunday services. The system adopted is a simple one: if one of the ladies intends to absent herself from a service it is necessary for her to advise me not later than one hour and a half before service time, in order that I may communicate with an Auxiliary member. This insures a full attendance of ladies at all services. The matter of securing substitutes for tenors and basses is rather more difficult owing to the fact that a man who can read music and has a good voice is in demand for regular choirs. However, I think that as a rule the men are more regular because, generally speaking, they do not have to take their turn at household duties. Nevertheless it is the intention to form an auxiliary choir of men in the near future, and I think that this will be practicable by taking some of the young men of the Church and teaching them to read music. This is not strictly in accord with the title of this article, but you can readily see that the auxiliary choir may be utilized to a great extent in the summer months. In addition to this the majority of churches have in their congregations men and women with past choir experience who would be willing to come into the choir for a Sunday or two and assist in the singing. To those in the country, where the city man is wont to spend his holidays, I would suggest appointing a committee of the choir, or any Church workers, to ferret out the singers visiting the district and invite them to come into the choir.

Changes in Farming.

Has it ever occurred to the reader when he reads of the millions of bushels of wheat exported each year from Canada, to calculate what area of land, what population, what appliances, would have been needed to achieve this result a hundred years ago. It could not have been done. Grain was cut by the sickle and practically everything was consumed within the near neighbourhood. Taking more modern times when machinery was being employed we find from figures supplied by the United States Department of Agriculture that in 1855 three hours of labour were expended on each bushel of wheat, at present a bushel of wheat requires only ten minutes of labour. This changed condition, while dispensing with labour on the farm, has created a condition demanding more intelligence, wider knowledge, and larger ability on the part of the farmer. To meet these new conditions, the farming population needs greater educational opportunities. The three

ESS
ANCE"

significant de-
modern protec-
increasingly
ct themselves
l by the death
ers.

re placed with
o weak feature
The fact that
e so frequently
business is a
n itself.

printed matter.

est Life
Company
WINNIPEG

UNION
NS

with hand-
sistatistical pat-
Cross and
in various
with hem-
so Napkins

Mail Orders.

O & SON
st - Toronto

FORGET

IS

TORONTO

URT ST.

MAIN 7404

execute large or
promptly, and at
it will convince

es Printing
Limited.

urch
ss
ork
ORIAL
RASSES
S. LASES
DREWS
A. LIMITED
OTTAWA

s of
nt

of Principal
ining the
e of interest
h safety.

vestment from
om 5% to 7%

Bonds. High-
y and quarterly

son & Co.
TORONTO

fundamental and mothering occupations which nourish and sustain all the rest, it is maintained, are farming, making homes, and teaching and training the young. By improving farming, the remaining two occupations will be benefited because all three are inter-related. For example, more successful methods of agriculture will result in better living, better homes, and more money available for training the young. The schools in the country will also be improved by more public spirit as well as by more money if agriculture is successful. The improvement of the schools will result in increased ability and will be one of the chief means of conservation and progress in rural communities.

Browning.

Fifty years ago men of three generations discussed the never-settled question of the greatest English poet; the grandfather said Pope, the father Wordsworth, the son Tennyson. At that time and for twenty years after, the popular estimate of Browning agreed with that clever lady, who rose from an attempted perusal by asking if she was still sane, was the title, the name of a person or a place, and what was it all about? Since that date clubs have studied Browning, and the result is summed up in our leading article to-day. Immortality lasts just so long as the written lines are couched in the living language of the day; when that period passes the immortal writer passes to oblivion. The eldest Tennyson, Frederick, lived in Florence, and was a great friend of the Brownings, who also lived there. At the time that the "Ring and the Book" was published, Frederick Tennyson was asked his opinion of the poetry. Frederick was possibly the ablest of the Tennysons. He wrote in reply, "What has come over the world that it should take any metrical arrangement of facts for holy poesy? It has been my weakness to believe that the fine arts and imaginative literature should do something more than astonish us by tours de force, black and white contrasts, outrageous inhumanities, or any thing criminally sensational or merely intellectually potent. * * * One thing appears to me certain in Browning, that all his performances are pure brain work, but as for the 'divine heat of temperament,' where is it? I can find nothing but the inextricably hard and the extravagantly fantastical. On such diet I cannot live."

OUR GENERAL SECRETARY.

By Rev. J. M. Coffin.

I have just read the report of the General Secretary of Sunday Schools throughout the Dominion for the seven months ending March 31st, 1912. One cannot fail to be impressed with the amount of office and field work accomplished in so short a time, but after all said and done, the great mass of our people are not yet stirred up to the point of interest, evidence of which can be seen in the failure to raise the necessary apportionment for the further strengthening and developing of the Kingdom of God through the agency of Sunday Schools. We need, I think, in the first place, to have always before us the fact that Sunday School work means business.

Lack of interest displayed by Church people generally in the religious education of their children should prove a spur and incentive in the taking up this department of the Church's work and making it more effective. How is this to be done? May I say in reply, that "the weapons of our warfare are not carnal, but spiritual." I would suggest then in the 2nd place, that a stronger and more definite lead be given to prayer, and I would plead that at the revision of our Prayer Book a suitable prayer may be framed to be used at our services as occasion may require. It seems to

me that the General Secretary has an impossible task to perform. The area is too large for one man to cover, with any degree of satisfaction to himself or the work. In order to take advantage and give effect to the General Secretary we must give more attention than ever to organization. In the 3rd place then, I would suggest the appointment of a deanery Sunday School Association throughout every diocese of Canada. That association should meet at least annually, preferably in summer in the country parts, that the General Secretary should attend such convention, that is important.

At present we do not know our Secretary, and he does not know our capacities and possibilities, and experience has shown me that people are interested in the proportion that they know and understand men and things. I say emphatically that this must be aimed at if we ever expect to get a grip on things. It is going to be hard work but I contend it will count in the long run. In the fourth place this will have an high educational value, and redound to the spiritual edification of our people. It will bring them together in smaller groups, give the Secretary a free hand, and give him time to show his exhibits. Many of our people would like to see the equipment of a well organized Sunday School. He should be in a position to give hints about methods relative to increasing attendance, Sunday School, raising the Lenten offering, etc. Such a visit would be of untold value as years go by. In the fifth place then I would regard such a meeting addressed by our own Secretary, one whom we respect, because acquainted with at close range, of high inspirational value. The best Sunday School conventions that I know of are those confined to a rural deanery size. Other names may sound better, but they cover too great an area, and are often poorly attended. Such a scheme as I have indicated would bring our General Secretary into close personal touch with every deanery in the Dioceses of Canada, he would be stamping his impress on the work everywhere. At present, so it appears to me at least, he is spreading himself out because of imperfect organization, and the cause has not taken root. Let us help him in this and other respects to the honour and glory of God. If we are going to undertake this work at all let us do it in the best possible way, the best business way.

VITAL POINTS IN SYNODS.

One of the most striking results of the "voluntary" system in the Church of England in the Colonies, has been the admission of laymen to her Synods. They are there on terms of equality with the clergy, and their presence there represents the fact that the laity are an integral part of the Church, and that they have a share in the responsibility which lies on the Church. What are some of the points that are worth discussing as regards the Toronto Synod, and indirectly as regards other Synods? 1. The make-up of our Synod is not altogether on the lines contemplated by those who established it. It is intended to represent every congregation in the diocese. The clergy are there by virtue of their office; the laity are to be there by the vote of the congregations to which they respectively belong. As a matter of fact we find that a great number of these representatives live in Toronto, and do not, in any personal sense, represent the congregations that elect them. It has, we presume, been found impossible to get the men living in the country parishes to attend the Synod in any large numbers, and so we have to be content with a plan which gives us a large gathering of men who are interested in the work of the Church, who represent the whole Church throughout the diocese, and who can (by reason

of living in Toronto) attend the meetings of Synod. For want of the possibility of carrying out the ideal, we have to be content with a very good substitute. 2. The Synod is, at present, chiefly concerned with Church finances. Nine, out of eleven standing committees, are directly concerned with finances, the exceptions being the Executive and Sunday School Committees. That the greater part of the yearly meeting should be given up to the discussion of finances, seems inevitable, but many feel that the Synod should concern itself more with the great questions of the Kingdom of God, for the advancement of which kingdom the money is needed. An attempt was made to give up one evening to the discussion of such questions, but the experiment was abandoned. Latterly, these questions have been placed in the hands of special committees, who present reports to the Synod. These reports, if adopted, go out to the world as the expression of the mind of the Church of England in the Diocese of Toronto. This is sometimes rather unfortunate, because such reports may be passed by a small majority in a depleted Synod, and with free and full discussion hampered by the lack of time. The result is that they either carry undue weight with those who know nothing about the proceedings of the Synod, or they carry practically no weight with those who are familiar with all the circumstances. The situation should be fairly faced. One way out of the difficulty is to recognize that there is no time to discuss these matters thoroughly, and to see that the reports deal entirely with proved facts, and not with opinions. It is a serious matter when the Synod, by a mere majority, commits itself to some line of action regarding the liquor traffic, or the observance of Sunday, without proper discussion, or without any proof that such a line is going to be beneficial in the long run. It weakens the influence of the Church, and it is unfair to the many who refuse to vote at all, because they feel that the Synod is not sufficiently informed on the details of these great questions. If these subjects cannot be thoroughly discussed, the reports ought to be confined to the bare recitation of facts which cannot be disputed. We hope, however, that some day the financial matters can be dealt with in a more expeditious manner, and that more time can be given to great moral questions, and that the discussions will have a place in the earlier days of the Synod. Even then it is not necessary to commit the Synod to any definite resolutions; because, after all, we find that in all these questions, men of equal intelligence and experience are found on both sides, and in moral questions, a majority is not necessarily right. Conventions, Synods, etc., are so given to resolutions, that they feel that it is not enough to be instructed and informed on a great public question. Many feel that nothing has been done unless the proceedings are clinched by a resolution. Many others are content to learn something which will help them in their study of these questions, and to recognize the comparatively little value which can be attached to resolutions. Even in matters of legislation a bare majority is not always allowed to rule. Sometimes a two-thirds majority is required, and sometimes legislation is further guarded by requirements as to a quorum. If we must pass resolutions regarding matters of opinion, the minority (and the Church generally) should be protected, as is the case in matters of legislation. 3. We might have more discussion on vital questions, if some rule could be made whereby the same men should not be allowed to speak more than a certain number of times during the Synod. This is admittedly a difficult question to handle, but it is plainly unfair that some men should be allowed to speak at any length they choose on every subject that comes before the Synod; while (as the result of the amount of time taken up by such men) other modest folk, who speak very seldom, and then only on subjects they are keenly interested in, are listened to

with im-
longing
worthy
The id-
has yet
St. Jam-
very diff-
but St.
and the
is no re-
to say t-
was bui-
gatherin-
the proc-
there ur-
done fro-
But a S-
ing in a-
tions wi-
standing
ridor.
speeches
the audi-
in a cas-
to the I-
school-ro-
could w-
out dist-
itself me-
ventions
to find
made m-
tions he-
that the
tion.

The c-
very ge-
speaking
ir ever t-
those po-
we can
So much
What wa-
peculiar
in our v-
or have
ideals of
ity since
have the
blood of
fathers i-
our lang-
mired a
manship
not inco-
will be
This, th-
will dec-
essentia-
aged an-
How it
remains
otherwis-
changea-
instincts
manent,
texture
ably pas-
of them
as vivid
yesterda-
lieve, re-
him "th-
is oppre-
called "
in these
his own
do I con-

the meetings of
bility of carrying
ntent with a very
od is, at present,
finances. Nine,
tees, are directly
ceptions being the
ommittees. That
meeting should be
nances, seems in-
ie Synod should
reat questions of
advancement of
ded. An attempt
ng to the discuss-
experiment was
stions have been
committees, who
These reports, if
s the expression
England in the
ometimes rather
s may be passed
Synod, and with
d by the lack of
ther carry undue
thing about the
y carry practical-
familiar with all
should be fairly
ulty is to recog-
ss these matters
reports deal en-
t with opinions.
ynod, by a mere
ine of action re-
e observance of
, or without any
be beneficial in
nfluence of the
any who refuse
at the Synod is
details of these
ects cannot be
ught to be con-
ts which cannot
that some day
with in a more
re time can be
d that the dis-
earlier days of
cessary to com-
solutions; be-
hese questions,
experience are
uestions, a ma-
Conventions,
resolutions,
to be instruct-
question. Many
unless the pro-
tion. Many
ing which will
questions, and
e value which
zen in matters
always allow-
s majority is
on is further
uorum. If we
matters of
rch generally)
in matters of
re discussion
uld be made
of times dur-
difficult ques-
air that some
t any length
comes before
he amount of
modest folk,
only on sub-
re listened to

with impatience, because they are needlessly pro-
longing the discussions. This is a question well
worthy of the attention of the Synod. 4.
The ideal place for the meeting of a Synod
has yet to be found. The old school-room at
St. James' was on a noisy street, and debate was
very difficult. Other school-rooms have been tried,
but St. James' is the most conveniently situated,
and the churchyard is a very attractive spot. It
is no reflection on the present hall at St. James'
to say that it is unsuited for Synod meetings. It
was built for a different purpose. The ordinary
gathering in such a hall is settled very soon after
the proceedings begin, and the audience remains
there until the end. The speaking, etc., is all
done from the platform, which is well situated.
But a Synod is a restless body, with people walk-
ing in and out all the time, holding little consulta-
tions with other people at the end of the room,
standing with a door half open into a noisy cor-
ridor. While in an ordinary gathering the
speeches are made from the platform directly to
the audience, in a Synod speeches are made (often
in a casual, inaudible fashion) from the audience
to the platform. With all its defects, the old
school-room did provide a section where people
could walk in and out, and talk to friends, with-
out disturbing the Synod. This age is committing
itself more and more to the policy of Synods, con-
ventions, gatherings of all kinds. It seems wise
to find out whether such gatherings cannot be
made more effective and helpful, and the sugges-
tions herein contained, are made with the hope
that they will contribute something in that direc-
tion.



BROWNING, THE POET OF OPTIMISM.

The centenary of Robert Browning is being
very generally observed throughout the English-
speaking world. Browning, it has become evident,
if ever there was a doubt on the subject, is one of
those poets whose works live. Of Tennyson, even,
we can hardly say this with absolute confidence.
So much of his work draws its inspiration from
what was passing, temporary and evanescent, and
peculiar to his own times; so many of his ideals
in our widening outlook have become discredited,
or have been overtopped and overshadowed by the
ideals of the generation that has grown to matur-
ity since his departure, that his notes no longer
have the old trumpet ring, they no longer stir the
blood of the men of to-day as they did their
fathers in the seventies and eighties. As long as
our language endures Tennyson will be loved, ad-
mired and prized for his perfect literary crafts-
manship. He will always be a classic, but it is
not inconceivable that the day may come, when he
will be read by a comparatively small number.
This, the next generation of a century, or less,
will decide. Tennyson, with all his genius, was
essentially a man of his own times. The middle-
aged and elderly, no doubt, he still holds in thrall.
How it will be with the succeeding generations
remains to be seen. With Browning it is quite
otherwise. He is the poet of the eternal and un-
changeable in man, the interpreter of those human
instincts and passions which are fixed and perma-
nent, and wrought into the very innermost
texture of his nature. Thus he can never imagin-
ably pass out of date. His poems to-day, many
of them written more than half a century ago, are
as vividly fresh and "up-to-date" as if written
yesterday, and will, we have every reason to be-
lieve, remain so as long as man bears about with
him "the burden of this unintelligible world," and
is oppressed with the problems of what Kant has
called "the categorical imperative," as expressed
in these three questions, which every man has in
his own way at some time asked himself, "Whence
do I come? Why am I here? Whither do I go?"

Browning, we may say, set himself to answer
these questions, which men will go on asking to
the end of time. And he answered them with a
splendid optimism, that will uplift and inspire
countless generations yet to come.

As long as the human instinct of hope remains,
Browning will have a message for mankind. Of
his art we know, there has been great divergence
of opinion. Some have gone so far as to deny
him the name of a poet at all. There is no music,
it has been said, in his poems. Well, it depends
on what you call music. "Every age," says the
proverb, "makes its own beauty," and may it not
be said with an equal semblance of truth, "Every
era makes its own music." The fact remains that
Browning's music is good enough for tens of
thousands of highly cultured people. An assured
place, therefore, among the glorious company
of our English singers may safely be assumed to
be his.

But great as Browning is in his own line of art,
he is infinitely greater as a teacher. Accidentally
and casually an artist, he was first and last
always a teacher, a true prophet, a spiritual lead-
er, one who ever pointed his fellows to the mark
of their high calling, and bid them earnestly covet
the best gifts. Man is born to find himself. What
he earnestly desires to be, he shall be, or rather he
already is. Browning, therefore, in the wider
sense is essentially a Christian poet, for the es-
sence of Christianity is that we are saved by what
we earnestly desire to be and not by what we
actually are:—

"When eternity affirms the conception of an hour,
The high that proved too high, the heroic for earth
too hard,
The passion that left the ground to loose itself in
the sky,
Are music sent up to God
Enough that He hears it once,
We shall hear it bye and bye."

The message of Browning is boundless hope
and confidence in ourselves. Man is born to a
great and glorious heritage, if he is only true to
his better self. He is saved by faith in his own
God-given destiny. So long as he earnestly and
persistently cherishes these visions he need no fear
of their final fulfilment.

"Therefore to whom shall I turn
But to Thee,
Builder and Maker of houses not made with hands,
What * * * doubt that Thy power can fill
The heart that Thy power expands,
There shall never be one lost good

* * * * *
On earth the broken arch,
In heaven the perfect round."

We have called Browning the poet of optimism,
because the word "failure" is not in his lexicon.
To him failure is but success deferred. "All
things are yours," he says, "if you will but wait
and hope and strive." Of all our poets, therefore,
he is the most stimulating, inspiring and whole-
some. His words are "half battles" for our own
regeneration and transformation. How many
fainting hearts have been cheered and invigor-
ated, and sent forward to do battle for the right;
how many feeble knees have been strengthened;
how many failing arms have been nerved again
for the conflict by these, his farewell lines:—

"One who never turned his back,
But marched breast forward,
Never doubted clouds would break,
Never dreamed when right was worsted,
Wrong would triumph,
Held we fall to rise
Are baffled to fight better;
Sleep to wake."

Our Soldiers in Camp.

An impressive ceremony was the first Divine
service parade of this year's camp, held on Sun-
day morning, the 2nd inst., on the parade ground,
just north of the divisional headquarters. The en-
tire force was present, with the exception of the
Roman Catholics, and the scene was a brilliant
one. The units, after marching from their lines,
were arranged to form a hollow square, with the
massed bands forming one side. In front of the
bands was the pulpit, made of bass, and kettle
drums, and draped with a Union Jack. In front
of the pulpit were the staff officers, resplendent in
dress uniforms and cocked hats with waving
plumes, while behind it chairs were arranged for
the ladies of the camp. Hon. Major the Ven.
G. A. Forneret, chaplain of the 13th Regiment,
conducted the service, and in the course of his
sermon stated that, although as a class the char-
acter of the Canadian militia was high, there
were exceptions, and he was shocked to notice the
amount of blasphemous language used by some
soldiers. Just after the service it started to rain,
and a steady downpour continued until well into
the afternoon, spoiling the plans made by many
of the men, who intended to take trips to Niagara
Falls and other places. The Roman Catholic
members of the force attended early morning ser-
vice at St. Vincent de Paul Church.



Rich and Poor Congregations.

A writer assuming the name of Al. Priddy has
written on Mill Life in America, and the "Literary
Digest" comments on his statement which appear-
ed in "The Congregationalist," and also on
similar ones of Dr. Washington Gladden, coming to
the conclusion that there is no truth in the old
statement that "no working man in Boston goes
to church." On the contrary, Priddy asserts that
in those regions in the States where mill life
exists, "the churches of the employers are less
crowded than the churches of the working men."
He writes, "In one little mining town I found
eight flourishing Roman Catholic semi-temples
while there were several Protestant churches scat-
tered around churches for the miners. Deep in
the heart of a Scranton mine I found many of the
old Welsh miners sitting around or going home
shortly after dinner, because it was a feast day
in one of the churches, and the helpers had stopped
off from their work to worship God. The negro
churches in the south, where the steel workers
worship, were filled with a large proportion of
men. The street of the New England mill cities
on a Sabbath morning are filled with working men
on their way to worship. I preached in a Welsh
church in Wilkesbarre, and the church was more
than comfortably filled, with a very large propor-
tion of men in the audience." There was much
more to the same effect. The result is to em-
phasize what has been so repeatedly urged in the
"Canadian Churchman" in the past, that as there
are gradations in social life, the clergy should
be drawn from the whole of society from the high-
est to the lowest, as "Al. Priddy" wrote, "I visit-
ed several churches where the finest form of Chris-
tian hospitality prevailed * in no mere pre-
tence of friendliness, where were classes, socials,
platform meetings for all, yet the working men
drew off. * * In the truly distinctive churches
of working men I found a freedom which, exer-
cised in the employers, church would be out of
place, a freedom which expressed itself in the
pulpit, in the social room, in the music and in the
manners. Yet these things are part of the work-
ing man's ways of conducting worship, and he
certainly enjoys in such a church, the entire
absence of nervousness which he is bound to feel
in the midst of a congregation where culture and
wealth abound." Al. Priddy would not alter the
habits of any class or the service in a way which

would mean a loss of dignity, fitness and purpose to the cultured people.

Lost Immigrant Girls.

This organization may give valuable aid to Miss Jane Addams and the other agencies to save helpless immigrants, especially young girls. We find among other sad items these suggestive ones in another article: "Under the head of 'not located,' record was made in the twelve months from February 1st, 1911, to February 1st, 1912, of a total of 1,132 immigrant girls who started from New York to Chicago, and never arrived there. Slight traces, though no definite clues, of 435 girls were obtained by the organization—the Immigrants' Protective League—which collected these figures, and 317 girls gave such impossible addresses at New York of their Chicago destinations that it was useless to attempt to find them. But in 380 of these cases absolutely nothing could be learned of their whereabouts. It was known they had started for Chicago (Government records showed this); but it was impossible to establish even the slightest clues after they had boarded the trains.

"From August 1st, 1908, to February 1st, 1910, the first eighteen months of the League's work, the whereabouts of 4,762 women and girls arriving in Chicago from New York were established, but during that same period it was compelled to give up 1,937 girls as lost, after thorough inquiry had been made at the addresses given and at neighbouring saloons, grocery stores, and steamship agents. The Chicago addresses, streets, and numbers, of 734 women and girls were so incorrect that it was useless even to attempt to find them, while 1,203 girls whose addresses were apparently possible the League was unable to locate. Of this number, some trace was discovered of 231, but of the 972 others nothing so definite could be learned. In sixty-six cases the League found that the person named on the manifest (the girl's clearance papers from port officials) as the one to whom she was destined lived at the address given, but nothing at all was known about the girl herself. They were quite baffled by the use of their names, and thorough inquiry led the League's visitors to the conclusion that there had been a fraudulent use of the names of these people, who were well known in the neighbourhood, to facilitate the immigrant's entrance at Ellis Island."

The "Churchman" is glad to see the action of the Ontario Government in this matter providing matrons to guard girl immigrants. They report as follows:—

This week the first party of young women immigrants to leave Great Britain under the care of a Government matron will set forth for Ontario. Acting upon instructions from the Ontario Government, Mr. N. B. Colcock, the province's agent in London, has secured the services of three capable women who will make fort-nightly trips between Great Britain and Toronto in charge of girls. The matrons will not leave their charges until they are safely in Toronto and under the watchful guidance of officials of the Colonization and Immigration Department.

The first party will leave Liverpool on June 6 by the Lake Manitoba of the Canadian Pacific Line.

As soon as anything presents itself to your mind as a suffering, and you feel a repugnance to it, resign yourself immediately to God with respect to it; give yourself up to Him in sacrifice, and you will find that, when the cross arrives it will not be so very burdensome, because you had disposed yourself to a willing reception of it.—Madame Guyon.

BISHOP WILBERFORCE ON EVENING COMMUNION.

A Reply by Rev. J. J. Hamilton, D.D., (F.C.D.),
B. D. Hons, London, Literary Superintendent of the Protestant Reformation Society.

There appeared in the "Canadian Churchman" of April 18, 1912, an article communicated by a correspondent and entitled "Bishop Wilberforce on Evening Communion." In this the Bishop adduced the usual arguments of the Ritualists on the subject, but did not mention that they had been refuted again and again. It will be convenient to deal with the three main points in the order there given: 1. Apostolic usage. 2. Liturgical authority. 3. Reverent participation. The testimony which remains of apostolic usage is entirely in favour of evening Communion. There has never been any serious question as to the time of the day when our Lord instituted His supper. It was in the evening and at a feast. It is open to doubt whether the breaking of bread in Luke 24:30, 35, was a celebration of the Communion, but if it was, it was certainly in the evening. Acts 2:46 intimates that the "breaking of bread," which took place "at home" was connected with a meal. Acts 20:7 shows that the disciples used to meet together on the evening of the first day of the week for joint participation in the Lord's Supper. I. Cor. 11 leaves no doubt that there was a common entertainment of the Church members at which the Holy Communion was celebrated. When St. Paul was reprimanding the converts for abuses connected with this entertainment he did not tell them to change the hour to the morning or to communicate fasting, but "if any man hunger let him eat at home; that ye come not together unto condemnation." Probably also Jude 12 has reference to the primitive agapè or love feast) at which the Christian partook of the Sacred Supper. This practice of combining the common meal and the Communion continued to the time of Ignatius (see his Letter ad Smyrnos VIII). The witness of the Didachè is to the same effect (10:1). Justin Martyn (Apology 1:67) shows that the Lord's Supper was celebrated in the late afternoon or evening and was followed by the Agapè, Pliny's letter to Trajan, on which the Bishop seems to rely for evidence against evening Communion, tells in the opposite direction. The word "Sacramentum" when used without any special explanation by a Roman proconsul to a Roman emperor could not have any other meaning than its ordinary one of "oath." But there can be little doubt that the "common meal" mentioned by Pliny was to love feast with the accompanying communion, and accordingly that the celebrated letter bears witness to evening communion is to Christian custom. (See Robertson's Church History, Vol. 1, p. 18, note.) So far as can be gathered early celebration and fasting communion were quite unknown in the first century. It also appears that the change from evening to morning, which took place in the second century, was due to the presence of the Imperial law against club meetings after dark, at which treasonable plots might be concocted. There is evidence to show that evening communion took place in the third century. The Council of Carthage (397), issued a canon limiting evening communion to Thursday in Passion Week, but the fact that such a canon was considered necessary is sufficient to show that the practice prevailed to some extent at other times than that particular day. So far from early communion being apostolic there is not a shred of evidence to show that it was known in the first century and all the witness points the other way.

2. We have next to consider the argument from liturgical authority. The Bishop brings forward three rubrics in the communion service. The rubric directing the use of a Sunday or Holyday Collect at the preceding evening service had no reference whatever to the time of communion. The use was derived from an old custom of keeping the night before the holy day as a vigil. Abuses connected with the vigils brought about their discontinuance, but the eve was still kept as a fast. As a relic of this old custom we have the rubric in question, which was inserted at the last revision of the Prayer Book in 1662. The rubric about intending communicants neither enjoins nor implies morning celebrations. Its history tells in the opposite direction, for it was inserted when the addition of the Lord's Supper to the Morning Prayer and Litany had become customary. It is a wonder that the Bishop did not see that the third rubric to which he refers runs directly counter to his own argument and to the practice that he desired. "The sermon was a part of the Morning Prayer and of it alone," he says. Yes, and consequently on that contention any celebration before Morning Prayer would be illegal. Thus at one stroke all the early celebrations of the Ritualists would be done away. On the other hand, Morning Prayer might be any time up to noon. With Litany, sermon and ante communion it lasted about two hours. This brought the hour for communicating to 1.30 or 2

p.m. Consequently, afternoon communions would be the rule and morning ones impossible on the Bishop's showing. The fact is that there is no hour prescribed by our Church for the Holy Ordinance and a discretion is thereby left to the incumbent. With all respect to "the learned Chancellor of the Diocese" it may safely be said that his talk about "the penalties of suspension" was a mere brutum fulmen. Evening communions have been held all over England for many years and no attempt has been made to prove their illegality just because they are perfectly legal. The dread of suspension is not even a respectable bogey in the eyes of the most timid parish clergyman.

3. The argument about desecration of the ordinance need not detain us long. It would be equally strong or weak against Evening Prayer. If persons are necessarily in an unfit condition to approach God devoutly in the afternoon and evening then services at these times should not take place. But this is a matter of experience. Those who have never tried evening communion condemn it, those who have tried it know its value and would not give it up to escape any number of Episcopal frowns or to obtain any number of Episcopal smiles. They have found that without it some of their people would never have the opportunity of communicating the Saviour's dying love in His appointed ordinance, and that the most spiritual and devoted prize the opportunity, rejoicing to draw near with faith and take the Holy Sacrament to their comfort in the calm of eventide.

LAYMEN'S MISSIONARY MOVEMENT.

The Every Member Canvas Brings One Hundred Per Cent. Increase.

In connection with the introduction of the Duplex Envelope System into every parish in the Dominion, objection is sometimes made that it will not work in a church which is partially supported by the pew rent system. On the other hand, experience is demonstrating conclusively that the Duplex Envelope System with its weekly contributions to parochial expenses and to missionary work can be successfully introduced into any parish even if pew rents are still in existence.

One of the latest examples of a successful every member canvass is that carried out in All Saints' Church, Hamilton. In this parish, which derives some of its income from pew rents, the canvass has resulted as follows:—

The number of contributors to parochial expenses has been increased from 60 giving \$925.00 a year to 130 giving \$1,908.00 a year.

At the same time the number of contributors to missions was raised from 53 giving \$550.00 a year to 112 giving \$1,021.00 annually.

This is in each case over 100 per cent. increase in the number of contributors.

The Churchwoman

OTTAWA.

Ottawa.—The sixteenth annual meeting of the Diocesan Branch of the W. A. of this Diocese was held here lately and was well attended by delegates from both the city and outside points. The business of the year was reviewed with care and thoroughness and the reports of the various departments of activity showed excellent work accomplished and bright promise for the future. The business sessions began on Tuesday morning, the 14th May, when, after a celebration in the Cathedral and the presentation of a report from the Credential Committee, Mrs. Tilton, the revered president, gave her annual address. After expressing her pleasure at seeing so many of the delegates again. Mrs. Tilton referred to the loss sustained by the branch in the death of Miss Florence Greene, who was ever an earnest and faithful worker.

The president referred to her retirement from the presidency, which she had held for thirteen years. She paid a tribute to Mrs. J. R. Armstrong, first vice-president, for her able help during the past year, and expressed her deep regret that Mrs. Armstrong had resigned her office and that the board would not have her very efficient assistance in the coming year.

Mrs. Hamilton, honorary president, was upon the platform and in a few words referred to Mrs. Tilton's untiring energy in her work for the Auxiliary, the kind advice which she at all times gave to everyone, and how her personality would be missed in the presidency. A purse of \$250 in gold with an appropriate address was then handed to Mrs. Tilton by Mrs. Hamilton.

Mrs. Tilton, to whom the presentation came as a complete surprise, was very much affected by this

mark
short
grate:
Mrs.
reple
regret
presid
year
Mis
spoke
She s
and a
missio
The
Code,
bersh
ing a

Rej
ing s
secret
avail
receiv
incre:
was
balan
Aft
of th
and
and

The
the s
Georg
ity
duce
that
she c
pant.
with
mitte
and
noon
offer
this
in Cl
sever
comp
the
place

Th
Perth
cusse
bran
the
were
Netti
nomic
gram
Exec
a be
silve
activ
from

On
strat
Stud
whic
dress
nell,
ject

Mi
gave
the
on h
exter
muel
The
orary
pres
Gree
secon
recor
ing
Smit
secre
Mrs.
the
The
sent
Mrs.
recei
made
nual
ciati
was
ed t
Gree
ture
Bish

Or
ary
by t
junct
the
port:
dress
Conr

ommunions would impossible on the that there is no or the Holy Ordiby left to the inthe learned Chanafely be said that suspension" was ning communions d for many years le to prove their e perfectly legal ven a respectable imid parish clergy.

ation of the ordi- 5. It would be Evening Prayer. unfit condition to ternoon and even- s should not take xperience. Those minution condemn ow its value and e any number of any number of und that without ver have the op- Saviour's dying e, and that the the opportunity, ith and take the t in the calm of

MOVEMENT.

igs One Hundred e.

ction of the Du- ry parish in the made that it will artially supported e other hand, ex- clusively that the ts weekly contri- ad to missionary ed into any par- n existence.

successful every t in All Saints' h, which derives ents, the canvass

arochial expenses g \$925.00 a year

of contributors to g \$550.00 a year

er cent. increase

aman

meeting of the this Diocese was ed by delegates oints. The busi- h care and thor- various depart- nt work accom- he future. The ay morning, the on in the Cathe- report from the on, the revered ess. After ex- so many of the rred to the loss death of Miss an earnest and

retirement from eld for thirteen J. R. Armstrong, help during the regret that Mrs. e and that the ficient assistance

it, was upon the eferred to Mrs. rk for the Auxil- t all times gave nality would be of \$250 in gold then handed to ation came as a affected by this

mark of esteem by her many friends and in a short address expressed herself as being deeply grateful to them for their kindness.

Mrs. Clarke, president of the Pakenham W. A., replied to the president's address, expressing much regret at the retirement of the president and vice-president, and the loss sustained during the last year by the death of Miss Greene.

Miss Bogart, the secretary of the General Board, spoke to the delegates, welcoming them to the city. She spoke of the recent departure of Miss Le Roy and asked that more would consider entering the mission field.

The report of the recording secretary, Mrs. W. J. Code, was then presented, showing a total membership for the Ottawa district of 2,228, there being an increase of 195 members.

Reports were also presented by the corresponding secretary, Mrs. Capp, and the extra-cent-a-day secretary, Mrs. Doney. This fund is the only one available for appeals which are constantly being received, and the members were urged to try and increase this fund. During the past year \$434.76 was received and \$274.33 expended, there being a balance in the treasury of \$160.43.

After luncheon the delegates heard the reports of the Dorcas secretary-treasurer, and the reports of the secretaries of the literature, junior branch and babies' branch, all of which were excellent and encouraging.

The first business on the morning of Wednesday, the second day, was the announcement that Mrs. George Greene had been elected by a large majority as president. Mrs. Greene was then introduced by Mrs. Tilton and in a short address stated that although she was elected president she felt she could never take the place of the retiring occupant. The balance of the session was taken up with a consideration of reports of standing committees on Education, Chinese and Indian work, and the work among the Jews, etc. In the afternoon it was decided to devote the Diocesan thank-offering of 1913 to Northwest missions, the offering this year going to the Canadian diocese of Honan in China. The deanery secretaries presented their several reports, after which a very interesting and comprehensive conference on the organization of the Woman's Auxiliary in the deaneries took place.

The conference was led by Mrs. Clayton of Perth. Questions were invited and fully discussed, especially those relating to parochial branches. The reports of the three delegates to the Triennial meeting recently held in Winnipeg were then read by Mrs. White of Cornwall, Mrs. Nettin, and Mrs. Stiles, the announcement of the nominations of the diocesan officers and the designation of funds completed the afternoon programme. A pleasing event occurred when the Executive presented Mrs. John R. Armstrong with a beautiful photograph of Mrs. Tilton in a sterling silver frame. Mrs. Armstrong has been long in active service in the W. A. and has just resigned from the office of first vice-president.

On Thursday morning a most instructive demonstration entitled "Our Goodly Heritage," by the Study class, led by Miss Cartwright, took place, which proved exceptionally interesting. An address of great merit was delivered by Miss Connell, head of the deaconess house, Toronto, the subject being, "Training for Church Workers."

Miss Cartwright, president of the Toronto W. A., gave an address entitled "Why Stand Ye Here all the Day Idle." The Rev. G. Wright also spoke on his work amongst the Jews. This is a most extensive subject and Mr. Wright has accomplished much in the short time he has been in that capacity. The election of officers resulted as follows: Honorary president, Mrs. Hamilton; honorary vice-president, Mrs. Tilton; president, Mrs. George Greene; first vice-president, Mrs. Muckleston; second vice-president, Mrs. L. C. Wickstead; recording secretary, Mrs. W. J. Code; corresponding secretary, Mrs. Capp; treasurer, Mrs. F. W. Smith; secretary of literature, Miss Low; junior secretary, Miss Parmelee; treasurer of E.C.D. fund, Mrs. Doney; editor of Leaflet, Miss Phoebe Read; the office of Dorcas secretary has got to be filled. The election of the standing committees is left to the executive. Three new life members were presented with their gold cross and certificates by Mrs. Tilton, who called them to the platform to receive them. They were: Miss Hayter, who was made a life member by those who attended the annual meeting this year as a mark of their appreciation of her many services. Mrs. E. T. Britton was also presented. Miss Ethel Bishop was handed the bar pin and cross of the late Miss Florence Greene, who left it to be given to the first literature secretary to become a life member. Mrs. Bishop is the literature secretary of Grace church.

On each evening during the convention missionary meetings were held and were largely attended by the general public. On Monday evening the juniors had an interesting gathering, on Tuesday the meeting was of the girls' branches, when reports of their work were given and also an address on Missionary Training for Girls by Miss Connell, head of the Deaconess House, Toronto.

An illustrated address, entitled Our Canadian Diocese in Japan, by Mrs. Willoughby Cummings, D.C.L., was also a feature. On Wednesday a general missionary meeting was held in St. George's Parish hall, when an address was given by the Very Dean Bedwell, D.C.L., of Kingston, Ont., on "The Nation's Care for Newcomers," and another by the Rev. Canon Gould, M.D., in which he made a strong appeal on behalf of Foreign Missions.

RUPERT'S LAND.

Winnipeg.—St. Thomas'.—The annual meetings of Branches of this parish W.A. and Girls' Auxiliary were held on Wednesday and Thursday, May 15th and 16th. Both Branches presented satisfactory reports for the past year. An excellent address was given by Mrs. M. Celleran, of St. Matthew's Branch. The following officers were elected: President, Mrs. English; vice-president, Mrs. Clark; secretary, Mrs. Tyler; treasurer, Mrs. London, and Dorcas secretary, Mrs. Wade; Babies' Branch, Mrs. Hartley; superintendent of juniors, Mrs. C. J. Powles. The members of the Girls' Auxiliary gave a capital entertainment at their meeting, and at the close presented their leader, Mrs. C. J. Powles, with a Bible and dictionary. Mrs. Warner, diocesan superintendent, gave a helpful address on "Pledges." Refreshments were served and a pleasant evening was spent.

KOOTENAY.

Nelson.—The sixth annual meeting of the Diocesan W. A. was held on May 2nd and 3rd inst. The opening service was held in St. Saviour's church, at which Bishop de Pencier preached the sermon, taking for his text the words from St. Matt. 15: 18, "Be it unto thee even as thou wilt." Thirty-four members received the Holy Communion, the Bishop being the celebrant, assisted by the Ven. Archdeacon Beer, and the Rev. F. H. Graham, rector of St. Saviour's. The amount of the offertory was \$11.00.

The parish hall held a goodly number of officers, delegates and members of the W. A. to attend the first business meeting, which was opened at 2 p.m. by the reading of the W. A. Litany by Mrs. de Pencier, who was an honoured visitor at the board. Thirty answered the roll call, the minutes of the last annual were read and adopted. Letters of greeting were received from Miss Carter, Miss Raynes, Columbia Diocesan Board and the parochial branches of Trail, Kelowna and Phoenix. Miss Halson sent a telegram, and Mrs. de Pencier gave kind greetings from the New Westminster Diocesan, and from the General Board. The president's address welcomed the increasing number of delegates, and also Mrs. de Pencier to the meeting. The purpose of the meeting was two-fold, to review the past and to plan for the future. There has been progress in the past, but we must aim at greater results. The number of branches has increased by six, the pledges have also been added to, and a systematic effort has been made to observe St. Andrew's day, as well as to form study classes. The visit of Mrs. Patterson Hall and Miss Carter to the diocese last October, was referred to in terms of pleasure and gratitude; the branches in the Okanagan parishes had held a deanery meeting last May and were to hold a second on May 14th, and thanks were given for the faithful help of the diocesan officers. The obligation of faithful, earnest prayer was urged, also more attention to the matter of the united thankoffering. The reports of secretaries shewed a total senior membership of 400 among eighteen branches, six life members, one girls' branch at Vernon, six junior branches with a membership of 85. Correspondence had included a letter of welcome to the new life member, Mrs. Cameron, of Kelowna, made by her branch, also gratifying returns from the appeal to the parishes towards Bishop White's Chinese Famine Fund, and letters regarding resolutions, pledges, and appeals from the General Board for this meeting. The treasurer's report shewed a total received of \$624.45, towards the Chinese Famine Fund \$176.00 had been given, \$50.00 to the Kootenay Bishopric Endowment Fund, \$194.85 to pledges and donations. Juniors had contributed \$101.35, and all pledges paid up. Dorcas contributions included six outfits, two bales to Hay River Mission, one to Hazelton for poor old Indian women, one to Miss Riddell's Leper Home, Japan, Christmas gifts to Alert Bay and Yale school, and a case of jam to Alert Bay hospital. Three babies' branches had been formed during the year, and 225 boxes and cards given out, \$15.50 balance received after expenses were paid. Literature distributed had included 24 copies of "From Sea to Sea" and four copies of other books, subscribers to "New Era" and "Across the Rockies" added, and 222 Leaflets taken. Reports from fifteen senior, six senior and one girls' branch contained much of interest, shewing the enthusiasm and effective work done by

parochial branches. A life membership, accompanied by the gold W. A. pin, was then presented to the treasurer, Mrs. R. M. Bird, from six other diocesan officers, who had worked with her for the past seven years, and who expressed their appreciation of her faithful and effective help in this manner. Bishop de Pencier and the Rev. C. A. Seager, rector of Vernon, B.C., both spoke of the pleasure they had experienced by being present at the meeting; Archdeacon and Mrs. Beer were also present. Mrs. de Pencier's excellent paper on "Echoes of the Triennial," was listened to with great interest and will doubtless bear good fruit.

The second day's proceedings opened with prayers and a hymn, and at a suggestion by Mrs. de Pencier and Mrs. C. A. Seager, both Torontonians, telegrams of greeting were sent to Toronto and Niagara Diocesan Boards for their annual meetings. Twenty-eight members attended, and the resolutions, pledges and appeals from the General Board were discussed at great length, the result being that the amount of \$120.00 required from this Diocesan Board to the general pledge was assured. The office of a secretary for the United Thankoffering Fund was added to the Board. The two life members' fees were given: \$25.00 to Honan, China; \$15.00 to Hay River school, and \$10.00 to Bishop Bumpas' memorial church at Moosehide. Letters of greetings were sent to New Westminster and Columbia Diocesan Boards for their annual meetings, and to the Okanagan branches for their next deanery meeting. It was also resolved that all branches be asked to appoint a parochial secretary for the United Thank-offering Fund. One branch has gathered \$12 for a "Daily Bread Supply" for Miss Riddell's Leper Home, and was asked to send it through the diocesan treasurer. The appeal for Shuler's Hospital outfitting is to be used to supply work for the branches. A letter of condolence was sent to Mrs. Holmes on the death of the Bishop and a vote of thanks from visiting delegates passed. The election of officers resulted in the return to office of all who previously were elected, with the addition of Mrs. Gill, of Rossland, who was elected to the new office of secretary United Thank-offering Fund. The Rev. F. H. Graham spoke of the value of the M. S. C. C. annual report as an up-to-date mine of missionary information and a valuable text-book of missionary study. He expressed pleasure in the good progress made by the Diocesan Board, and was followed by the Rev. H. W. Simpson, rector of Rossland, who gave the closing address upon the value and force of intercessory prayer. A hearty vote of thanks was passed to Bishop de Pencier, the Rev. F. H. Graham and church wardens of St. Saviour's parish, the Rev. H. W. Simpson and Mr. G. E. Playle, for kind help given at the annual meeting, also to Mrs. de Pencier for her valuable assistance so freely and kindly given.

Canadian Church News

FROM OUR OWN CORRESPONDENTS.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

FREDERICTON.

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

Upham.—The Rev. A. C. Fenwick, who recently resigned the curacy of St. Luke's, Fredericton, has been appointed by the Bishop of the diocese to be rector of this parish. He entered upon his new duties on June 1st.

Millidgeville.—St. Clement's.—At the morning service on Sunday, May 26th, a handsome memorial window was unveiled by the Rev. R. P. McKim, the rector of the parish. This window is the gift of the family of the late Mr. John W. Nicholls, who was for many years a vestryman, and who was one of those who was instrumental in the building of the church. This is the second memorial window which has been placed in the church.

MONTREAL.

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

Montreal.—The Lord Bishop of the diocese has appointed the Rev. Charles Ireland, B.A., to assist him in the work of church extension.

Mr. Ireland, who is the son of Mr. F. C. Ireland, now resident in New York, but formerly of Lachute, P.Q., has two brothers in Holy Orders. He graduated from McGill in Arts, 1902, and from the Diocesan Theological College in 1904, and was ordained by the late Bishop Carmichael. His former parish was South Stukely, and Eastman, where he has laboured for eight years.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Rev. Canon E. Loucks celebrated on Saturday last, June 1st, the fifty-fourth anniversary of his ordination to the diaconate. He is eighty-three years of age, and is still in active work. He is the rector of Picton, and is also one of the Canons of this cathedral.

OTTAWA.

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

Ottawa.—The Rev. Canon E. A. W. Hanington, who has been the clerical secretary of the Diocesan Synod since its formation on May 1st, 1896, has notified the members of the Executive Committee of the diocese that he intends to resign the position at the forthcoming meeting of the Synod. Canon Hanington has been the rector of St. Bartholomew's, New Edinburgh, since 1878, and he has also officiated as domestic chaplain at Rideau Hall to the successive Governors-General since that date.

Christ Church Cathedral.—The shortest annual vestry meeting for many years was held in the schoolhouse on Monday evening, May 20th. The various reports were read, and everything found to be in satisfactory condition. Although no vote was taken, the general consensus of opinion pointed to the expenditure of several sums of money this year for general improvements. The total receipts for the year were \$12,822. The expenditure somewhat exceeded the receipts, leaving a small overdraft. Three thousand one hundred and eighty-four dollars was contributed to missions and other outstanding objects. A unanimous vote was passed congratulating the rector the Rev. Canon Kittson on his having had the honorary degree of D.C.L. conferred on him. Capt. F. C. Hamilton was re-appointed rector's warden, and Mr. J. E. Macpherson people's warden. Mr. W. H. Rowley was elected lay delegate to the Synod.

All Saints.—The annual vestry meeting of this church was held on Monday evening, May 20th. There was a large attendance. All of the various reports presented were of a most satisfactory character. Amongst other matters it was unanimously decided to make arrangements at once for additional Sunday School accommodation. There were over 400 communicants at this church on Easter Day. Wardens, T. C. Bate, D. N. Finnie. Receipts, \$8,047.54, with disbursements about the same amount. Missionary contributions amounted to \$1,726.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—On Sunday morning last (Trinity Sunday), in the presence of a large congregation, the Lord Bishop of the diocese held a General Ordination in his cathedral, when 26 candidates received Holy Orders at his hands, namely 14 deacons and 12 priests. This is the largest number ordained at any one time in this diocese, and thereby creates a record. The ordinands were graduates of Trinity and Wycliffe Colleges, respectively. The following gentlemen were ordained to the diaconate and priesthood, respectively: Deacons—Messrs. G. P. Bracken, J. L. Cotton, L. A. Dixon, W. A. Earp, F. S. Ford, C. S. Ferguson, Frank Herman, C. E. Luce, G. S. McGaffin, Edward Morris, N. H. Noble, W. S. Blythe, E. B. Taylor, and Charles Paterson-Smyth. Those ordained priests were as follows: The Revs. John H. Colclough, Walter Ellis, Richard A. Forde, Henry G. Kingstone, R. S. Mason, Edward Morley, W. A. Pippen, A. H. Powell, C. E. Patt, John J. Preston, V. C. Spencer, and

A. Strother. The Ordination sermon was preached by the Rev. Canon Paterson-Smyth, the rector of St. George's, Montreal, and the father of Mr. Charles Paterson-Smyth, who was one of those ordained to the diaconate. The preacher chose for his text, 1 Tim. 4:16, "Take heed unto thyself and to the doctrine." The sermon was a most eloquent one. In the evening Canon Paterson-Smyth again occupied the pulpit.

The Bishop Strachan School.—His Royal Highness the Duke of Connaught visited this well-known ladies' school on Saturday, May 25th, when he was received by the Lady Principal, Miss Walsh, the members of the Board of Governors, and the Lord Bishop of Toronto. The pupils, prettily grouped on the lawn, sang the National Anthem and greeted the Duke with very hearty cheers. After an inspection of the school His Royal Highness signed the school register, following the names of noted visitors, consisting of their Majesties the King and Queen, Princess Louise and the Marquis of Lorne, Archbishop of Canterbury, and the Lord Bishop of London.

Miss Veals, who for many years past has been the well-known Lady Principal of the long-established Young Ladies' School at "Glen Mawr," 651 Spadina Avenue, has decided to resign this position at the end of the present term. She will be succeeded by Miss J. J. Stuart, of London, England, who was for three years a resident of Newnham College, Cambridge, where she took high honours in the Classical Tripos. She has until lately been assistant mistress in a well-known Ladies' School in the north of London.

The Rev. E. H. Mussen, formerly rector of Collingwood, and also for some time in charge of Grace Church, Toronto, will take charge of the parish of St. Edmunds' during the absence of the Rev. E. A. Vesey, who, with the members of his family, is going to pay a visit of three months' duration to the Motherland this summer.

The Rev. V. E. F. Morgan and Mrs. Morgan, of St. Saviour's Church, East Toronto, left last week for a three months' visit to England and the Continent. The Rev. Hamilton Mockridge, who has recently returned to the Diocese of Toronto, will take charge of the parish during Mr. Morgan's absence.

Chester.—St. Barnabas.—The Rev. F. E. Powell, late of Chesley, in the Diocese of Huron, will assume his new duties as the rector of this parish on Sunday, June 16th.

Mount Dennis.—The members of the Church of England in this suburb, who have for some months past been worshipping in a partly completed house, are to have a fine, new brick church, and the Lord Bishop of the diocese has appointed the Rev. J. M. Barrow, assistant curate of St. James' Cathedral, to be the first curate-in-charge of this new Mission Church, which is situated in the parish of St. John's, Weston, of which the Rev. J. Hughes Jones is the rector.

Weston.—The Lord Bishop of the diocese held a Confirmation at the Sanitorium on the afternoon of May 29th, the candidates being presented by the Ven. Archdeacon Inglis, who had prepared them. On the evening of the same day the Bishop held a similar service in the parish church (St. John's). The Bishop confirmed six girls at the former place and sixteen boys and nine girls at the latter, who had been prepared for the rite by the Rev. J. Hughes Jones, the rector of the parish.

The Country Church

which you attend during
the summer, may require a

NEW COMMUNION SERVICE

Why not start a subscription list amongst
the summer visitors and make the
presentation?

We will supply you with complete price
list.

ECCLIASTICAL DEPARTMENT
HENRY BIRKS & SONS, Ltd.
MONTREAL

NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Guelph.—St. George's.—The annual vestry meeting was held on Wednesday evening, May 15th. The Ven. Archdeacon Davidson, the rector, occupied the chair, and there were a large number of the members of the congregation present. The rector nominated Mr. J. M. Duff as his churchwarden, and on motion of Messrs. Boehm and Gummer Mr. T. A. Keatinge was nominated and elected as the people's churchwarden. Mr. H. C. Schofield, M.P.P., was re-elected lay delegate to Synod. The various reports presented at the meeting were of a most encouraging nature. The rector in his annual report makes the following reference to gifts received by the church during the past year. I must not close without mentioning the fact that during the year the church has received some valuable gifts, including two beautifully carved oak hymn boards, with aluminum numbers, three costly windows, and a much-needed silver box for communion bread. It is one of the most encouraging features of our work here to see this beautiful house of God being gradually enriched and more fully equipped with beautiful and useful memorials of former members.

HURON.

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

London.—The second annual Convention of the East Middlesex Sunday School Association was held in the Bishop Cronyn Memorial Hall, in this city, on Wednesday, May 22nd. Addresses were delivered thereat by the Rev. R. A. Hiltz, the General Secretary of the Sunday School Committee of the Church; the Rev. T. B. Howard, M.A., the Sunday School organizer for the Diocese of Huron, who also conducted a Round Table talk at the evening session, and several others. The various reports presented showed that great progress has been made during the past two years by the organization.

Hespeler.—St. James'.—A large number of Church workers in the Rural Deanery of Waterloo, met in this place on the 20th May. The day began with a celebration of the Holy Communion, the celebrants being the Rev. H. E. Bray, the rector of the parish, assisted by the Rev. Rural Dean Andrew, B.A. Immediately upon the close of the service the Ruridecanal Branch of the W.A. met, as did also the Chapter of the Deanery. The former voted financial assistance to hospital work in Africa under the supervision of Dr. Walter Crawford, and to the Schultes Hospital, as well as furnish outfits for two boys in the Moksun School, in the far West of Canada, and the latter discussed matters of general interest in regard to the work of the Church.

The afternoon session was opened by a "Quiet Hour," which was conducted by the Ven. Archdeacon Davidson, of Guelph, and he was followed by the president, who delivered his inaugural address as the Rural Dean. Interesting addresses were given by Mrs. H. B. Gahan, of London; the Rev. T. B. Howard, and W. S. A. Larter.

At the evening session interesting addresses were delivered by Mr. D. M. Rose, the Anglican secretary of the L.M.M., and the Rev. J. Cooper Robinson, a missionary on furlough from Japan.

Ingersoll.—St. James'.—A meeting of a similar kind as the above was held in this place on May 23rd. The Holy Communion was celebrated in the church by the Rev. R. J. M. Perkins, the rector and Rural Dean, assisted by the Rev. R. H. Shaw, of Woodstock. At a meeting of the Chapter, which took place in the parish hall at the close of the service, the subject of parochial finance was very fully discussed, and it developed in the course of the discussion that the duplex envelope system was being widely adopted throughout the Deanery. A hearty resolution of congratulation was passed to the rector, the Rev. R. J. M. Perkins, upon his appointment to the office of Rural Dean.

At the afternoon session the Revs. J. Tully and R. H. Shaw read interesting papers on important subjects. The Rev. T. B. Howard led in a general discussion on Sunday School work, and Mr. D. M. Rose spoke on the subject of missionary education and organization. It was resolved to hold the next meeting at Woodstock, Ont., on November 21st.

The Ruridecanal Branch of the W.A. also met under the presidency of Mrs. Shaw. Many in-

terestin
financi
Rock E
on the W./

Huro:
Synod:
ference:
Monday
meet, a
Edward
work w
ing of
hold th
lowed
which
address
Revs.
Canon
Tuesda
Tucker
Church
held at
rooms
Cornisl
Added
Synod
by the
Hamilt
record

Woor
Brewin
and la
pelier
on Sat
lowing
evenin
Brewin
T. Ba
ducted

St.
service
recentl
on the
some
all. T
is a g
paign
remair

Chrl
of Gal
a well-
other
week-
sion r
joined
high
of Gal
of this
sum c
the n
Elliott
of Wa
and r
to me
to anc
ian ex
widely

Bra
and ur
church
of me
Churel
ritual
erecte
Churel
until

Kin
Churel
Essex
Churel
ally l
procee
of th
Dean
of the
day so
throug
was p
the se
E. Cri
gave
result
presid
urer,
tive,
superi
Wells
J. M

interesting reports and letters were read, and financial aid was voted to the new hospital at Rock Bay, B.C. A general discussion took place on the work to be taken up by this Branch of the W.A. during the coming year.

Huron Diocesan Conferences.—We believe that Synod week in London has a better run of conferences than any other diocese in Canada. On Monday afternoon, June 10th, the junior clergy meet, and two important addresses by Inspector Edwards and Rev. R. A. Hiltz on Sunday School work will be given and discussed. On the evening of the same day the Huron College Alumni hold their annual supper, and this will be followed by a conference open to the public, at which Principal Waller will give the principal address on "Inspiration and Criticism." The Revs. S. F. Robinson, J. W. Hodgins, and Canon Craig will lead in the discussion. On Tuesday morning, June 11th, the Rev. Dr. Tucker will give the chief address on "Non-Churchgoing" at the breakfast for clergy, to be held at Smallman and the Ingram's dining-rooms this year. The Revs. F. G. Newton, D. J. Cornish, and T. Brown will lead discussion. Added to these is the official conference of the Synod on "Missions," to be addressed this year by the Ven. Archdeacon Cody and Mr. L. W. Hamilton. What other diocese can roll up a record of such conferences in Synod week?

Woodstock.—New St. Paul's.—The Rev. F. H. Brewin, M.A., the new rector of this church, and lately incumbent of Christ Church, Montpelier Road, Brighton, England, arrived here on Saturday evening, May 25th, and on the following day he preached at both the morning and evening services to large congregations. Mr. Brewin was assisted during the day by the Rev. T. Bart Howard, M.A. He expects to be inducted about the middle of the month.

St. Thomas.—St. John's.—The anniversary services and banquet of this church were held recently, and \$1,500 was then reported as paid on the church debt for the past year. Since then, some \$500 was paid in, making about \$2,000 in all. The year ended May 31st, but this amount is a good beginning in the three years' campaign to wipe out the whole debt. About \$6,000 remain to be paid off.

Christian Courtesy.—The Rev. Canon Ridley, of Galt, Ont., is now in the Old Land enjoying a well-earned rest. During last Lent he had the other ministers of the town assisting him in the week-night services, and marching in procession robed in surplice and cassock. They all joined in giving him a fine testimonial of the high regard in which he is held by all citizens of Galt and vicinity; and one delightful feature of this testimonial was the gift of a substantial sum of money by the Roman Catholic priest in the name of his flock. When the Rev. George Elliott was killed recently, the Roman Catholics of Wallacetown and Tyrconnell showed their love and respect for the deceased rector by offering to meet the trains and drive the visiting clergy to and from the church. Such instances of Christian courtesy deserve to be recorded and to be widely known.

Brantford.—Grace Church.—A most interesting and unique service was held in the schoolhouse of this church on Sunday, May 19th, when a large number of members of the Armenian branch of the Catholic Church held a service, in which they carried out their ritual in every detail. An altar had specially been erected in the schoolhouse by the authorities of Grace Church for their use. The service lasted from 9 a.m. until 1 p.m.

Kingsville.—Church of the Epiphany.—The Church workers' convention of the Rural Deanery of Essex met on Tuesday morning, 14th ult., in the Church of the Epiphany, Kingsville, when an unusually large number of delegates were present. The proceedings of the day were begun by a celebration of the Holy Communion, taken by the Rev. Rural Dean Ward, M.A., of Essex, assisted by the rector of the parish, the Rev. W. H. Moore, B.A. The Sunday school convention was held in the Baptist Church, through the kindness of the pastor of the church, and was presided over by the Rural Dean. Reports from the secretary, Miss Crawford, and the treasurer, Miss E. Crampton, were received. The individual schools gave reports of their work. The election of officers resulted as follows: Rev. G. B. Ward, M.A., Essex, president; secretary, Miss Crawford, Windsor; treasurer, Miss Crampton, Windsor; members of the executive, Revs. Messrs. Farney, Moore and J. F. White; superintendents of departments, front roll, Miss Wells; teacher training, Rev. G. B. Ward; home, Rev. J. Morris; adult Bible class, Rev. A. Carlisle; mis-

sionary, Rev. D. H. Hind; primary, Miss Crawford. The first address on the programme dealing with methods was given by Rev. T. B. Howard, B.A., diocesan secretary, who spoke on "Class Management." Rev. J. F. White read an interesting paper on "Business Methods in the Sunday School." This paper was followed by an address on the "Forward Movement" by Mr. W. A. Atkinson, an expert worker from Detroit. A round table conference on "Missions in the Sunday School" was entered into with spirit, led by the diocesan secretary. The Rev. J. Cooper Robinson, of Japan, spoke of his work there, and the Rev. J. Morris, of Leamington, dealt with "Loyalty by Clergy and Laity to the Diocese." In the evening a missionary sermon was preached by the Rev. A. B. Farney, of Amherstburg. The Woman's Auxiliary of the deanery met at the same time as the Sunday school workers, and transacted a great deal of business, and listened to addresses of great value by Mr. Sage, diocesan president; Miss Collins, deaconess, and the Rev. J. Cooper Robinson. The gathering was a notable success in every way.

Sarnia.—Lambton Rural Deanery and Sunday School Convention.—The semi-annual Rural Deanery and Sunday School Convention was this year an eventful one, because of the attendance of Dominion Secretary Hiltz, Dr. Gould, secretary of M.S.C.C., and Diocesan Secretary Howard. In the morning, service was held in St. George's, and the usual Rural Deanery matters of routine gone through; in the afternoon, Colonel Kenward, of Watford, occupied the chair, and a series of subjects were ably handled in the Sunday School room, notably amongst which were the earnest, timely and spiritual address by the Rev. A. Rhodes, of Point Edward, on "Winning the Children to Christ." Mr. Rhodes properly pointed out that besides or apart from the religious education of the child, there is a great need to bring them into conscious, personal possession of the Christ life, and in language choice, tender, and appropriate, he pointed out how this may be done. We have rarely heard an address that touched the matter to the core as this did. This was followed by a splendid, scholarly, but somewhat lengthy address by Mrs. Parsons, on what stories the child should hear and how to tell them. There was so much good advice, and such an array of facts in this address that it is not possible to repeat at length. Everyone was entertained, educated and profited by it. Round table conferences were well handled by the Rev. T. B. Howard, and the Rev. R. A. Hiltz. The Rev. F. G. Newton withdrew his subject of the Home Department in order that these conference questions might be finished. Mr. H. Conn, Public School Inspector for Lambton, gave an able paper on "Teacher Training," which was listened to with evident interest and profit by all present. The Rev. S. P. Irwin, of Watford, gave the Sunday School statistics. A most profitable afternoon was spent. The evening programme consisted in addresses, one by the Rev. R. A. Hiltz on "Missions in the Sunday School." He said he would just change the title a little and speak on "the Sunday School and the Great Commission," and he proceeded first to state the exact situation. "On the one hand," he said, "is the young life of the Sunday School, 125,000 strong, comprising the cream of the Church's life, boys and girls and young people meeting week after week. It is not possible to estimate this power waiting the touch of some guiding hand to direct it into the proper channel, there is your power, your force, your material. On the other hand, there is the Master's command, the great purpose of the Church, the plan of the Master for its growth and expansion, Christ's definite command to His Church which it has been endeavouring to

fulfil. The beginning of that power, the Sunday School forces, to bear on the Divine purpose, and to prove itself effectual to carry out the Divine purpose, what immeasurable results would follow. But it has been asked, why bring the Sunday School into Christ's commission at all? Are there not other directions in which Sunday School work could be used? It is utterly impossible to separate the Sunday School from the Church. Consequently, the problems of one are essentially the problems of the other, and are vitally interesting to both. The Sunday School and the Church share them. In the Sunday School you may find the solution of the missionary problems of to-day. The Sunday School is an educational part of the Church, and it is here the Church should begin its education upon missionary lines. To know the truth in all its fulness and to make it known is the object of the Sunday School, to lead to Christ, build up in Christ and extend the knowledge of Christ its aim. It is the educational department of the truth, and it cannot fulfil its purpose unless it lays strong emphasis on Mission work. But we find in the Sunday School also the solution to the great problem of missionary supply. Where are we to get our new missionaries from? Many missionaries now in the field would testify if asked, that the first impressions received by them for missionary work was in the Sunday School. Robert Moffatt (father-in-law of Livingstone) declared that missionary stories told in Sunday School were the means of leading his mind to the work, and many others could say the same. Tell the children about the Church's work in foreign and home mission field. Sometimes we hear of some one saying, "I don't believe in missions' work. Those who take that attitude, were once in our Sunday Schools, and they object to mission, probably because they were not taught about them when they were there. There is no reason why there should have had to be a Laymen's Missionary Movement, good as that movement is, if the Sunday School had been educative on these lines in the past, as we hope it will be in the future. The same thing applies also to missionary giving. The Sunday School is the solution to missionary finance. I am of opinion that missionary finance as at present conducted in the Sunday School is in the wrong way. In most cases the Sunday School is called upon to support itself, and the Lenten offering, which is spasmodic in character, is all that the Sunday Schools do. We should, however, educate the children to give to missions and other objects as we shall expect them to give when they are men and women. Mr. Hiltz told of Sunday Schools where they have instituted the duplex envelope system, and it has wrought a great change, he recommended its trial. We are called upon to give the child a complete Christian education, none is complete which neglects the missionary aspect. When we realize that the two great Sunday School text books, the Bible and the Prayer Book, are essentially missionary, if we neglect missions we are not teaching these. He next spoke on "How to do it," and said "There are three things every Sunday School should aim at: (1) Definite instruction; (2) definite prayer; (3) and there will be consequently definite giving. The day has gone by when on general lines missionary work should be talked of. Our instruction must be definite, we must answer the questions. What are our missionaries doing? What are their needs? How can we help them? These are things the scholars want to know. Get away from generalities. Must have concrete examples to back up the general teaching. Missionary lessons may be taught in every Sunday School lesson." Mr. Hiltz told how the "Philadelphia Sunday School Times" had tested this, thinking to get an occasional contribution by the missionary editor for this purpose, but he found that every lesson would furnish occasion for missionary emphasis without being strained. It was possibly weekly in every issue of the "Times" to give a missionary lesson. The Prayer Book in all its parts contains these lessons. It is impossible to fully and rightly teach the Catechism, the Lord's Prayer, or any other part without seeing this is the case. Abundance of illustration can be drawn from the mission field to light up the lesson. Missionary books, charts, prayers for missions are plenty. He told how one school decided to pray for missions during Lent, and had a system of cards with holes on margin whereby they kept account of missions prayed for. Another had cards with names of missionaries and places on one side and prayer on the other. Each week names and places were selected, and the superintendent announced the subjects for intercession and gave a short talk about the persons and places to be prayed for, and so the children were helped to an interested habit of practical prayer. In addition to this they were helped to give, for if we pray we shall give. Mr. Hiltz also

The Blonde Lumber and Manufacturing Co., Ltd.
CHATHAM - ONT.

**Manufacture CHURCH ::
High - Grade FURNITURE**

We make Chancel and Sanctuary Furniture and Church Pews and Seating our Speciality

Our Catalogues are mailed FREE UPON REQUEST

When requiring quotations for pews, please send dimensions of church or number and lengths of pews required.

NOTE THE ADDRESS

June 6, 1912.

Hamilton, Ont.

annual vestry evening, May 1st, the rector, a large number on present. The Rev. as his church. Mrs. Boehm and nominated and den. Mr. H. C. lay delegate to presented at the ng nature. The s the following church during without mention- the church has ding two beauti- with aluminum id a much-need- d. It is one of ur work here to ng gradually en- th beautiful and ers.

London, Ont.

Convention of Col Association Memorial Hall, 2nd. Addresses v. R. A. Hiltz, Sunday School Rev. T. B. l organizer for o conducted a session, and orts presented been made dur- ization.

e number of nery of Water- May. The day Holy Commu- . H. E. Bray, by the Rev. ediately upon ecanal Branch Chapter of the cial assistance he supervision Schultes Hos- r two boys in st of Canada, of general in- Church. d by a "Quiet he Ven. Arch- e was follow- his inaugural teresting ad- B. Gahan, of and W. S. A.

ing addresses the Anglican Rev. J. Cooper h from Japan.

ng of a simi- this place on was celebrated . Perkins, the y the Rev. R. eeting of the parish hall at t of parochial , and it de- sion that the widely adopted resolution of e rector, the ppointment to

J. Tully and on important led in a gen- work, and Mr. of missionary s resolved to ck, Ont., on

V.A. also met w. Many in-

mentioned other ways connected with Sunday School missionary work can be helped. The Junior Auxiliary of the girls is a useful means of help. He also advocated the formation of a Boy's Auxiliary to the M.S.C.C., and told of one lady who had already got one into working shape, with its organization, constitution, etc., etc. He also mentioned exhibitions of handwork as auxiliaries and mentioned an exhibition of this kind favourably, which was given at Halifax. He said when Christ was on earth, he noticed the children, drew them to Him, used them as models, and blessed them, so He would do again if we could but invite Him to do so. The Rev. J. Munday, of Port Huron, gave a practical and exceedingly instructive talk on "Christian giving." He is a specialist also in this line, and has seen the fruit of his outspokenness on the subject in the magnificent church house recently erected in Port Huron. The Rev. Canon Gould spoke on the work of the M.S.C.C., and pointed out that the M.S.C.C. was distinct from usual missionary societies, such as the C.M.S. and S.P.G., because it did not represent any section or party within the Church, but was the missionary organization of the whole Church or the whole Canadian Church organized for missionary purposes. As the Rev. Dr. Tucker and Archdeacon Davidson, of Guelph, had been there on the previous Sunday, and the Rev. Canon Davis requested him, in the name of the Convention, to speak on his work in the Holy Land, Canon Gould gave us one of his soul-stirring addresses, full of beautiful picturing and touching incident, which grappled and kept his audience interested from first to last. Canon Davis closed the Convention with the Benediction, and it is no exaggeration to say it was by all means the most instructive, helpful, and we hope, profitable, ever held in the County of Lambton.

ALCOMA.

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

West Fort William.—St. Thomas'.—On Sunday, May 19th, the Lord Bishop of the diocese held a Confirmation service in this church at three o'clock, p.m., when the building was filled with a reverent and interested congregation. Previous to this ceremony His Lordship proceeded to the west end of the church, preceded by the incumbent bearing the pastoral staff, and dedicated the handsome new bell recently erected by the congregation. The reading of the 122nd Psalm, followed by prayer and a few words by the Bishop, who tolled the bell, constituted the service. The choir went in procession to the chancel singing the hymn, "My God Accept My Heart," and the incumbent presented the candidates—six females and four males—for the apostolic rite. The Bishop's address to the candidates was based on Acts 1: 8, "Witnesses for me," and pointed out that their life should be a truly Christian one—passive and active. One of the candidates was a man of 48 years, another a lady who was formerly a Presbyterian. The Rev. Richard Faries, of York Factory, was the preacher at this church on Sunday evening, the 19th inst. He is returning to his far-away mission next month, and while in this town was the guest of Mr. J. J. Wells. The senior and junior branches of the Woman's Auxiliary of this church held a sale of work and tea in the parish hall on Wednesday, May 15th, when the handsome sum of \$130 was realized.

RUPERT'S LAND.

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

Winnipeg.—The first annual meeting of the local Branch of the Church of England Men's Society, a society which was founded by the present Archbishop of York in England only a comparatively few years ago, was held in the school-room of Christ Church on Tuesday evening, May 21st. The chair was occupied by the Rev. E. C. R. Pritchard, the rector of St. Cuthbert's, Elmwood. The proceedings were opened with a devotional service, which was conducted by the Rev. R. S. Lound, of All Saints'. At the business meeting the chairman, who has lately returned from a six months' visit to England, gave some account of his trip. The secretary, Mr. S. J. Lampen, submitted an encouraging report, both financially and otherwise. The election of officers for the ensuing year resulted as follows: President, Rev. E. C. R. Pritchard; vice-president, Rev. R. S. Lound; honorary secretary, S. J. Lampen; treasurer, G. Bennett.

St. John's College.—A new college building is to be erected at once, at an approximate cost of \$40,000. This building, although intended only for temporary

use, will be of a substantial character, and will meet the immediate needs of the college in an adequate way. It is hoped that it will be ready for occupation on September 1st. Owing to the indefinite future of the university, it was decided to erect this temporary building on the site already occupied by the college. The college possesses a site near the university, but the uncertainty concerning the future home of the university made it inadvisable to build there. The new building will be a substantial structure of red brick trimmed with stone, fireproof, with modern system of ventilation, of three stories, and sufficiently large to accommodate about 50 students in residence, besides providing sufficient class rooms, library, and other rooms for the work of the college. It is also intended to re-model the present building so that the school may have the necessary equipment for carrying on its work among the boys. The separation of the school from the college is a long projected scheme. The rapid growth of the school has precipitated the move at the present juncture. About 60 boys have heretofore been in residence, and it is hoped that by the new arrangement it will be possible to accommodate next year about 80 boys.

Brandon.—St. Matthew's.—The Archbishop of Rupert's Land confirmed a class of twenty-one candidates in this church on Monday evening, May 20th. His Grace expressed himself as very much pleased with the action of the parish in selling the old church property, and he thought that the assets on hand, together with the amount in sight from subscriptions, made it quite possible for the parish to proceed with the erection of a new church. An important meeting of the vestry was held on May 22nd, when it was decided to adopt the plans submitted by Mr. W. A. Elliott, of Brandon, for the new church. These were executed by Mr. Gorman, of Mr. Elliott's staff. Mr. Gorman is a Churchman, and understands thoroughly the spirit of Gothic architecture. The building is to be of cruciform shape, with a central tower at the junction of the four arms of the cross. It will be 120 feet long, which is the length of the lot, running east and west, and with a normal width of 52 feet. The width of the cross will be 74 feet. There will be side aisles, clerestory, and a morning chapel at the left of the chancel. The basement will be arranged for Sunday School purposes and for the use of the parish societies. The tower will be 60 feet above the street level, and will be provided with a church bell, which will supply a long-felt want in the western part of this city. The annual service of the Brandon Lodge of the Sons of England was held in this church on Whitsunday at 4 p.m., when a large number of the members marched to the service. The sermon was preached by the Rev. W. P. Reeve. It is proposed to have a window in honour of St. George in the new church.

St. George's.—The Rev. H. S. Ram, B.A., rector of Melita, has been unanimously nominated to the incumbency of this parish. His Grace approves of this selection, and has offered the parish to Mr. Ram, who has accepted. It is not yet settled when he will take charge, but it is hoped that he can do so early next month. Mr. Ram is a young man of great spiritual charm, and has done excellent work during his two years' rectorship at Melita. He is a graduate of St. John's College, Winnipeg.

St. Matthew's.—An important meeting of the congregation of this parish was held on Monday evening, May 13th, when consent was given to the sale of the old church property to Messrs. J. Cornell and J. S. Maxwell, for the sum of \$23,000. The parish is allowed the use of the buildings for eighteen months in order that time may be given for the erection of the

new church. This will now be proceeded with at once. It is hoped that the new church will be roofed in by November 1st and ready for occupation by Easter, 1913. The old building has the distinction of being the first church erected in this city the original portion of it dating back to 1882. It has for several years, however, been inadequate to the purposes of the parish and great satisfaction is felt at the decision which has been made to erect a permanent structure to the greater glory of God and more in harmony with the standing and requirements of the congregation. The new building will have a seating capacity of 600 and will be erected of red Menominee brick and cut stone. It will be cruciform in shape with clerestory and side aisles. The tower will be in the centre over the junction of nave, transepts and chancel. There will be a morning chapel at the left of the chancel. Provision will be made for the time being in the basement for the Sunday School and parish societies. Great consideration has been given to all details of the proposed structure which will be Gothic in architecture largely following perpendicular lines. It will cost \$45,000 of which \$35,000 is provided for. The many friends of this historic parish will hear with pleasure of these approaching developments making for its further usefulness and influence.

NEW WESTMINSTER.

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

Vancouver.—Bishop de Pencler reports for both these dioceses in M.S.C.C. report, and says Kootenay will shortly elect a Bishop, and that New Westminster will not again appear in a missionary report as a "missionary diocese." The Bishop says: "We feel sure that we ought no longer to ask the M.S.C.C. to assist us when our own people are numerous enough and wealthy enough to undertake the upkeep of these various missionary enterprises themselves." Bishop Thorneloe, of the Diocese of Algoma, expresses a fervent desire that his diocese will be largely self-supporting before he lays down the reins. So long as the chief executive officers of the various dioceses work in this spirit, genuine progress may be expected all along the line.

Correspondence

THE EDITOR OF THE CANADIAN CHURCHMAN.

Toronto, June 1st, 1912.

Dear Sir,—I have just returned from a visit to Icelandic friends in Winnipeg. I, of course, went to see their Sunday School, and was amply rewarded for so doing. What struck me most was their opening hymn, a Whitsun prayer for the Holy Spirit. The tune was a haunting melody by a modern Danish composer, sung softly, and with a voice quality which many of our schools might envy. The words were of such beauty, that I have thought your readers might be interested to see a translation, which keeps the metre of the original. The Icelandic hymn is by Bishop Valdimar Briene, the leading living religious poet of the island, who lives not far from the famous volcano of Hekla.

Lord, let Thy Spirit, from earthly passion weaning,

Lead me along Thy will's all-holy way,
To find, by faith on Jesus' bosom leaning,
'Mid trial, doubt, and need, in Him my stay.

Lord, let Thy Spirit, Thy Word's deep wealth unsealing,

Lighten mine eyes with truth's celestial fire;
In life, in death, the narrow path revealing
Towards the Promised Land of our desire.

Lord, let Thy Spirit, new love, new life bestowing,
Create a holy heart my breast within;

That I, into my Saviour's likeness growing,
May bear His Image through a world of sin.

Lord, let Thy Spirit, each idol form down-tearing,
Cast from my soul the thoughts, the sins that stain;

Within those walls a temple meet preparing,
Where Jesus evermore may dwell, and reign.

C. V. Pilcher.

SUMMER
UNGLAZED
CHINTZES

Printed from the actual wood blocks used a hundred years ago.

Samples sent together with suggestions of suitable Wall-Papers.

The THORNTON-SMITH CO.
11 King Street West, Toronto

Sir,
to an
ing fo
of the
critica
areas
be ha
now in
ing no
and pe
beyon
fortni
some
big el
we of
ly ins
centre
as ma
additi
tions,
railwa
pledge
clergy
it is
clerica
pay ir
lackin
brief
the ir
pione
oblige
the C
as las
she w
mense
other
of me
well
in thi
to our
ful pe
an ot

SPEI

Sir,
writer
much
cause
from
misle
other
man.
rooted
for th
comp
emph
by St
Lloyd
readin
bery
able
appro
Wels
Lloyd
own
argu
a red
of the
tions.
stron
were
the C
vent
that t
wron
on to
be e
the
sense
demn
Wh
wron
by pi
poses
land
takes
have
Su
Chur
of th
her
be fi
fallit
their
day,
Spec
truth
recei
for t

proceeded with at v church will be ready for occupa- building has the urch erected in it dating back to , however, been the parish and decision which manent structure more in harmony nents of the con- will have a seat- cted of red Men- It will be cruci- and side aisles. over the junction There will be the chancel. Pro- ne being in the l and parish so- been given to cture which will y following per- \$45,000 of which any friends of ith pleasure of making for its.

ER.

Bishop I.C.

reports for both report, and says bishop, and that in appear in a nary diocese." e that we ought o assist us when is enough and upkeep of these s themselves." ese of Algoma, his diocese will e he lays down executive officers his spirit, genu- along the line.

U.P.

IAN CHURCH-

une 1st, 1912. from a visit to of course; went was amply re- k me most was prayer for the ting melody by softly, and with r schools might uty, that I have irected to see a of the original. aldimar Briene, the island, who ano of Hekla.

passion wean- uly way, leaning, im my stay. deep wealth un- celestial fire; revealing ur desire.

life bestowing, ithin; growing, world of sin. n down-tearing, s, the sins that preparing, l, and reign. V. Pilcher.

Sir,—Kindly allow me to draw special attention to an advertisement in your present issue, appealing for more workers in priests' orders on behalf of the Railway Mission. The situation is a critical one. On a field where great inevitable areas must still be made up, and where it would be hard to exaggerate the further development now impending, the Railway Mission, representing not the least of the Church's chances of rapid and permanent extensions, was prospered last year beyond either its hope or deserving. Regular fortnightly Sunday services were carried on at some 60 centres; and nearly 20 of these faced the big effort, and built their churches. This year, we of the Mission stand pledged to provide weekly instead of fortnightly services at all the large centres, preparatory to placing resident clergy in as many as possible during 1913; and for this an additional priest on each of our unwieldy sections, extending along some 200 miles or so of railway, is essential. Our people meanwhile have pledged themselves to contribute this year towards clergy maintenance; enough from each section, it is hoped, to defray the cost of an additional clerical worker; and they have already begun to pay in for this service. The one thing obviously lacking at the moment, as indeed throughout my brief experience of Church life on the Prairie, is the irreducible minimum of competent unmarried pioneer clergy. If, owing to shortage, we are obliged to break faith with our people, and keep the Church's ministrations at the same low level as last year, I for one shall frankly despair that she will ever come to her own throughout this immensely important and fertile field. If, on the other hand a sufficient number of the right sort of men are immediately available, nothing can well hinder us from going straight forward; and in that faith I venture this last emphatic appeal to our brethren in the East, both clergy and faithful people, to rally round and help us in saving an otherwise impossible position. Douglas Ellison, Head of the Railway Mission.

SPECTATOR ON WELSH DISENDOWMENT.

Sir,—Due allowance has to be made for a writer who is under an obligation to provide so much copy for a paper every week, and this has caused me frequently, of late years, to refrain from taking up my pen to object to some most misleading statements made by Spectator and other leader writers in the "Canadian Churchman." But as a Welshman who retains a deep-rooted affection for the country of his birth, and for the Ancient Church of that country, I feel compelled to enter my humble protest, and to take emphatic exception to the sentiments expressed by Spectator in commenting last week on Mr. Lloyd-George's speech supporting the second reading of the Welsh Disestablishment Bill. Robbery and sacrilege are the proper and most suitable terms to use in connection with the forcible appropriation of the ancient endowments of the Welsh Church. No one knows this better than Lloyd-George himself. And so convicted by his own conscience and driven into a corner by the arguments of Church defenders he tries to draw a red herring across the trail by accusing some of those defenders of benefiting by previous spoliations. This is no argument; there is simply stronger reason that these men whose ancestors were enriched by accepting property filched from the Church, should now use their wealth to prevent what was left being taken. Spectator admits that the Chancellor's retort was no justification for wrong-doing in the 20th century, but then goes on to solemnly warn the leaders of the Church "to be extremely careful lest they appear to justify the morality of another age, which the rising sense of justice in this generation assuredly condemns."

What does he mean? That the Welsh Church is wrong in resisting the alienating of money given by pious ancestors, from religious to secular purposes? Then he proceeds, "The Church of England has a big contract on its hands if it undertakes to stand by the deeds of all its leaders who have shaped its destiny in the past."

Surely with few, very few exceptions, the Church of England has every reason to be proud of the splendid leaders she has had throughout her history. They were but human, they would be first in disclaiming all pretensions to infallibility, but their records, and the results of their labours, British prestige and character today, are the wonder and envy of the world. But Spectator wishes to God "that there were no truth in the pathetic wail of Bishop Gore who recently said that if we want any great reforms for the betterment of society, we have to rely not

on the Church of England, but on Nonconformists and unbelievers." I will never believe, that Bishop Gore, impulsive and erratic as he is sometimes, said anything of the kind. He is too loyal a Churchman, and knows far too well what the Church in England is doing for all classes of society to be guilty of such gross misrepresentation. But Spectator seems to think that those who are defending the Welsh Church are simply trying "to explain away the shadows and skeletons in our historical cupboards!" I really think the next thing he should proceed to do, is to banish some of the shadows from his own historical cupboard. "The churches that are frankly championing the cause of the masses struggling for the more adequate expression of their manhood are the churches that will ultimately triumph," says Spectator. This, I am afraid, is sorry rhodomontade. When he speaks of "the masses struggling for the more adequate expression of their manhood," he is alluding, I presume, to the suffragettes. He can't be referring to the English people, because even the amount of history he has assimilated would teach him the Church's chief glory is that she has ever championed the cause of the people against all kinds of oppression.

Yes, England certainly will resist the disestablishment of the Welsh Church, and successfully, too, Lloyd-George and Spectator to the contrary, notwithstanding. It's not in the same category with Irish disestablishment, or the extension of the franchise, or the liberty of the colonies. And if Spectator refuses to accept correction from me, I would suggest that he take an early opportunity of consulting some more eminent and competent authority like the Dean of Ontario, who knows Old Country conditions thoroughly, who would, I am sure, be glad to give him some valuable hints on Church history. Or even better, let him consult the Bishop of Huron, perhaps the most eminent Welshman in Canada to-day, who would be only too glad, I feel confident, to give Spectator information which would qualify him to write more accurately and coherently about Welsh Church matters, and perhaps some others also. Ernest M. Rowland, Powassan, Ont., May 31st.

THE NAME OF OUR CHURCH IN CANADA.

Sir,—Some of your correspondents think we should be justified in calling ourselves the Catholic Church of Canada. I cannot agree with that opinion, because of the fact that we were not the first branch of the Holy Catholic Church to find its way here, as the ancient Gallican antedated our arrival by many years, and performed a most heroic work among the Indians, as well as ministered to their own people. And it should not be forgotten that these noble men and martyrs were not wholly identical with the Italian Church even of that day, much less with modern Rome. As is well known, the Church of France then enjoyed what were called the "Gallican liberties," of which she has since been deprived by Papal aggression. If I remember rightly, the point of the Privy Council's decision in the Guibord case rested on the fact that the English treaty was framed with reference to the Gallican Church of that day, and not to modern Rome, with its later heresies and aggressions, so that we should carefully distinguish between modern Rome and the ancient Catholic Church of Gaul, with which England had to do at the cession of Canada, and not rob her of her well-earned honours. We may safely claim to be the Anglo-Catholic Church of Canada, but not the Catholic Church of Canada, for the Galico-Catholic Church was here before us and did a splendid work. And though her Indian converts were slaughtered and annihilated by savage tribes, it is only what happened centuries before to the British Christians by their pagan conquerors. Thus history repeats itself. I see by your issue of February 22nd that Bishop Farthing adopts the term "Anglo-Catholic." It is a term that has many things to recommend it. It is

Our June Investment List

Contains particulars of Government, Municipal and proven Corporation Bonds, also a selected list of stocks, with prices and income yield, which will be of interest to investors. It also contains special reference to the operations of the Porto Rico Railways Co., Sao Paulo Tramway Light & Power Co., Mexican Light & Power Co., and the Rio de Janeiro Tramway Light & Power Co.

A COPY WILL BE MAILED ON REQUEST.

A. E. AMES & CO. Investment Bankers Members Toronto Stock Exchange Union Bank Building - Toronto

brief, definite and comprehensive and implies our Church's protestantism as well as her catholicity. For as every student of history knows, she was always Protestant. The ancient Church of Wales, which the sects and socialists are now seeking to rob, the remnant of the early British Church that fled to Wales from its pagan persecutors, was the first to protest against the pretensions of Rome, soon after the landing of Augustine. And, as "Anglicana Ecclesia" she protested again at Runnymede, when her Bishops and Barons compelled King John to declare as the first article of Magna Charta, "The Church of England shall be free." And in her act of pre-munere and other acts she checked the aggressions of Rome, just as she protests to-day against "Ne Temere." For what is generally known as the Reformation was not the first nor the last, of her protests against the aggressions and attempted tyrannies of Rome, mediaeval and modern. There are many indications that Canadian Churchmen are more than ready to welcome such a change of name. Dr. Griffith Thomas, of Wycliffe, deprecates our acquiescence in the vulgar use of the term Catholic as applied exclusively to Rome. And the wonderful reception given a year or two ago to the declaration of the Bishop of London, at a large meeting in the distinctively evangelical Diocese of Montreal, when, to the question "Why he was not a Roman Catholic," he tersely replied, "Because I am an English Catholic" is a fact too significant to be overlooked in this connection. J. M. B.

WOMEN IN COUNCIL.

Sir,—I read with the greatest interest in the New York Churchman of the position accorded to women at the late Church Congress. In the issue of April 27th it states, "At Washington, for the first time, women were invited to speak upon a platform of the Church Congress. The experiment in its very inception proved satisfactory, and was regarded as a success. At this Congress in St. Louis, at one of the evening sessions, two women sat upon the platform, and at the proper time fulfilled their appointments, the one as a writer, the other as a speaker, both most creditably and with entire satisfaction to a critical and, perhaps, an exacting audience. The subject, "Sanctity of Marriage," required skilful and careful handling. The plainest speech was indulged in by both of these ladies, and not once, either by them or by the gentlemen who took part, did the discussion drop at all below the highest plane of Christian consideration. In the Church Congress of the United States the women of the Church are with us to stay." This experience of our sister Church augurs well for the advent of women in the Church Vestries, and we will hope that this may soon be put to the test in the diocese of Huron, where I am sure the women will not be found wanting when the time comes for them to sit in the Parish Councils. A Churchwoman.

IRISH HOME RULE.

Sir,—Loyalists in Ireland admire and respect their Canadian fellow-subjects so much that they wish to obtain a considered judgment from them on the question of Home Rule. By your courtesy I propose to give some information on a subject, which, without such knowledge, must be perplexing to outsiders. In the Canadian Churchman of the 18th April I read: "We cannot refrain from commenting upon certain features of the present agitation which strike one as peculiar and even incomprehensible." The features referred to are: 1. "The organized demonstration against the Autonomy Bill, beyond the terms of the bill are made known to those who are demonstrating." 2. "The leader of the great Conservative party in England encouraging a section of the citizens of Ireland to resist the legislation of the Imperial Parliament." 3. "Unswerving loyalty to the Crown and Throne," constantly asseverated by the Unionists. In dealing with the above seriatim I submit the following reasons in support of the action of Unionists.

1. Unionists object to Home Rule for Ireland in any form—good, bad or indifferent. Ireland enjoys local Government in full the same as other parts of the United Kingdom. The Imperial Parliament's supremacy is requisite over a country split by internal factions, and without any of that coherent public opinion which is necessary as the real force behind any form of Government. History teaches that where factions exist, to commit governing powers to any section only results in undue oppression of the others. The fundamental objections to any form of Home Rule in Ireland are:

- (a) The promoters' antecedents and characters show them to be disloyal, disorderly and untrustworthy.
(b) The polity and policy of the Church of Rome is subversive of free and progressive institutions.
(c) There is no genuine united demand for Home Rule from any independent nationalist party.
(d) Unionists refuse to surrender the priceless heritage bequeathed to them by their forefathers under the Imperial Constitution.
2. The leader of the Unionist party explained fully in the House of Commons that the Parliament Act,

whereby the power of the House of Lords was destroyed, was obtained by unconstitutional means, and resulted in the creation of an autocracy in any party who for the time had a majority in the House of Commons. It was avowedly done to secure the passage of the Home Rule Bill without an appeal to the people, who had already twice confirmed the rejection of it. Thus opposition to the bill is a protest against unconstitutional government and justifiable.

3. Unionists have had long experience of the disloyalty of the promoters of Home Rule, who call "God Save the King" a party tune; the Union Jack a party emblem; who have removed the crown (under local Government) off the uniform of the attendants in County Asylums, and have commended the Corporation of Dublin for refusing to allow the Lord Mayor to attend in civic state the entry of the King into the city. The Unionist minority, with full knowledge of these and hundreds of other disloyal acts, never fail to show their colours as loyal subjects of the Crown. Who can blame them?

If Canadians knew the facts, I should not fear their judgment on the actions of the Unionist minority in Ireland. The whole Home Rule agitation is hollow and deceptive, galvanized into life by interested parties, without any backing from the classes who represent the wealth, commerce or professions of the country.

I am glad to see we are not without able witnesses to the truth among Canadian Churchmen. I read with thankfulness the letter of Mr. W. J. Stitt in your issue of the 11th April.

Yours faithfully,

W. H. Boyd.

Ballymacool Letterkenny, April 30th, 1912.

Appeal for Mission House at Nagaoka, Japan.—Rev. T. G. A. Wright begs to acknowledge the following subscriptions for a mission house at Nagaoka, Japan, for Rev. E. H. Shortt:

Previously acknowledged	\$664.04
Hans Froneng, Bonnie Glen, Alta.	2.00
Col. K. Goodman, K.C., Parkhill.	4.00
Mrs. Goodman	1.00
T. L. Rogers	2.00
Mrs. F. M. Stanley	1.00
F. W. Rowbotham	1.00
J. F. Roberts	1.00
Parkhill W. A. (girls' branch)	1.00
St. James' Church, Parkhill	2.60
James E. Hodgins, Greenway	2.00

Total \$681.64
Amount required, \$800. Subscriptions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Ave., London, Ont.

BOOK REVIEWS.

Romans VI.-XI.—By Rev. W. H. Griffith Thomas, D.D. London, R. T. S. 2/.

This is the 2nd volume of a "devotional commentary" on St. Paul's "Epistle to the Romans," to be completed in three volumes. The introductory matter was given in Volume I, and this volume consists of expository matter. It is a fine specimen of the printer's art. The chapter headings, paragraphs, marginal titles, quotations, italics, etc., stand out clearly, and assist the student at every step. Dr. Thomas comes to the task with a well-stored mind, large teaching experience, and firm decided opinions on the subjects treated. He reminds us that great diversity of opinion exists regarding some parts of these six chapters, and the literature on the subject (as his biography shows) is abundant; yet he is a capable guide, and clearly exhibits the construction of the epistle, and gathers up its devotional teaching. As the commentary advances, it becomes increasingly pointed and practical. The "suggestions for meditation" at the end of every chapter are very helpful, not only for devotional use, but for homiletic purposes; and the frequent summaries of the author's teaching, (e.g., three chapters in this book, viz., "Review of Chapters I.-VIII.," "Purpose and Outline of Chapters IX.-XI.," "Retrospect") clarifies the apostle's message and furnishes very real help to every devout reader of God's word.

A Biblical History for Junior Forms (Old Testament)—By F. J. Foakes Jackson, D.D., Cambridge. W. Heffer & Sons, Ltd.

The Chinese Revolution.—By Arthur Judson Brown, Student Volunteer Movement, New York.

South American Problems.—By Robert E. Speer, Student Volunteer Movement, New York.

The Church of Armenia.—By M. Ormanian. A. R. Mowbray & Co., Ltd., London and Oxford.

CANADIAN CHURCHMAN

A Priest's Outlook.—A. R. Mowbray & Co., Ltd., London and Oxford.

Genesis Unveiled, and God's Week of Creation Work.—By F. W. H. James Nisbet & Co., Ltd., Berners St., London.

False Modesty.—By Dr. E. B. Lowry. Forbes & Company, Chicago.

"Missions and Modern Thought." By William Owen Carver, Macmillan & Co., New York and Toronto. \$1.50.

A book of 320 pages, from a well-stored mind. The author reviews many phases of modern thought and examines missionary effort in many lands—China, India, Turkey, Africa, etc.—and sketches various lives, as Carey, Livingstone, Morrison, Stanley, etc. He sweepingly denounces the "Eastern Churches" as "wholly useless for Christian propaganda," and denounces the Roman Church in South America as "baptized paganism" and seems at times to be throwing everything into the melting pot (Church, Bible, Creed, etc.) Yet he is always loyal to Christianity and appeals to the Bible as to the missionary's best text-book and the Holy Spirit as his indispensable teacher. He carefully discusses the value of equipment—churches, hospitals, schools, printing presses, railroads, Y.M.C.A., etc., and points out the reflex blessings resulting from Christian missions. The author is a Baptist professor and makes little of the historic Church of Christ, but much of Christian principles. This is the only one criticism we make of a book which shows considerable research and study and is intended to be a positive albeit moderate justification of evangelistic work done in Christ's name.

DEVOTIONAL LITERATURE.

A spicy paragraph in devotional literature may be found in the little book, "How Christ Came to Church; A Spiritual Autobiography by A. J. Gordon, D.D." Mr. Gordon's part of this little book is, as we would expect, a literary and devotional gem, but the commentary on it by Dr. A. T. Pierson is not all pitched in the same high devotional key. Here is one of Dr. Pierson's uplifting paragraphs:

"An aged and venerable clergyman of the Anglican Church, importuned by his son (who had run off into the extreme of Romanizing ritualism) to preach in his 'chapel of ease,' at last reluctantly consented, but startled the congregation by announcing as his text, 'Lord, have mercy upon my son, for he is a lunatic,' and then proceeded to show the utter lunacy of modern methods, by which worship is robbed of all its primitive simplicity, of which an elaborate ceremonialism takes the place." The book is published by "the American Baptist Publication Society," and this particular paragraph will be delightful reading for many of its patrons.

Family Reading

THE FIRST PSALM OF DAVID.

A Paraphrase.

Happy the man who shuns the scorner's way,
Whom godless counsels have not lured astray,
Who with the scoffers hath not fixed his seat,
Nor sought the place where ribald jesters meet!
For him God's law affords a pure delight,
His theme by day, his exercise by night.
Like a fair tree upon the river-side,
That blooms and bears its fruits, shall he abide;
Like a tree green before the withering blast,
His leaf shall flourish and his deeds shall last;
But, as the chaff before the tempest flies,
He who ungodly lives, untimely dies.
Gloom and despair are where the godless trod;
His path is know in heaven who walks with God.
W. D. S.

CHURCH SUMMER SCHOOLS

M.S.C.C. AND S.S. COMMISSION.

FULL COURSES IN MISSION AND SUNDAY SCHOOL SUBJECTS.

Ashbury College, Ottawa, June 24th to 29th.

Trinity College School, Port Hope, July 2nd to 9th.
Collingwood, Ont., July 9th to 13th.

Every Parish should be represented.

For information, write to

MR. R. W. ALLIN,
627 CONFEDERATION LIFE BUILDING TORONTO

June 6, 1912.

WHEN WE DISLIKE OTHERS.

Whenever we find ourselves feeling bitter against anyone, this is probably accounted for by the fact that we have been unfair in some way to that one. The truth of this is suggested by the following from the Washington Star: "What makes that man dislike you so much?" "I haven't the faintest idea," answered the student of human nature. "Probably he has played me some underhand trick that I don't know anything about." We are so uncomfortable over our own wrong doing in being unfair to a fellow-man, that we try to relieve our minds by assuming that he is wrong, and therefore a fit object of our dislike. It is a good deal like the ostrich's sensible move for self-protection by hiding his head in the sand. Let us have the good sense to look for the cause of our personal dislikes in ourselves; and when we have located the particular injustices of our own that give rise to them, let us have the courage and the character to make the handsomest amends that we can. No dislike can survive under such heroic treatment.—Sunday School Times.

LONGING AND LISTENING.

To stretch my hand and touch Him,
Though he be far away;
To raise my eyes and see him
Through darkness as through day;
To lift my voice and call him—
This is to pray!

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that he is calling—
This is to hear!

AN UNOCCUPIED MINUTE.

What we do with our spare time usually determines our real place in the world. Those who stand out from their fellows by lives of notable service or achievement, have arrived there, as a rule, chiefly by an exceptional use of their spare time. To most persons, spare time means just so much unguided, unused waste in their lives. Look down the aisles of a crowded trolley car, or of a coach in a commuter's train; look in at a physician's waiting room filled with persons—and idleness; how few of those with time thus heavy on their hands have made any provision for richly investing it! Most men and women have enough of just such spare time, daily or weekly, to learn a new language in a year, or to read a whole library of choice literature, or to gain a working knowledge in some special line that would lift one out of the ranks into the position of expert. Yet we still hear the complaint that there is "not enough time" to do what ought to be done.—Sunday School Times.

We have dwelt too long upon externals. The Church demands of us now that we should give unto thinking men and women the reason and philosophy of the deeper things that are within. Base not your medical missions upon mere charity or humanitarianism or even solely upon divine precept and example, but upon the great and ever living fact of the Incarnation, which sanctified our humanity forever, and in and by the power of which we raise and heal our fellow-creature from disease, which is the natural outcome and consequence of sin. Show that your mission schools in whatever portion of the great field they may be located, are an essential part of His work, who is the Light of the World, in redeeming man from the curse of ignorance. Do not stop with telling people pitiful tales of the degradation of woman in all Oriental lands, but go on to show them how only in the religion which sings the Magnificat is it possible for her ever to find her true position in this or in any land. In a word, go back to the principles which underlie all mission work and effort, and show how personal love to a personal Being must be the mainspring of it all, and try to awaken a lethargic Church, drugged into insensibility by its narrowness and selfishness, to its magnificent duties and privileges and to its awful responsibilities for carrying forward the Kingdom of God.—Bishop Partridge.

June

The

held in

The

and P

May 27

Print

lege, i

trip an

The

Nation

Correct

States

land, C

The

and the

the first

et Tes

has 39

bers.

The

Lord

Preside

Canada

annual

Thursd

The

at one

Cathed

for ma

of St.

signed

The

and Mr

the sun

residen

Centre

HERS.

feeling bitter accounted for in some way suggested by n Star: "What uch?" "I have he student of as played me t know any comfortable over air to a fellow inds by assum ore a fit object ke the ostrich's by hiding his he good sense nal dislikes in ted the partic e rise to them, e character to t we can. No roic treatment.

INC.

Him,

day;

ITE.

usually deter- Those who es of notable d there, as a e their spare e means just in their lives. d trolley car, n; look in at ith persons— th time thus any provision a and women me, daily or a year, or to erature, or to e special line into the pos- he complaint o what ought

ernals. The should give e reason and t are within. n mere char- solely upon on the great ation, which d in and by l our fellow- natural out- w that your of the great sstantial part e World, in orance. Do tales of the d lands, but the religion sible for her is or in any ciples which t, and show ng must be o awaken a nsibility by magnificent ul responsi- Kingdom of

Personal and General

The Northfield Conference will be held in Northfield, Mass., this summer, August 2-18.

The annual meeting of the Church and Prayer Book Society was held May 27, at the Synod Office, Toronto.

Principal O'Meara, of Wycliffe College, is taking the Mediterranean trip and will be away till September.

The 30th annual meeting of the National Conference of Charities and Correction of Canada and the United States will be held this year at Cleveland, Ohio, beginning June 12th.

The Venerable Archdeacon Cody and the Hon. S. H. Blake spoke at the first annual meeting of the Pocket Testament League. The League has 395 branches and 19,663 members.

The Right Rev. Dr. Sweeny, the Lord Bishop of Toronto, was elected President of the Empire Club of Canada for the ensuing year at the annual meeting, which was held on Thursday last.

The Rev. W. T. Rainsford who was at one time a curate at St. James' Cathedral, Toronto, and afterwards for many years the well-known rector of St. George's, New York, has resigned the office of the ministry.

The Assistant Bishop of Toronto and Mrs. Reeve have left the city for the summer and have taken up their residence at 390 Lakeshore Avenue, Centre Island. The Bishop will take charge during the season of the services at St. Andrew-by-the-Lake.

General Booth, the head of the Salvation Army, who recently underwent an operation for the removal of a cataract from his left eye will, according to the opinion of the doctors who met lately in consultation regarding the case, be henceforth totally blind. General Booth is 83 years of age.

Miss Connell, the head deaconess of the Church of England and Missionary Training House, reports that during building operations the students are dining in the Mission Hall. The term had to be closed on the 1st June this year instead of the 15th on account of the building of the new wing.

Invitations have been issued by the Vice-Chancellor and the Chairman of the Convocation with the Corporation of Trinity College, to the unveiling of a portrait of the late Mr. James Henderson, M.A., D.C.L., June 8th, also to a garden party in honour of the sixtieth anniversary of the founding of the college.

His Royal Highness the Duke of

Connaught, K.G., laid the corner stone of a new sanatorium for children suffering from pulmonary complaints at Weston on Monday, May 27th. The Lord Bishop of the Diocese conducted the religious exercises. This will be the first hospital of its kind in the world.

The annual athletic sports were held at St. Clement's College last week. In addition to the ordinary prizes a silver medal was given this year to the senior boy standing highest in esteem of his fellow-pupils in manliness and efficiency in sports. This was given by one of the Old Boys, Mr. Howard Jeffs, and it was won by B. Helbert.

Mr. W. H. Smith, who for the past nine years has been the chairman of the Envelope Committee and who has also during that time rendered other valuable service to St. Augustine's Church, Toronto, was presented last week by the members of the congregation with a handsome leather chair, Mr. F. W. Harcourt, K.C., an ex-churchwarden, making the presentation.

That the Minister of Militia, Colonel the Hon. Sam. Hughes, has a very high regard for the general sobriety of the Canadian militia was evidenced by this remarkable assertion: "The Canadian soldier does not drink, and needs no regulations prohibiting his drinking. I venture to say that more drinking begins at Sunday School excursions and picnics than at military training camps. I know, because I have seen it at picnics," was the Minister's half-jesting, half-serious remark.

A link with the past has been broken by the death on May 24th in Montreal at the age of 92, of Mrs. Elizabeth Wilson Miles, widow of Dr. Henry H. Miles, the well-known Canadian historian, who was formerly vice-principal of Bishop's College, Lennoxville, and later Superintendent of Protestant Education in the Province. Mrs. Miles was born at Ripon, Yorkshire, England, in 1819, the year of Queen Victoria's birth, and has thus lived under six sovereigns, namely, George III., George IV., William IV., Victoria, Edward VII., and George V.

At the National Council of Women, London, the following important resolution was moved by Mrs. Plumptre, and seconded by Mrs. Denison: "We deplore the fact that the exclusion of the wives of Sikhs from Canada should be based upon a legal quibble, and that discrimination should be made against the Sikhs apart from other Orientals, and provided for a request to the Government to end the present state of affairs either by allowing the Sikh women to enter Canada or by sending back the Sikh men."

British and Foreign

God loves not only a cheerful giver, but a cheerful doer as well. It is not what you do, but how you do it, which frequently makes all the difference.

Two important anniversaries in the history of the Church in India will shortly be celebrated. In 1914, it will be just 300 years since the first English chaplain was sent thither, and the same year will mark the lapse of exactly a century since the first Anglican Bishop set foot upon its shores.

The Bethlehem Chapel of the Holy Nativity, a portion of the crypt of the future Cathedral of S.S. Peter and Paul, Washington, D.C., has been completed, and it was duly opened for divine service on S.S. Philip and James Day. It is a memorial to Bishop Satterlee, the first Bishop of Washington.

At St. Giles' Church, Shermanbury, on a recent date, the Lord Bishop of Chichester dedicated a new oak pulpit, reading desk, and a tablet bearing the names of the 29 known rectors of the parish. These offerings were made in memory of the Rev. H. W. Hunt, rector of Shermanbury from 1872 to 1911, and Rural Dean for a portion of that period.

The Coadjutor Bishop of Jamaica lately accepted an invitation to join the "Mission of Help" to Western Canada in the coming autumn. Dr. Joscelyne hopes, D.V., to be in England in July, and will sail from thence with the other missionaries during September. He expects to help especially in the work at Edmonton and Saskatoon.

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day is only ours; we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible, and if only that day's trouble leans upon him, it is singular and finite.—Jeremy Taylor.

Nothing is small in God's sight. The tiny flower which your eye can scarcely see may be just as perfect as the most showy plants in the garden. The smallest diamond may be as brilliant as the Kohinoor, or the largest gems that flash in the crowns of kings. So the least act may be just as beautiful, as pure, as honourable, as the greatest deeds that shine in dazzling splendour before men.—Selected.

The Bishop of Bristol recently dedicated the new organ, organ chamber and chancel screens which have recently been placed in the well-known Church of St. Mary, Recliff, in that city. The Bishop of Kensing-

MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND



ton (Dr. J. P. Mand) former vicar of the parish, preached in the evening.

To re-place those stolen a few years ago Miss Taylor has presented a chased and jewelled flagon, and patent to match, to the Parish Church at Kingston-on-Thames.

The Right Rev. Dr. Lawrence, the Bishop of Massachusetts, thus refers in his recent convention address to the subject of the diocesan Cathedral: "This diocese," he says, "will, I believe, begin to prepare itself now, so that when the plans are completed and the figure named, whatever it may be, every man, woman and child will take real joy in making their gift towards St. Paul's Cathedral, the Bishop's Church, the diocesan church, the church of the whole people."

The Rev. Charles Hill Wallace, son of the late Mr. Charles Hill Wallace, of Halifax, N.S., died at Bristol on Saturday, May 18th. The deceased was born at Halifax in 1833, and was educated at Rugby and at Pembroke College, Oxford. He was ordained in 1857, and was curate and afterwards vicar of Trinity Church, Bristol, England. Since 1897 he has been one of the examining chaplains to the Bishop of Bristol, Hon. Canon of Bristol Cathedral, and Chaplain to King Edward's Horse.

The Very Rev. A. M. Kearney, Dean of Elphin and rector of St. John's, Sligo, aged seventy. He graduated at Trinity College, Dublin, in 1863 and became rector of St. John's in 1876. He was preferred to the Archdeaconry of Elphin in 1880.

On the occasion of the opening of the Bethlehem Chapel at Washington, D.C., the preacher in the morning was the Most Rev. D. S. Tuttle, D. D., the Presiding Bishop of the American Church, and at Evensong at 4 o'clock, the Rev. Dr. Manning, rector of Trinity Church, New York, preached the sermon.

A Shakespeare commemoration service was held in Southwark Cathedral

MANY EXCLUSIVE FEATURES

PEASE ECONOMY FURNACE

One of which is—**AIR BLAST**—an ingenious device by which a continuous current of air is brought into the combustion chamber—mixed with the gases liberated from the burning coal, causing their complete combustion and conversion into heat. These gases in ordinary furnaces go up the chimney and are wasted, or leak into house and are poisonous.

Our books, "The Question of Heating," or "Boiler Information" sent free on request.

"ASK THE MAN WHO HAS ONE."

PEASE FOUNDRY COMPANY.
TORONTO, ONT.

ONLY EXCLUSIVE FURNACE MAKERS IN CANADA

PAYS FOR ITSELF BY THE COAL IT SAVES

THE DOMINION BANK

SIR EDMUND B. OSLER, M.P., President
W. D. MATTHEWS, Vice-President

Capital paid up	\$ 4,700,000
Reserve Fund	5,700,000
Total Assets	70,000,000

C. A. BOGERT, General Manager

THE BANK'S BRANCH IN LONDON, ENG., is at 73 Cornhill, E.C. E. W. HAMBER, Manager

Canadian visitors to London may have their letters, telegrams, etc., addressed to the Bank, and are specially requested to make use of the rooms set apart for the purpose of letter writing, meeting of friends, business interviews, and so on.

Travellers should invariably carry a Letter of Credit, Travellers' Cheques, or draft—any of which all the Branches of THE DOMINION BANK will issue—when travelling in England or Europe in order to avoid annoyance or delay in obtaining money.

MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST

IS ASSURED TO THE ESTATE
WHEN THE EXECUTOR
AND TRUSTEE IS

The Toronto General Trusts Corporation

Toronto
Ottawa Winnipeg Saskatoon

The HOME BANK of CANADA

HEAD OFFICE Toronto 8 KING ST. WEST

Seven Offices in Toronto

Branches and Connections
throughout Canada.

British and Foreign Corre-
spondents in all principal
cities of the world.

JAMES MASON,
General Manager.

THE STANDARD LOAN COMPANY

We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

Capital and Surplus \$1,400,000.00
Assets - - - - - 2,800,000.00
Total Assets - - - - - 2,800,000.00

President:
J. A. KAMMERER
1st Vice-Pres. and General Manager:
W. S. DINNICK - Toronto
2nd Vice-President:
HUGH S. BRENNAN - Hamilton
Directors:
RIGHT HON. LORD STRATHCONA AND MOUNT
ROYAL, G.C.M.G.
DAVID RATZ R. H. GREENE
W. L. HORTON A. J. WILLIAMS

Head Office:
Cor. Adelaide and Victoria Streets,
Toronto

WILLIAM O'LEARY FINE ARTS

236 Woodward Ave., Detroit, Mich.
Paintings, Etchings, Engravings
by Old and Modern Masters.
Largest Collection West of New York.
We invite inspection.
Picture Framing and Artist's Materials.

on Tuesday, April 23rd, at which Mr. F. R. Benson delivered an address on "Shakespeare and the Fuller Life of the People." Some of the music of composers who were contemporary with the poet was played and sung. This service took place on the anniversary of the poet's birth who was born on St. George's Day near by to the Church of St. Mary Overil, now Southwark Cathedral, in which church he was baptized. Several members of Shakespeare's family are buried in the Cathedral.

There was a triumphant note at the annual meeting of the C.M.S. which was held in the Queen's Hall, London, on April 30th, when after reading the lengthy record of the year's achievements, and reviewing finances that showed a deficit of 8,000, on the year's working, the Hon. Secretary announced that in the course of the last few days subscriptions had poured in with a lavishness that practically wiped the deficit off the slate. A scene of wild exultation followed and when the President invited the audience to sing the Doxology as an acknowledgment of the goodness of God to the Society, the invitation was heartily responded to. The note of exhilaration struck at the outset was maintained throughout the meeting.

At a recent meeting of the Diocesan Synod of Iowa, the Rev. H. S. Longley, M.A., rector of St. Mark's, Evanston, Ill., was elected Bishop Suffragan of the diocese. The meeting took place at Davenport. Mr. Longley is a graduate of the General Theological College Seminary, New York, 1894, and took his B.A. and M.A. degrees at St. Stephen's College after his ordination. His diaconate was spent as curate at St. Paul's Church, Troy, N.Y., after which he was successively rector at Trinity Church, Milford, Mass., and Christ Church, Binghamton, N.Y., until he entered upon his present rectorship last year. He was a deputy to General Convention from Central New York in 1910 and a member of the "Round Table" conference.

A service of Dismissal was held at Lambeth Palace Chapel lately for the following clergy who are shortly proceeding to Western Canada to work under the Archbishops' Western Canada Fund:—The Rev. A. Gillies-Wilkin, priest-in-charge of St. Mary's, Goole, Yorks, for Southern Alberta; the Rev. R. B. Winsler, of the Oxford and Bermondsey Mission, for Southern Alberta; the Rev. R. H. Ingoldby, curate of St. Thomas', Camden-town, for Edmonton; and the Rev. F. R. Hillary, of the Korean Mission, for temporary work under the Rev. Douglas Ellison in the Regina Railway Mission. The service was taken and the address given by the Archbishop. Many members of the Council and friends of the Missioners were present at the service.

During the recent restoration of the old church at Tunstall, near Kirkby Lonsdale, an inscribed stone was found built into the rubble of the three-light window in the north-east corner. Mr. A. Moorhouse, of Kirkby Lonsdale, one of the contractors, himself an antiquary, formed the opinion that the lettering was part of a Latin inscription, and this week it has been seen by Professor Haverfield, of Oxford, who declares that the stone is part of a Roman altar, and that the inscription, translated,

would read as follows:—"To the Holy God Asclepius and to Hygeia, Julius Saturninus set this altar up." Asclepius (modern for Esculapius) and Hygeia were the god and goddess of health. Tunstall Church is famous not only for its antiquities, but for the fact that it is immortalized by Charlotte Bronte in "Jane Eyre."

The work of excavation of the Roman City of Uriconium, which lies buried on a site of some 170 acres six miles south of Shrewsbury, under the shadow of Wreckin, a noted hill in Shropshire, is about to begin. It will be very important, and will extend over several summers. Little is known of the origin and early history of the place. The name is evidently akin to Wreckin, and its site was probably chosen because of the existence of a ford on the Severn. The excavations, it is hoped, will determine the date of the first Roman occupation. Evidence already available clearly put it within the first century A.D. It also confirms the tradition that the city was stormed and burned and its inhabitants massacred. Coins found on the site clearly bring the history of the occupation down to the end of the fourth century only. The town was surrounded by a wall and a ditch.

Details of the season's results in exploration by the British schools of Archaeology in Egypt are described by Professor Petrie as gigantic. An alabaster sphinx was found at Memphis twenty-six feet long and four feet high, which weighed sixty tons. The face is as perfect as when carved 1,300 years B.C. Earthen fortress walls over 100 feet thick and a quarter of a mile across were discovered at Heliopolis. They probably date back to the early barbaric invasion. A cemetery was discovered thirty miles south of Cairo with dates on the stones from the earliest historic age down to the period of the pyramids. Linen was found there, of which some sheets went back to the eleventh dynasty. They were as white and sweet as if they were just from the loom. The most remarkable historical find of recent years is an oak cabinet which belonged to Prince Arthur, the eldest son of Henry VII., and which has been discovered in an old farm house near Ludlow, Shropshire. It has been purchased and presented by Robert Mond to the Victoria and Albert Museum. The cabinet is actually a livery cupboard. It stands slightly over five feet high, and has beautifully carved panel doors, the central one containing an elaborately designed "A." The interstices of the carving still show the vermilion colour which once covered the whole exterior.

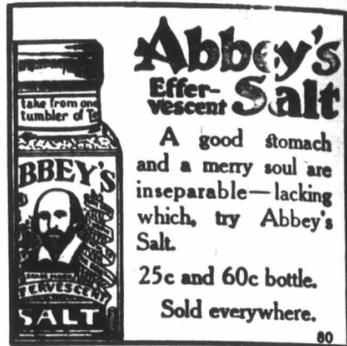
Children's Department

TIGER.

"There's a pack of wolves coming" and the cowboy hurried into his garments while the student pastor, Scattergood, gathered himself together from his midnight couch from whence he had been aroused. "We'll have to be quick if we want to save the horses," exclaimed the first speaker, leading the way with the lighted lantern and fuel for a bon-fire.

"How did you come to wake up?" came the question, sleepily.

"I heard the dog whine and knew something was wrong. I cautiously approached the corral and saw two wolves playing around the animals like kittens. As soon as they caught sight of me, they moved off into the sage brush. I knew that they were



out for business and that we must bestir ourselves if we would save the mustangs."

"I have the guns with me and plenty of ammunition," replied Scattergood.

As the solitary ray of the lantern shot through the darkness, a number of shaggy, gray forms were seen skulking back into the shadows. When the beasts had fled far enough, both men loaded their guns and continued to shoot at them as long as the ammunition lasted.

Finally Scattergood said, "I do not hear one of the creatures howling."

BRISTOL ART WORK FOR VANCOUVER.

Messrs. Joseph Bell and Son, the accomplished artists on glass, of 12 College Green, are bringing to a completion a very beautiful memorial window, which is to be set up in Christ Church, Vancouver, B.C., and that Bristolians may have an opportunity of judging of its handsome character and its design, the makers are inviting connoisseurs to inspect it at their studio, near the cathedral. The window is almost a replica the firm prepared for Caerwys Church, Flintshire, to the late Mr. A. E. Lewis, whose memory will thus be perpetuated in the old country and the colony. The window is of unusual size, consisting as it does of five lights (with tracery above) each light being 10ft. 6in. in length and 2ft. 9in. in width, the total measurement being 177 feet super. The subject chosen for illustration is "The Crucifixion," and is carried through the five main lights. This scene on Calvary is very fully represented, the group consisting of no fewer than 30 figures. In the centre light is the crucified figure of our Saviour, and in the two outer lights are the two malefactors. Prominent amongst the group of Roman soldiers, high priests and others who surround the cross of Christ are the Blessed Virgin Mary, with St. John, Mary Magdalene, and Mary of Bethany. The window is full of incident and detail. Grief, pity, mockery and contempt are clearly written on the faces of the bystanders. In the tracery above the five main lights are four angels bearing shields with emblems of the Passion and two other angels carrying a palm of victory and a crown of glory. At the bottom of the window are the following text and inscription:—"I believe in the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen." "To the glory of God and in memory of Albert Edward Lewis, who entered into rest June 30th, 1908." Great skill is evinced in the grouping of the figures: they are drawn with much fidelity, the countenances are wonderfully clear and appealing, and the colouring is rich, yet subdued. Such an example of art work redounds to the credit of Messrs Bell, and to the city of Bristol also. The window is to be delivered in June, and will be fixed in a new frame of stone which is being prepared for its reception.

AL
SI
IN

Dom
Guarant

an

25
ma
COMI

"There
are alive
vigourou
lighted a
prised if
close by,

"Wolve
Shall we
have?"
his lante
sure the
of the br
higher a
most day
rain of th
spreading
"We'll
ing the r
save our
boy.

But Sc
as he w
wolves th
to removi
"There
called ba
"That



Abbey's
fer-
cent Salt
good stomach
a merry soul are
variable—lacking
h, try Abbey's
and 60c bottle.
ld everywhere.

d that we must be
e would save the

with me and plenty
plied Scattergood.
ay of the lantern
rkness, a number
forms were seen
d fled far enough,
eir guns and con-
em as long as the

nd said, "I do not
atures howling."

**WORK FOR
JVER.**

ell and Son, the
on glass, of 12
bringing to a com-
autiful memorial
to be set up in
couver, B.C., and
y have an oppor-
of its handsome
sign, the makers
seurs to inspect
ear the cathedral.
st a replica the
Caerwys Church,
e Mr. A. E. Lew-
will thus be per-
country and the
v is of unusual
it does of five
length and 2ft.
mal measurement
r. The subject
on is "The Cru-
ried through the
is scene on Cal-
represented, the
no fewer than 30
re light is the
r Saviour, and in
are the two male-
it amongst the
soldiers, high
ho surround the
e Blessed Virgin
Mary Magdal-
thany. The win-
dent and detail
and contempt
the faces of the
racy above the
our angels bear-
lems of the Pas-
angels carrying
nd a crown of
n of the window
xt and inscrip-
the communion
ness of sins, the
dy, and the life
"To the glory
ry of Albert Ed-
tered into rest
Great skill is
ing of the fig-
with much fidel-
are wonderfully
, and the col-
bued. Such an
redounds to the
and to the city
window is to be
l will be fixed in
which is being
tion.

ACCIDENT SICKNESS INSURANCE

THE
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO



"There's no trusting them if they are alive," replied the cowboy as he vigorously piled up the brush and lighted a blaze. "I shouldn't be surprised if some of them had a nest close by," he added.

"Wolves' pelts bring a good bounty. Shall we go and see how many we have?" asked Scattergood, swinging his lantern high into the air to make sure the way was clear. The flames of the brush heap were now mounting higher and higher, so that it was almost day where they stood. The heavy rain of the day prevented the fire from spreading.

"We'll have to keep this brush burning the rest of the night, if we would save our ponies," exclaimed the cowboy.

But Scattergood did not hear him, as he was busy gathering up the wolves that they had slain, preparatory to removing their hides.

"There are fifteen of them," he called back to his companion.

"That isn't a bad night's work," he

answered between puffs for breath as he carried another large fork full of fagots to freshen the blaze. "I'll be there to help in a few minutes."

It was almost morning before the hides were ready for market. "I'll cut across this piece of woods," said the cowboy, taking part of the pelts, "and have breakfast ready for you when you come."

Keeping along in the path around the clearing, Scattergood came to a turn in the road bordered by a bunch of copsewood. There were fresh tracks over the earth that lay loose as if some creature had been digging an opening. Laying down his bundle for a few minutes he stooped to examine the place. Drawing out several feet of earth, he suddenly came upon a bunch of warm fur. Yes, there lay an innocent looking creature as cunning as a kitten.

Gathering up the skins in one hand and his strange pet in the other, he hurried on to the "study" as he playfully called the shanty of his friend. The odour of fried chicken and warm rolls helped to quicken his pace.

"Breakfast is all ready," greeted the cowboy coming to the door at that moment to drain the potatoes. "Whatever have you there?" he asked, pausing in the open with his streaming kettle.

"Guess," he laughed, holding out the blinking creature for his closer inspection.

"A baby wolf as sure as I live. You have done well for a beginner. What are you going to do with it?" "Keep it for a pet," he replied. Scattergood was a college student, spending his vacation as a young supply preacher in the West. Unexpectedly he had met with a former schoolmate, now following the occupation of cowboy, and had stopped with him for a short time in his solitary life on the plains. He fed the young wolf milk and wild meat. It grew rapidly and thrived under his kind and systematic care.

"What are you going to name it?" asked his friend one day.

"How would Tiger sound?" he asked, with a smile.

"I presume it will not be a misnomer," was the reply. "No doubt it will grow into its title. But I hope it will never play Little Red Riding Hood with you," he added.

One day in the late summer Scattergood was called to preach in an Indian village. They had recently erected a new church and to-day it was to be dedicated. The people came from miles around, and as they expected to spend the entire day in services, Bible school and prayer meeting, they un-

hitched their horses, fastened them in the large, roomy shed and fastened the door as a means of safety against any stray animal.

The student pastor had brought Tiger with him and chained him just outside of the entrance at the rear of the church. When the hour for opening the services approached, the new church was packed to the doors. The minister had been preaching for about a half hour when the cry of "FIRE" rang out on the air.

"The horse shed is burning up and the church is in danger," shouted the men nearest the door. The Indians swarmed out of the building to the scene of the fire. The roof was already ablaze. In vain they worked to get the horses out. The halters of the poor beasts were burned off, and they were all running up and down the floor of the long shed, kicking and whinnying with fright. The women shrieked and the men groaned.

The student pastor calmly approached the doomed building and was about to enter, but the men warned him not to go in. "No living being can get the horses out alive," they said. With a few quick orders, he sent some of the boys for water to prevent the fire from spreading to the church. Then throwing back the barn doors, exposing the poor, terrified animals to all eyes, he unleashed the wolf at his side and set him upon the horses. All the fury of Tiger seemed aroused as he took the situation, and realized what was expected of him. He sprang into the enclosure, biting the horses heels, leaping at their throats and scrambling upon their backs, tormenting them with paw and fang until they were glad to rush into the open where they were quickly driven to a place of safety. He did not desert his post until the last horse had stumbled out of the blinding, suffocating smoke.

Not one of the animals seriously injured. Finally after the horses were all safely tethered, Tiger scorched and panting, limped to his master's side. The Indians, much pleased with the animal's faithfulness, gathered round him to stroke his sides, and give him a drink of milk, and rub oil on his wounds. But the poor creature was terribly burned. He gave his master a grateful look for the drink, but refused to touch it. Licking his master's hand, he crouched at his feet and with a low, mournful howl, rolled over and died.

The Indians were deeply moved. They were so glad that their horses had been saved, and that the fire was put out. "We will never shoot another wolf," said they, "unless it is absolutely necessary."—Miss Z. I. Davis, in The Lutheran.

Lost Control of His Temper

Once there was a man whose liver was not working right. When dressing in the morning he had trouble with his collar. Then he lost the collar button. Then he said something.

By the time he got to breakfast he was so irritated that he had no appetite and quarrelled with his wife. He went to the office with a headache and when he had some important business to transact he bungled it.

When you find yourself easily irritated and lose control of yourself and your temper, look to the condition of your liver, and take one of Dr. Chase's Kidney-Liver Pills at bedtime.

The dark-brown taste will not bother you in the mornings, the tongue will clear up, digestion will improve and you will not have the tired, worn-out feelings which accompany a sluggish condition of the liver.

make the fire, and in summer see that the porch is in perfect order. A dainty breakfast is prepared and served by the young daughters. Father dresses little brother, and at the meal waits upon him entirely.

One thing only is required of mother, that she dresses in her prettiest, laciest, morning frock, and devote herself to looking her sweetest.

With the aid of the boys the table is soon cleared, the house put in perfect order, the dinner prepared as far as possible before the young people are off to Sabbath School, and one of them always returns in time to care for the small boy, that both parents may enjoy their church service undisturbed. Dinner is served, and the dishes are washed by the sons and daughters.

The busy, unselfish housemother is thus refreshed mentally and physically to cope with the many labours and cares of the week, when little help can be rendered by her student family. And who can gauge the amount of good done the young people by passing their Sunday in such an unselfish beautiful way?—The Housekeeper.

In Dread of Croup

The inexperienced mother is always in dread of croup. There is seldom any warning until the child awakens at midnight with the hard, metallic cough and gasps frantically for breath.

There is no time to send for a doctor, no time to go to the drug store, even; relief must be obtained at once. If you are not so fortunate as to have Dr. Chase's Syrup of Linseed and Turpentine in the house, cause the child to vomit with a spoonful of warm lard or by tickling the throat with finger.

Then get Dr. Chase's Syrup of Linseed and Turpentine so as to prevent the more serious attack which usually comes the second night. This treatment is wonderfully effective for croup, bronchitis and colds in the throat or chest. Mothers who make a practice of always keeping it in the house find that they can depend on it in case of emergency.

MOTHER'S SUNDAY.

In one city home a very charming institution prevails. The whole household speaks of it as mother's Sunday. On that day the busy housekeeper in this particular home does no work of any kind.

The family consists of father, mother, four half-grown boys and girls and a little fellow of three sunny summers. The boys rise betimes on Sunday,



ST. MARGARET'S COLLEGE
TORONTO

A Residential and Day School for Girls. Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.

Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.

Physical Culture, Tennis, Cricket, Basketball, Hockey, Swimming Bath.

MRS. GEORGE DICKSON, President.
MISS J. E. MACDONALD, B.A., Principal.

Bishop Strachan School

FORTY-SIXTH YEAR

A Church Residential and Day School for Girls.

Full Matriculation Course. Elementary Work, Domestic Arts, Music and Painting.

President: The Right Rev. The Lord Bishop of Toronto

Principal: Miss Walsh
Vice-Principal: Miss Nation

Wykeham Hall, College Street, Toronto

Also 221 LONSDALE AVENUE

A Branch Junior Day School

Kindergarten, Preparatory and Lower School Classes, under well-qualified mistresses.

HILL CROFT SCHOOL
BOBCAYGEON - ONT.

A Residential Preparatory School for Boys. In the Country

Healthy Situation, Spacious Grounds, Graduate Masters, Small Classes, Special Preparation for Royal Naval College, Halifax.

W. T. COMBER, B.A. (Oxford), Headmaster

MEMORIAL WINDOWS

Scripture subjects skilfully treated in richest

English Antique Glass

Quality has first place with us.

Robert McCausland, Ltd.
141-143 Spadina Ave., Toronto

Diocesan Theological College
MONTREAL.

Affiliated with McGill University.

Special advantages to intending candidates. The course comprehensive, thorough, practical. Special courses in modern Missions and Sunday School work.

Excellent Opportunities for Post Graduate work.

Bursaries provided for desirable candidates. Special Bursaries for work in the North West. Scholarships of \$200 for graduates in Arts.

For further information address The Principal.

743 University St., Montreal.

WM. SMITH & SON
CHESLEY - ONT.

Manufacturers of

CHURCH PEWS AND CHURCH FURNITURE

Send for Illustrated Folder

Cure that Bunion

No need to suffer bunion torture another day. **DR. SCHOLL'S BUNION RIGHT** removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked toe.

Gives INSTANT RELIEF and a FINAL CURE of all bunion pain. Shields, plasters or shoe stretchers never cure.

Dr. Scholl's Bunion Right is comfortable, sanitary, convenient. Guaranteed or money back. 50 cents each or \$1.00 per pair at drug and shoe stores, or direct from **The I. Scholl Mfg. Co., 472 King St. W., Toronto.** Illustrated Booklet Free



Miss Veals' School

Glen Mawr

RESIDENTIAL AND DAY SCHOOL FOR GIRLS - TORONTO

Large Staff of highly qualified and experienced Teachers and Professors. Native French and German Teachers.

Pupils prepared for the Universities and for examinations in Music of Toronto University, The Conservatory of Music, and the Toronto College of Music.

Modern Educational Methods, combined with the Refining Influences of a Well-regulated Home.

Lawn Tennis, Skating and other forms of recreation.

For Prospectus, apply to **MISS VEALS, Principal**



Bishop Bethune College
OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University

Young Children also Received.

For terms and particulars apply to the Sister in Charge, or to

The Sisters of St. John the Divine
Major Street, TORONTO.

"Edgehill"

CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons.
Miss Gena Smith, Lady Principal.

Three pupils matriculated third, fifth and ninth McGill 1910 examinations. Domestic Science Dept. Perfect Sanitary Conditions.

Easter term begins April 3, 1912. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

Havergal Ladies' College
JARVIS ST. TORONTO

Principal - - - MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School. Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.

HAVERGAL-ON-THE-HILL - College Heights, Toronto

A second Junior School is established at No. 51 ST. CLAIR AVENUE for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of three acres—cricket, tennis, basketball. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages. For illustrated calendars and prospectuses apply to the Bursar.

R. MILLICHAMP, Hon. Sec.-Treas.

ST. AGNES' SCHOOL
BELLEVILLE, ONTARIO

PATRON—The Lord Bishop of Ontario

Thorough Courses in English, Languages, Music, Art and Physical Culture.

Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.

For prospectus and fuller information apply to

MISS F. E. CARROLL
Lady Principal

MRS. JOAN BISHOP
ARTISTIC COSTUMING

The latest and most select novelties in Trimmings and All Gownings

718 Yonge St. Phone N. 5157

NORTHWAY
GARMENTS KEEP THEIR SHAPE

Established 1860

British American Business College
Y. M. C. A. Building, Toronto

Thorough, practical courses in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. **T. M. Watson, Principal**

Church and Memorial Windows
STAINED GLASS

Designs and estimates submitted.

Luxfer Prism Co., Limited
100 King St. W., Toronto

MONUMENTS

If you are considering the purchasing of a monument, see us before you decide. Best stock, best designs and best prices in the city.

McINTOSH GRANITE CO., Ltd.
Phone N. 1249 1119 Yonge St., Toronto

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK.

The next Academic Year will begin on the last Wednesday in September

Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from **The Very Rev. W. L. ROBBINS, D.D., Dean**

JONES AND WILLIS L.D.

ECCLESIASTICAL ART WORKERS in metal, wood, stone, textile fabrics and stained glass.

48 Great Russell Street, LONDON, ENG. Opposite British Museum. Also at Birmingham and Liverpool

E. C. WHITNEY
WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.23

Choir Cassocks—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

ECCLESIASTICAL ART
SILVER AND BRASS WORK, WOODWORK, TEXTILES.

Illustrated Price List No. 100 Post Free.

CLERICAL TAILORING DEPARTMENT.
HASSOCKS AND SURPLICES.
Price Lists, patterns and self-measurement forms free.

MOWBRAY'S 28 Margaret St. London, England, and at Oxford.

St. Alban's Church School for Boys

Three Miles from Toronto. Visitor—Lord Bishop of Toronto

Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to **M. E. MATHEWS, Head Master**

MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS Co. Est. 1881
54 Richmond St. E. Toronto
Trickey & Beck, Proprietors

Roman Stone
(Trade Mark Registered)

Is especially adapted for churches, office buildings, banks and residences.

Write for prices when contemplating building.

The Roman Stone Company - Limited

Head Office: 504-5 Temple Bldg.
Phone Main 1060

Factory - Weston, Ont.

Vol.

UP-CLERICAL EDW 3c

REV 507 Ro

ORGA Archdeac

WANT Clergyman capable in Railway mutually Rev. Dou Regina.

INFO clergyman Leopold land, ple Perdue.

The of N Three instruct scholar of Two a war advanced Nurses Flora Reside recreat porche spring

DA UN Telepl

H WA FI M Spe

We w organist for gener We are Ambrose a good st tions. If Voluntar organ voi or in gen hear from Ashc 144