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# Canadian Churchman

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ESTABLISHED 1871

Vol. 37

TORONTO, CANADA, THURSDAY, MAY 5th, 1910

No. 18.



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May 6.—St. John Evan. ante Port, Lat.  
Morning—2 Sam. 7, 18; Luke 23, 26 to 50; 24, 13.  
Evening—2 Sam. 9; 1 Thess. 3.

May 8.—Sunday after Ascension.  
Morning—Deut. 30; Luke 24, 13.  
Evening—Deut. 34; or Josh. 1; 1 Thess. 5.

May 15.—Whitsunday.  
Morning—Deut. 16, to 18; Rom. 8, to 18.  
Evening—Isai. 11; or Ezek. 36, 25; Gal. 5, 16; or Acts 18, 24—19, 21.

May 16.—Monday in Whitsunday Week.  
Morning—Gen. 11, to 10; 1 Cor. 12, to 14.  
Evening—Num. 11, 16 to 31; 1 Cor. 12, 27 and 13.

May 17.—Tuesday in Whitsunday Week.  
Morning—Joel 2, 21; 1 Thess. 5, 12 to 24.  
Evening—Micah. 4, to 8; 1 John 4, to 14.

May 22.—Trinity Sunday.  
Morning—Isai. 6, to 11; Rev. 1, to 9.  
Evening—Gen. 18; or 1 and 2, to 4; Ephes. 4, to 17; or Mat. 3.

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

### SUNDAY AFTER ASCENSION DAY.

Holy Communion: 397, 243, 257, 567.  
Processional: 179, 186, 400, 473.  
Offertory: 175, 182, 186, 398.  
Children: 686, 688, 693, 701.  
General: 6, 37, 177, 627.

### WHITSUNDAY.

Holy Communion: 191, 242, 264, 435.  
Processional: 479, 536, 578, 625.  
Offertory: 187, 188, 189, 441.  
Children: 190, 576, 697, 701.  
General: 186, 538, 594, 604.

### THE ASCENSION DAY.

The Ascension of Jesus Christ into Heaven is the climax of His Resurrection from the dead. For the omnipotence claimed by the risen Lord is acknowledged and confirmed in the Ascension. The accounts of the Ascension make that point quite clear. St. Mark tells us that the Lord Jesus "was received up into heaven," (16:19); St. Luke in his gospel (24:51) informs us that Jesus "was carried up into heaven;" and in the

Acts of the Apostles (1:11) St. Luke gives us the testimony of the angels that Jesus "was received up . . . into heaven." This unity of tradition is very impressive. Consider how much it teaches us concerning the meaning of the Ascension. It is interesting to note the growth of Jesus Christ. His "advance in wisdom" means in great measure His developing recognition of His Messiahship. It is seen in His questions and answers in the Temple, in His loving obedience at His Galilean home, in the way He meets the tempter, and in His manner of revealing the connection between the real and present existence of the Kingdom of God, and the true idea of the Messiah and His work. In this later revelation He ran so counter to Jewish expectations that He attracted but few followers, and actually brought about His death. The Resurrection and Ascension prove for all time the genuineness of Jesus's claims, and His unflinching loyalty to the will of the Father. The early Christian tradition emphasizes the fact that Jesus was received, was carried (i.e., by angels), up into Heaven. Such emphasis arises out of the Christian consciousness that in the Ascension of Jesus Christ the Father set His seal of approval and acceptance upon all the work that Jesus did while on earth. The Ascension marks the glorious reward bestowed upon the Son of Man. It is the glorification of the Son of Man; the return to glory on the part of the Son of God. What does it mean for us? Jesus passes from earth in one form that He may return to earth in another form. Remaining upon earth He would be present to only a few at a time. Ascending into Heaven He can fulfill that promise which followed upon His most significant claim to power: "And lo, I am with you always, even unto the end of the world." The claim to omnipotence implies universal fulfillment of that promise. The ascended Lord, the glorified Son of Man, is present with and in His disciples the world over. And that presence is the inspiration and stimulation of all purity and sincerity of living. To-day we pray that our hearts and minds may be lifted up always to heaven where Jesus is. That is one aspect. The other is that Jesus is with those who look up to heaven. The upward look is the path whereby Jesus comes to abide with us. And thus we have the unity of conception in the aspects. Both emphasize the communion between the Saviour God and the Saint of God. Ascension Day teaches the eternity of the spiritual. And the exhortation from the teaching is that we should seek the spiritual in every branch of being, and give it the emphasis in life. Otherwise we fail in this world. And our failure here simply means that we have neglected innumerable opportunities of being attuned to the spiritual and the eternal. The Ascension Day as a festival is much neglected. But those who do neglect it after keeping Easter with due regard and unction show that they have not really learned the lesson of Easter. We keep Easter well when we observe Ascension Day. For the Resurrection is not complete without the Ascension. Easter teaches us that we shall rise. To what? Ascension provides the answer. We rise not to live on earth again, but to ascend with Jesus and with Him continually to dwell. We rise from death that we may ascend to eternal life in the Home of God.

### The New Bishop of Lincoln.

The King has been pleased to approve of the appointment of the Rev. Canon Edward Lee Hicks, rector of St. Phillip's, Salford, Rural Dean of Salford, and one of the residentiary Canons of Manchester Cathedral, to be Bishop of Lincoln, in succession to the late Right Rev. Edward King, D.D. Canon Hicks is the eldest son of Mr. Edward Hicks, of the parish of St. Peter-in-the-East,

Oxford, where he was born in 1843. He was educated at Magdalene College School, and in 1861 he was elected to a scholarship at Brasenose College. His academic career was highly distinguished. He took a First Class in Lit. Hum. in 1866, and in the following year, he and the present Bishop of Salisbury were the Craven Scholars. In 1868 he won the Chancellor's Latin Essay Prize. In 1866 he was elected to a Fellowship at Corpus Christi College, of which he has been an honorary Fellow since 1894, and he served the College as Tutor, Dean, and Librarian. He soon established a reputation for scholarship on a definite line, that of Greek epigraphy. From 1874 to 1890 he was engaged in editions of the Greek Inscriptions in the British Museum, to which he added "The Inscriptions of Cos" in 1891, whilst his "Manual of Greek Historical Inscriptions," (1882), is the standard work on that subject. He was ordained on the title of his Fellowship, deacon, 1870; priest, 1871. He left Oxford in 1873, having accepted from Corpus Christi College the benefice of Fenny Compton near Leamington. He was made an Honorary Canon of Worcester by Bishop Philpott in 1884. His connection with Manchester dates from 1886, when he became the first Principal of Hulme Hall (Owens College). He was appointed to his present living in 1892, and in the same year Bishop Moorhouse appointed him to a Residentiary Canonry in Manchester Cathedral, and made him one of the Examining Chaplains. Amongst those who were his contemporaries at Oxford were Sir William Anson, Dr. Sanday, the late Bishop of London, Dr. Mandell Creighton, and the present Master of Balliol. The Bishop-Designate is a High Churchman and a very strong advocate of Temperance Reform.

### Sir Ernest Shackleton.

Canadians have cordially welcomed the visit of the distinguished English Explorer. For one especial reason have we been gratified. It is this, That to a man of the intrepid spirit, dauntless courage, physical hardihood, and wide outlook of this gallant Englishman the vast and varied possibilities of our country will make an effective and intelligible appeal. It is to the men of heroic mould that the world is indebted for constructive pioneering in the great fields of human enterprise whether of thought or action. They seek and show the way—not seldom with privation, suffering, bloodshed, aye, even death. Their call is heard, their example fires the courage of their fellow men, others reap where they have sown. No difficulty can daunt, no danger defeat the spirit of the true hero. The missionary, the thinker, the explorer, the soldier, aye, even the trader, what a debt the world owes to her intrepid pioneers. Livingstone, Carlyle, Sir Samuel Baker, Henry Lawrence, the East India Company, what glorious memories stir the heart at sound of these historic names. Nor is Canada lacking in her roll-call of heroes. The brilliant pages of Parkman. The records of the founders of the great Dominion—furnish many a noble name—many a splendid memory. It is not only for what he is himself and what he has already accomplished—but for his especial fitness to appreciate our people and our country, and what the future may have in store for himself and for us that establishes a bond of the strongest sympathy between Sir Ernest Shackleton, Canada, and the Canadian people.

### Huron Book Club.

We direct attention to the letter of the Rev. T. G. A. Wright, of Sarnia, the able and hard working Secretary, and hope that such of our readers as are conveniently geographically situated will do what they can to encourage it. Mr. Wright will

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gladly give any needed information. Libraries might be looked over and books not needed by the owners, but of use to the club, might be sent to him or to the treasurer, the Rev. G. M. Cox, London, Ont. Old residents might show their sympathy and recollection of former homes by taking this up.

#### Variable Spring.

Advancing and retreating spring has dallied with the earth. Beginning with a succession of warm relaxing days towards the end of winter days that were to many deceptive from their unusual blandness, and now and then, by a light over-night frost reminding us of the truth of the old saying:—"All is not gold that glitters." Spring has journeyed on calling to mind the words of Goethe's Faustus: "Green are the fields with promise—far away. To the rough hills old winter hath withdrawn strengthless, but at intervals will send light feeble frosts, with drops of diamond white, Mocking a little while the coming bloom." We do not recall a spring of such long continued mildness immediately after the winter season. And no such spring weather has to our recollection remained unbroken by Parthian blasts, if we may so speak from the retreating winter. But now that the merry month of May is again with us, May we not with the Scottish Poet King, rejoice and sing:—"Away, Winter, away; Come, Summer, come, the sweet season and sun."

#### The Spanish Armada.

The romance of the Spanish Armada still fingers, and the remains of this ill-fated expedition have been more frequently met with on the coasts of Ireland and Scotland than in England. For many years costly work has been kept up by the Duke of Argyle near Tobermory, but the reward has been scanty. This season another attempt will be made there to recover some relics from the hull of the "Florencia," the most important ship of the Italian contingent. According to Spanish records she carried the Pope's contribution towards the subjugation of the English Government, and also the crown which was prepared for the Spanish prince, who was to rule over England in the place of Queen Elizabeth.

#### Christian Sculpture.

There has been recently published a learned account of the early Christian monuments of Ravenna, a place of great importance in the second century. There has been unearthed a sarcophagus of interest as having what is probably the earliest known attempt to produce the features of Christ. We have no authentic portraits of Christ or the Apostles, besides the Jewish culture was opposed to such images. But the pagan ideal of art was different. This one represents Him as seated on a throne and an apostle bowing before Him. He is young. His head is bound by a fillet, and in it the royal d'adem. The hair is long and curling. There seems to be little difference between the style and that found in the earlier Pagan sarcophagi, but the subject shows the change of belief.

#### Divorce.

In a recent number of the "English Church Review" appears an article bearing upon the results of the working of the Civil Court, established to put into action in England a form of divorce by which the marriage bond was loosened. So rank were the abuses wrought under cover of this Act that Lord Campbell, who was largely instrumental in its inception, said that "he was afraid, like Frankenstein, of the monster he had created." Two Judges of the Divorce Court, Sir Cresswell Cresswell and Lord Penzance, gave it as their opinion that "It would have been better for society if the marriage bond were legally indissoluble." Indeed, so depraved was much of the testimony offered that the Court was called "The

perjurers' play ground." A Lord Chancellor has denounced obscene newspaper reports of trials as "frightful scandal." Of easy divorce that fearless and pure living man, Colonel Roosevelt, has well said: "It is a bane to any nation. It is a curse to society, and a menace to the home; an incitement to married unhappiness, an evil thing for men, and a still more hideous evil for women." Like suicide, too, it leaves a coward's legacy of shame and dishonour upon the helpless children, branded by the shameless deeds of those who are reverent to the laws of nature, to say nothing of the laws of God.

#### A Great Missioner.

An English writer has made some recent comments on the work of the Bishop of London which cannot fail to interest Canadian Churchmen to whom the good Bishop endeared himself when in Canada. Indeed, we know no leading Churchman in the Mother Country to whom Canadians would at any time extend a more hearty welcome than to Bishop Ingram. The writer to whom we refer says that "A friend who has accompanied the Bishop of London for many years during his missions tells me that the impression made by his straight talks this year was much greater than it had been in the past. The services were crowded by the 'right class,' and many broke down under his clear presentation of the Gospel message. He has the gifts of an Evangelist to a pre-eminent extent, and even those who dislike his ecclesiastical views are constrained to admit he preaches the Gospel. It is narrated of a church in the South, that when the incumbent wore for the first time a surplice in the pulpit an old lady kept her fan before her face, and at the close of the service asked a friend, 'What was worn,' for 'she never heard the Gospel more faithfully preached.' The reply came, 'The surplice.' 'Well,' was the retort, 'it seems to me that the surplice did not interfere with the doctrine.' The same may be said of Dr. Ingram. As a mission preacher his hold of the central facts of Christianity, his plain sincerity, and his absorbing passion for souls make him a great force and a powerful agent in spreading righteousness. The personal magnetism he brings to bear on an audience at once rivets attention, and very few can avoid falling under the spell of his short, telling sentences, which grip and carry men and women with them. He believes in sin and salvation, the Incarnation and the Atonement, and never covers his belief in vague words. These missions have done more to endear the Bishop to his people than any other part of his strenuous life as diocesan."

#### The Pluck That Wins.

One of the best known preachers and missioners in Great Britain is the Rev. P. Bull, of Mirfield, England, popularly known as "Father Bull." This able and energetic clergyman has travelled far and wide, and from the varied and often stirring experiences of his eventful life, he vividly describes scenes and incidents that stir the blood of his hearers, and drive home the solemn lessons that with intense earnestness he seeks to impart. He has been a supervising chaplain in the Navy; has been with our troops in India, and, as chaplain to one of our regiments, saw many moving sights during the South African War. Altogether he has served under twenty different Generals, one or two Field Marshals, and two successive Commanders-in-Chief. The following anecdote graphically illustrates the historic truth that the sacred flame of patriotism that has been the glory of the British race is as unquenchable to-day as it has been in the darkest and most trying days of the past. After the fall of Pretoria a train full of women and children, along with Father Bull, was to go to Petersburg, and only twenty of the Gordon Highlanders could be spared as an escort. Thirty miles from Pretoria the train

was stopped; a blaze of rifle fire broke out from attacking Boers. The escort took cover behind the train and returned fire as long as they could. Soon nineteen Highlanders were severely wounded, and the twentieth, who was quite a lad, was at the mercy of the Boers. His last bullet was spent; to keep the enemy at bay he clubbed his rifle. The Boers urged him to give in, but he stoutly refused, and thud, thud, went his rifle, cracking a skull here and another there. Soon, however, the enemy had him helpless on the ground. When they asked him why he had not surrendered, he replied, with a splendid light in his eyes,—"Why, men, because I'm a Gordon Highlander!"

#### THE DEEPER LESSON OF THE ASCENSION.

Bishop Gore has well said that the great Catholic dogmas are in the nature of sign-posts, pointing us along a road that we must travel ourselves. A large number of people, it would seem, are content to stop and remain at the sign-post, and apparently go no further. Thus has arisen a not altogether unjustified or blameworthy prejudice against dogma. So many who accept them appear to make no practical use of them, they do not follow them up. They accept the symbol, but make no attempt to get at what lies underneath or beyond it. To vary the illustration they are like people who would sit down at the bottom of a ladder quite content with the realization of the fact that the ladder touched the spot they desired to reach. Other illustrations crowd upon one, all setting forth the same idea of contentment in the mere consciousness of possessing the means of attaining some desired end, and the unwillingness to use them. From this very widespread tendency, observable in so many spheres of our being, religion has grievously suffered. Surely the Apostle was thinking of this when he said, "Therefore leaving the principles of the doctrines of Christ let us go on to perfection." Christianity is a religion for thinking men, it was given that we should "work out our own salvation," by taking its dogmas and translating them into the terms of our own individual inner experience, and not by passively and mechanically accepting them. Many, unfortunately, have done this, and so brought discredit upon "dogmatic" religion, but the fault has been in themselves and not in religion. Now all that we have said undoubtedly applies to the teaching of the Ascension. How many have begun to realize or even suspect its deeper teaching. We all accept the dogma set forth, viz., the intercessory work of Christ, but how many of us have seriously considered whither it leads us. A man may act as an intercessor for another with two objects in view. He may act as the court official does, to keep suitors in their proper place, and to save the Sovereign from having his privacy invaded. He brings together, and yet he keeps apart, all messages and petitions go through him, but the petitioner never gets any nearer to his Sovereign, or the Sovereign to the petitioner. He is a "mediator" in a very real sense, no doubt, he acts in other words as a buffer, and his office and work is permanent. Again an intercessor may bring two people into direct personal contact and companionship, smoothing down misunderstandings, opening doors, and breaking down barriers, and promoting personal intercourse. This latter, it seems to us, is the deeper and truer teaching of the Ascension. The former is, we know, the popular one. Our blessed Saviour is represented as a glorified court official, who stands in an ante-chamber, takes our petitions and leaves us there and returns with the King's reply. We write this with all reverence, but no one who seriously considers the common teaching on this subject, can escape the conclusion that this substantially expresses the current idea of the

intercessory work of Christ. But is there not a deeper and more spiritual conception of the great dogma of the Ascension. Did not Christ rather come to unite God and Man in close personal communion and companionship. Does not his work go deeper than the mere acting as an intermediary, in the sense popularly imagined. Christ has made God and Man "at one" in the close personal meaning of the term. I may be "at one" with another in sentiment and opinion, and I may be "at one" with him by virtue of intimate acquaintance and community of interest and aim. This then we think is the deeper teaching of the Ascension, and the final goal to which the dogma of Christ's intercessory work points and leads. The popular teaching on the mediatorial work of our Blessed Lord in Heaven is, of course, perfectly true, as far as it goes, but it should not stop at that. The work of Christ is to bring God and man into personal relationship and direct communion with each other.

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**"INDEPENDENT CHURCHES."**

We cannot quite follow the sentiments expressed by our contributor, "Spectator," on the subject of the proposed formation of the consultative body in England, and we should recommend a perusal of a recent article in the "Church Family" newspaper on the subject. The matter has also been taken up with a good deal of warmth by the "New York Churchman," which professes to see in it an insidious attempt to establish the supremacy of the See of Canterbury, and the overlordship of the Church of England. In the preface to the American Book of Common Prayer we find the following statement: "When in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included." We never have been able to see why this should have been assumed as self-evident. It seems to us that in accepting this principle a golden opportunity for asserting the catholicity of the Church was lost. The necessity for some modification in the local administration of Church affairs might have been asserted without the use of a term which in our opinion violates one of the fundamental principles of catholicity, viz., the essential oneness and unity of the Church throughout the world. An attempt, it is true, is made later on in the same preface to soften down the principle so boldly enumerated. But still the word itself, with all its objectionable associations, remains, suggesting the idea that political, geographical, and "accidental" divisions are of more weight than Christian unity. Surely this is to take very low ground, and it is doubtful if it has ever been adopted by any other Christian denomination. National or geographical divisions do not make Christian people personally "independent" of each other. "For we are all members one of another." The stand taken by the American Church, however, though regrettable, and as we believe quite unwarranted, is perhaps natural in their case, and though indefensible on general principles, perhaps partly excusable. The old jealousy of anything remotely savouring of British dictation or domination still lingers in the inner consciousness of the normal American. But with us Canadians it is quite inexcusable. The Canadian Church, we contend, is not "independent" of the Mother Church, or of any portion thereof, as the Mother Church is not "independent" of the Canadian Church. In Canada we haven't even the poor political excuse possessed by our American brethren. Canada is politically an integral portion of the British Empire, though, of course, self-governing. But no one as yet has taken upon him to call the Dominion an "independent" State. Why then apply, with infinitely less reason, such a term to the Church. As Canadians and loyal Britons, we would spurn the ex-

pression in the political sense. Are we not, to say the least, grossly inconsistent to use it in an ecclesiastical sense. The expression, "independent," is an un-Christian one. It expresses, or attempts to express, a state of things; to destroy, which is Christ's especial work. Christ came to teach us our mutual dependence, that in the strict sense of the term, there is no such thing as "independence." If the Church of Christ is not prepared to bear witness to this truth, what is it here for? We lament our "unhappy divisions," and very rightly, and then we deliberately go to work to set up barriers between different portions of our own Church accidentally and artificially separated. To tell the truth, this hateful word has been far too much in evidence of late. Does anyone for one moment seriously anticipate any attempt on the part of the Mother Church to dictate to the Canadian Church. Most assuredly not. Such a thing is just as inconceivable as an attempt by the British Parliament to override an Act of our Canadian Parliament. And yet Canada does not call herself an "independent" country. The establishment of this consultative body, of which the "New York Churchman" has fallen foul, and which evidently does not meet with the approval of our able, well-informed and always interesting correspondent, would be a most timely and opportune assertion of this great principle of our essential unity. It is not in any sense a legislative body, being purely advisory, but it is in some sort of way a tangible evidence before the world of the solidarity of our Communion. Owing to what can only be described as the pitiable distrust of "American Churchman," (if indeed the "Churchman" correctly represents the prevailing sentiment), we are to be deprived even of this outward and visible badge of our catholicity. And then we have, forsooth, Canadian Churchmen chiming in, and helping to intensify this un-Christian spirit of mutual suspicion between different portions of the Church. This, to our mind, is to exhibit the spirit of sectarianism in its least excusable form.

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**FROM WEEK TO WEEK.**

**Spectator's Comments and Notes of Public Interest.**

The members of the Brotherhood of St. Andrew throughout the Dominion are making elaborate preparations for the great convention to be held in Montreal next autumn. This organization has opened the door for a good deal of useful work for hundreds of young men in the Church in our Dominion, and for thousands elsewhere. It has presented a simple, yet withal, an exacting and important duty to each of its members. That young men should include in their prayers once a week at least a petition for the extension of Christ's Kingdom among young men, would appear to be a

very simple obligation to impose upon Brotherhood men and yet it makes a demand that some shrink from accepting as an obligation. It would appear to be an exceeding simple thing for a young man who loves his church to extend a courteous invitation each week to at least one other young man to attend a service where the Gospel is set forth. Yet this, too, calls for devotion, courage, and fidelity. It is not as easy to obey the spirit of this obligation as it looks. Whatever the difficulties are that may be encountered in living up to the obligations of the Brotherhood, any set of men, to set themselves the task of trying to do these things, should have the hearty support and encouragement of the Church. The city of Montreal has never taken hold of this movement with enthusiasm. It seems to be a particularly hard place to arouse to enthusiasm over anything. At all events, the Brotherhood has not succeeded in laying hold, to any appreciable extent, of the young men who are natural leaders in the community. The young lawyers, doctors, engineers, bank-clerks, and such men, have not been captured, and while those who have been drafted into membership are just as high-minded and whole-hearted as those referred to yet that leadership and prestige that is needed to make things go seems to be lacking. If a convention can do anything to draw out the young men who may be so powerful in carrying forward such a desirable movement, then let us have it, and may its influence be as far-reaching and widespread as possible.

In a very short time, in all probability, the city of Montreal will have what is known as "early closing" of saloons and possibly of groceries where liquors are retailed. That is to say, instead of the present midnight, and often go-as-you-please, style of doing things, it will have the sale of liquor stopped at ten o'clock, except on Saturday, when it will be terminated at 7 p.m. Now in the old days of council rule a law of that kind might have been passed without disturbing the even tenor of the saloon men and their methods, but with a Board of Control in office, a Board that so far has shown a straightforward desire to do what it was elected to do, it will probably be an entirely different matter. Through the Province of Quebec during the past few years a great and effective campaign of temperance has been promoted by the Roman Catholic Church, with Archbishop Bruchesi as its most active advocate. The campaign is bearing fruit and its most significant triumph has been to secure a Council for this metropolitan city that is almost entirely pledged, if not to temperance, at least to the support of measures that make in that direction. The Roman Church has not always been so zealous in this great reform, and probably it has never exercised its great spiritual authority more splendidly than in this magnificent effort to remove the curse of drunkenness from our land. It is not much more than a year ago that the official representatives of the liquor interests were appealing for the right to sell their wares on holidays because as they naively said they could do so much more business on those days. To-day they are fighting to retain their old privileges and they have no hope of succeeding. What, of course, they hope for now is that having passed the early closing by-law the city and city authorities will feel satisfied with themselves, and possibly an indulgent police force will not be quick to mark what is done amiss. But the Church that has set its hand to the temperance plough will not, we fancy, look back so long as that Church is directed in Montreal by the present Archbishop. Everything will, of course, depend upon the enforcement of the law. Difficulties will necessarily arise, and the way in which these difficulties are dealt with will make a great difference. We would have liked to have seen our own Church forward



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in this movement, but whoever directs it, we should give it our hearty support. A change of this kind in a community that has been lax about its laws and none too careful about its morals will meet with bitter opposition. Let all men of good will lend their influence to retiring the saloon into the far background, and the Church into the fore-front. It is singular how Churchmen will support both Church and saloon with frank impartiality. It would hardly be considered well directed philanthropy to continue to rush ambulances to the bottom of a cliff to minister to the wounded, while the cliff above is left unfenced and unguarded. Somehow it must always seem to the thoughtful a pitiable incongruity in a Christian community, that the un-Christian saloon should hold a prominent place.

"Spectator."

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#### SUNDAY SCHOOL NEWS.

The Sunday School teachers and officers of the Rural Deanery of Lincoln and Welland, Diocese of Niagara, will hold a convention on May 9th, in St. John's School House, Thorold. The General Secretary, the Rev. R. A. Hiltz, M.A., will deliver addresses, thus opening his official duties in that diocese. East York Rural Deanery, Diocese of Toronto, have arrangements made for a conference of their Sunday School workers for Tuesday, May 31st. Among the speakers will be Ven. Archdeacon Cody, the Rev. C. V. Pilcher, Mr. R. W. Allin, and the General Secretary of the Sunday School Commission. The World's Sunday School Convention assembles this year in the city of Washington, D.C., on May 10th. It is expected that over 50 delegates will go from Ontario alone, among the number being the General Secretary of the Sunday School Commission, who will speak at one of the Episcopal Churches of Washington on Sunday, May 22nd, on "The Sunday School and the Great Commission." Arrangements have been made for the holding of summer schools for Sunday School workers in two of the dioceses in June next, viz., Fredericton, at Rothesay, and Toronto at Trinity College. Splendid programmes have been provided and a good attendance is anticipated. The Archdeaconry of Bedford, Diocese of Montreal, is preparing for a Sunday School Convention to be held on June 30th. The General Secretary will attend and will in all probability, spend a week in visiting different places in that district. The first of the regular issues of the "Commission Bulletin" will appear with the next numbers of the "Teacher's Assistant," and "The Church Sunday School Lesson Helps." All interested in the work of the Commission should obtain a copy of either of these publications. It may not be generally known that in Southern India there exists a Sunday School Union which has been in existence 33 years. This Union has its own General Secretary, and touches a constituency of 459,000 Sunday School members. Last year there was an increase in the Sunday School membership of this district of 37,000. Lesson expositions are produced in twenty vernaculars. The Superintendent of St. Mary's Church, Dovercourt, Mr. G. B. Kirkpatrick, has put Miss Slattery's book, "Talks with the Training Class," into the hands of each teacher, and it is being read with profit. The Missionary offerings from the Sunday School of St. Alban's Pro-Cathedral, Kenora, Diocese of Keewatin, amounted to \$60. This shows what a little systematic effort will accomplish. St. Stephen's Sunday School, Toronto, raised through its Lenten offerings no less a sum than \$120.00 for missions. The Executive Committee of the World's Sunday School Convention has asked that May 22nd be set apart to be universally observed as World's Sunday School Day. A special order of service has been prepared and will be printed and used in two hundred languages and dialects.

St. Anne's.—The officers of St. Anne's Sunday School, Toronto, believe strongly in training the children to give to Missions every Sunday of the year. To achieve this, the King's Bank was instituted some four years ago. The bank stands in a corner of the main school building, and to all outward appearance is indistinguishable from the Saving's Bank Department of the Bank of Montreal, or of any other well-known haunt of depositors. Each class has a pass-book, and over and above its contribution for school expenses, makes a weekly deposit in the King's Bank. The amount is entered in the class pass-book and interest is credited. At the end of the year the

total deposit is given to Missions. Before the King's Bank was started the school contributed annually \$100 to Missions. Each year since has seen an increase of about \$200, until last year over \$700 was given by the school to Missions.

#### Brotherhood of St. Andrew

Many Canadian Churchmen and especially Canadian Brotherhood men who follow closely Church movements in the United States, will be interested in the election of a new President in the Brotherhood of St. Andrew there. Mr. Robert H. Gardiner, who has been the President for six years, is well-known to many of our Churchmen who have visited Brotherhood and other representative Conventions the other side of the line. Mr. Bonsall is a representative Philadelphia Churchman of unusual ability and standing, one who has for many years occupied an important position in the business world, and who brings to the duties of his office abilities far beyond those of the average man. Under Mr. Bonsall's administration a large expansion of the Brotherhood is confidently looked for. Many personal friends of Mr. Gardiner, the retiring President, will concur in the sentiments of the following statement set forth officially by the National Council of the American Brotherhood, which has been sent for publication to the Church papers of all the countries in which the Brotherhood of St. Andrew exists. "The Brotherhood of St. Andrew exists to bring men into relation with our Lord through the Church. In order that it may do its work effectively, its President should be one who not only consecrates his time and energy to the service of the Brotherhood, but himself embodies the spirit who alone can vitalize organization. Because Robert H. Gardiner has shown himself to be such a man as this, we believe that his resignation from the presidency leaves a vacancy in our official ranks which it will be well nigh impossible to fill. It is also because he is a man of an unusual type that we adopt a minute different from the conventional resolution usually adopted when an officer retires. We have much to thank him for, including the successful institution of the Week of Prayer—a service which we esteem to be second only in value to the foundation of the Brotherhood itself. Instead, however, of rehearsing his many achievements for the Brotherhood, we think it more fitting to place on record a heartfelt expression of our appreciation of the manner of man he has proved himself to be."

#### The Churchwoman.

##### NOVA SCOTIA.

Halifax.—St. Paul's.—The annual tea of this Branch of the Juniors of the W.A. was held on Tuesday evening, April 10th, at the Parish Hall. There was a large attendance. A bountiful tea was provided. After the games, which were much enjoyed, the reports for the year were read. Miss Kellogg, the President, occupied the chair. She thanked her band of willing helpers for their kind co-operation. Mrs. F. E. Elliott read the Treasurer's report, showing receipts of \$147.15, and expenditure of \$117.72, leaving a balance of \$29.43. Miss Pyke read the Secretary's report. The interest in the work has been well kept up; the attendance is especially encouraging; there are 175 members on the roll, the largest number present on any one day was 129, and the average attendance has been 112. There are twenty-six officers and teachers. The work assisted has been first the Diocesan pledge, and then the Gordon School for Indian children. There was but one regret felt during the evening, as Miss Kellogg so aptly expressed it, the approaching departure of Mrs. A. E. Collas. After Miss Kellogg had finished her address, Mrs. F. E. Elliott came forward and read an appreciative address to Mrs. Collas, accompanied by a presentation of a well-furnished work basket. Miss Mildred Forhan handed the gift to Mrs. Collas on behalf of the Guild, and Miss Edith Rhind gave the bouquet of flowers. Addresses were given during the evening by the Ven. Archdeacon Armitage and the Rev. A. R. Beverley. The roll of honour for perfect attendance was then read, Archdeacon Armitage presenting the certificates to Jessie Dauphinee, Dorothy Rhind, Gladys Allum, Natalie Littler, Edith Hollingdale, Katie Boutilier, Gladys Boutilier, Violet Nixon, Freda Bissett, Daisy Saunders, Jean St. Clair, Mary Davis and Gladys

Hiltz. Certificates of merit were given to those who had missed but one day:—Henrietta Clements, Cora Rennels, Florence Eld, Beatrice Allum, Gladys Schwartz, Cora Conrod, Margaret Littler, Annie Andrews, Ethel Davis, Hilda Love, Winnifred Schwartz, Carrie Allsopp, Ida Lang, Kathleen Lang.

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##### TORONTO

Toronto.—St. Alban's Cathedral.—The Girls' Auxiliary of the Cathedral gave a concert on Thursday evening last in the cathedral crypt. The first part of the programme consisted of solos by Miss Black, Miss Amsden, and Mr. C. T. Meyer. Mrs. MacNab recited and was the recipient of a handsome bouquet of roses. As the second part of the programme a dramatic sketch, entitled "Mere Man, or the Anti-matrimonial Club," was given. The whole affair passed off most successfully.

The Order of the Daughters of the King in Canada.—Among the many organizations at work in the Church there is none more deserving of consideration than that of the Order of the Daughters of the King. Akin to the Brotherhood of St. Andrew in its aims and methods of work, it seeks to do for the woman nearest that act of personal service, to give that loving touch and to come into that close personal contact which are so potent in spreading the Kingdom. A closer study of its constitution and rules would doubtless result in the formation of many more Chapters in Canada. Its members are to be found working in city and country parishes, in training in the Church of England Deaconess and Missionary Training House, and in China and the North-West. Loyalty to the rector of the parish in which the Chapter exists in one of its rules, and it seeks to stimulate and develop the spiritual life of its own members, as well as build up Bible classes for women and increase the attendance at Church services. The second Triennial Convention will be held in September, 1910. Information will be gladly supplied by the Council officers, Mrs. Williams, 8 Elmscourt, Irwin Avenue, Toronto, and Miss K. F. Sadleir, Hamilton, Ont.

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##### RUPERT'S LAND.

Winnipeg.—Holy Trinity.—The annual meeting of this Branch of the W.A. was held on the 25th ult., the Ven. Archdeacon Fortin presided over the opening exercises and also gave a most encouraging address to the workers in every line of auxiliary work, congratulating them on their success in the past year and wishing them every success in the coming one. He commented on the joy and comfort which these bales gave to the missionaries in a lone land, also showing a sympathy which is much appreciated by far away missionaries. The Archdeacon regretted not being able to remain, so called on the Rev. Mr. Burch to take the chair. A short review of the work of the past year was given by the Hon. President, Mrs. Fortin. The parcels and bales, she said, were better this year than ever before, and more were given. Much gratitude was felt towards Dr. J. E. Jones for helping so kindly with his instructive lecture. Mrs. Inglis kindly gave a mission tea to raise funds for Duncov Hospital, which was much appreciated. The W.A. members were then addressed by Lady Schultz and the Rev. C. E. Burch. The treasurer's report was most satisfactory, the receipts being \$231.50, with a balance on hand of \$5.50 to be carried forward to this year. The election of officers resulted as follows:—Hon. President, Mrs. Fortin, re-elected; Hon. Vice-President, Mrs. Strang, re-elected; President, Mrs. Boswell, re-elected; First Vice-President, Mrs. Cordingly, re-elected; Second Vice-President, Mrs. MacWatt; Secretary, Mrs. Nesbitt, re-elected; Treasurer, Mrs. MacMullen, resigned in favor of Mrs. MacNab; buyers, Mrs. Erskine, Mrs. Brimer, Mrs. Harris; Superintendent of Work, Mrs. Gannon; cutters, Mrs. MacWatt, Mrs. Dagg, Mrs. Jeffrey; Leaflet Secretary-Treasurer, Mrs. Inglis; Mite Box Secretary-Treasurer, Mrs. Miller; delegates to diocesan annual meeting, Mrs. Stephenson, Mrs. Erskine, Mrs. Turner. The Rev. C. E. Burch closed the meeting.

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Robertson of Brighton said: "We win by tenderness; we conquer by forgiveness."

**Home & Foreign Church News**  
From our own Correspondents

**NOVA SCOTIA.**

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

**Halifax.**—A meeting of the musical committee of the Bi-centenary Celebration and Canadian Church Congress was held at the Church of England Institute on Tuesday evening the 19th April, the Bishop presiding. It was decided that all the choirs of the city and Dartmouth should be invited to take part in the opening service at the Cathedral on Saturday, September 3rd, and at the afternoon service at the Cathedral on the following Sunday afternoon. The massed choirs should give added interest to these services. All the men of the choirs will be invited to assist at the mass meeting for men on the Sunday afternoon at 4.15, when Bishop Taylor Smith, Chaplain General of the British Army, will speak on "Purity." The following committee was appointed to secure the assistance of the various choirs, and to suggest suitable music: the Rev. K. C. Hind, Messrs. Fred. Clarke, N. Litter and Arthur Smith. The assistance of the choirs is also to be secured for the mass meetings of the Congress on Monday, Tuesday and Wednesday evenings, Sept. 5th, 6th, and 7th, two of which are to be in the Cathedral, two in St. Paul's, and one each in St. George's and Trinity. The Revs. K. C. Hind and F. Earnest Smith were appointed a committee to select suitable hymns for meetings of the Congress. It was decided to organize a children's chorus from all the Anglican Sunday Schools of the city to sing at the mass meeting for children. It is also expected that an orchestra will be secured for the opening services of the Cathedral and the mass meetings of the Congress.

**Truro.**—St. John's.—The Low Bishop of the diocese held a Confirmation service in this church on Sunday evening, April 24th, when 30 candidates received the apostolic rite from his hands. The rector, the Ven. Archdeacon Kaulbach, presented the candidates. Both he and the Rev. B. A. Bowman assisted in the service. The Bishop preached an earnest discourse on the subject of Duty. This church is prospering greatly.

**FREDERICTON.**

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

**Springfield.**—The Rev. W. J. Wilkinson, who has been for 29 years at Bayder, Vin., in this diocese has lately been appointed to this parish. On the Sunday previous to his departure from Bay du Vin, Mr. Wilkinson was presented with an address and a purse of \$100.00. Mrs. Wilkinson was also presented with an address and a gold handled umbrella by the W. A. of which Branch she was the President. Although the parish raised \$100 more this year for missions, there was a surplus at Easter. The Easter before Mr. Wilkinson left, there was a debt of \$200.00 in the current expenses. The Rectory was built after Mr. Wilkinson went to Bay du Vin and there are now six times as many communicants in the parish than there were 29 years ago.

**QUEBEC.**

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

**Quebec.**—The special Synod of the diocese, which has been called for the purpose of electing a Coadjutor Bishop for the diocese will meet in this city on Wednesday, the 18th May. The opening service will be held in the cathedral at 10 a.m. on that day, and the Synod sermon will be preached by the Right Rev. A. C. Hall, D.D., LL.D., Bishop of Vermont. The stipend of the Coadjutor Bishop has been fixed at the sum of \$4,000.

**MONTREAL.**

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

**Montreal.**—St. Cyprian's.—The Rev. A. A. Bryant, Rector. The Lord Bishop of the diocese held a confirmation in this church on Thursday.

28th April, when twenty-two persons were confirmed.

The Archbishop's band of priests from England bound for the West arrived early on Sunday morning on the "Corsican," and after a day in Montreal proceeded on their journey. It was an unwonted experience to find four priests in the congregation of a well-known church here, while another of the band occupied the pulpit; and the coincidence was remarkable that on this very Sunday there was read out in the churches the pastoral letter of the Canadian Bishops on behalf of domestic missions, and, as one heard that 600,000 new settlers are expected this year, and one saw this little band of six priests, the words of the second lesson (which one of them read) sounded a clear note of strong appeal to our faith: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts"; "and who hath despised the day of small things." The preacher, alluding to the scarcity of men for both the home and foreign ministry of the Church, said that hundreds of public schoolboys must be missing their vocation every year, a vocation to work which might be of the happiest and most inspiring kind, and he asked what was the cause of it. Was it the failure of schoolmasters and parents to hold up the vocation to Holy Orders among other prospects for the young lives which they had to direct? or was it the attractive spell of money-making? or was it a very natural sense of unworthiness that kept them back? He asked for prayer, that more men might respond to God's call to the ministry, and for these men in their spiritual loneliness in the West, and for the people to whom they were sent. On Monday they started their five days' land journey, hoping to reach Winnipeg for Ascension Day, and Edmonton, their destination, for next Sunday.

**ONTARIO.**

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

**Kingston.**—The Bishop's public engagements for the present month are:—Sunday, May 8th—Cathedral, confirmation at 7 p.m. 9th—Odessa, 11 a.m.; Morven, 3 p.m.; Napanee, 8 p.m. 10th.—Tyendinaga, Christ Church, 11 a.m.; All Saints, 3 p.m.; Deseronto, 8 p.m. 11th.—Kingsford, 10.30 a.m.; Selby, 3 p.m.; Strathcona, 8 p.m. 12th.—Newboro', 10.30 a.m.; Camden East, 3 p.m.; Yarker, 8 p.m. 15th—Belleville: St. Thomas, 11 a.m.; St. John's, 3 p.m.; Christ Church, 7 p.m. 16th—Glen Miller, 3 p.m.; Trenton, 8 p.m. 17th—Frankford, 11 a.m.; Stirling, 8 p.m. 18th—Rawdon: St. Lawrence, 10.30 a.m.; 8th Line, 3 p.m.; 12th Line, 7.30 p.m. 19th—Marmora: Trinity Church, 11 a.m.; St. Paul's, 7.30 p.m. 20th—Point Ann, 3 p.m.; Shannonville, 8 p.m. 22nd—Prescott, 11 a.m.; Brockville, St. Alban's School, 4 p.m.; Brockville, Trinity, 7 p.m. 23rd—Maitland, 11 a.m.; Lord's Mills, 3 p.m.; St. George, 7.30 p.m. 24th, 25th and 26th—Executive Committee Meetings, Kingston. 26th—Stella, 8 p.m. 27th—Emerald, 10.30 a.m. 29th—Marlboro', 10.30 a.m.; Enterprise, 3 p.m.; Tamworth, 7 p.m. May 31st and June 1st, annual meeting of Woman's Auxiliary, Brockville.

**St. George's Cathedral.**—The Rev. H. Horsey, D.D., of the Bishop Carmichael Memorial Church, Montreal, a former Kingstonian, preached in the Cathedral on Sunday evening, April 24th, to a large congregation.

**St. James'.**—The quarterly meeting of the teachers and officers of the Sunday School was held in the schoolhouse on Monday evening, the 25th ult. During the session, Mrs. Evans read a practical paper on the subject of "The Teacher as a Governor" in which she dealt ably with the duties and the methods used in maintaining discipline in the Sunday School. The Vicar presided.

The members of the Young Men's Club held their annual banquet in the Parish House on Thursday evening, April 21st. There were about 40 members and their friends present. Mr. Atkinson, the President of the Club, acted as Chairman and Toast Master. Professor Morrison, of Queen's University, who was the guest of the evening, made the principal speech. A number of others also spoke during the evening. The affair passed off most pleasantly and it was a great success in every way. Several musical selections and a recitation were also given.

**St. Paul's.**—The Rev. Canon Starr gave a most interesting lecture under the auspices of the A.Y.P.A., in the schoolhouse on the evening of April 25th, his subject being "A trip through Classic Lands." The lecture was well illustrated throughout. There was a large audience who were greatly interested and pleased with all they both saw and heard.

**Prescott.**—St. John's.—The annual Easter vestry meeting of this church which was adjourned from Easter week, was duly held in the Parish hall on Monday evening, April 25th. The rector, the Rev. H. B. Patton, acted as chairman. A good financial statement was submitted by the retiring wardens, showing all current obligations met and some of the outstanding liabilities discharged. The rector, after thanking the wardens of last year for the good work accomplished and congratulating all the auxiliary organizations, nominated Mr. George Wilkinson for a second term of office as his warden. The Vestry re-elected Mr. J. Tyner as People's Warden. In discussing the financial report the hope was expressed that any who may still be in arrears for church dues for the year ending with the 31st March last will endeavor to pay in the same during the next few days, so that the annual printed statement about to be published may acknowledge all receipts for the year. The following were elected to act as sidesmen: Messrs. Thomas Fisher, Curtis Fincham, Frank Jacob, J. S. Moss, C. H. Ranson, John Rosebrook, A. R. Robinson, Thomas Reynolds, John Whitley, John Whitney, Paul Kingston, W. Bradford, Stephen Master and W. J. Kingston. Messrs. F. S. Evanson and Paul Kingston were elected auditors. The lay delegates to Synod are: A. T. Adams, G. Wilkinson and C. W. Beaven. Much interest was evinced in the coming commemoration (May 15) of St. John's church and the Jubilee fund now being raised under the auspices of the guild and vestry to free the church of debt as a thank-offering. It is hoped the full amount will be forthcoming very shortly.

**Belleville.**—St. Thomas'.—A number of laymen met lately in the church hall to discuss the method of most effectively using the inspiration received from the Laymen's Missionary Convention. It was decided that the committees of the respective churches should have a joint meeting on Tuesday evening and arrange for a union supper. Mr. W. R. Allen, secretary of the L.M.M. of the Anglican Church for Canada was present and gave a very optimistic and encouraging address.

**Cananogue.** Christ Church.—A most interesting lecture was delivered in the Parish House, on a recent evening by the Rev. Canon Kittson, of Ottawa, his subject being "The Indians of Canada." The reverend gentleman was nursed and cared for by Indians during his early years so that he spoke with knowledge of his subject as if he spoke from first hand. At the close of the lecture many views were shown of Indian scenes and life. The lecture was given under the auspices of the local branch of the W. A.

**Chisholm and Corow Core.**—St. Mark's.—Wardens, Messrs. Porter and G. B. Foshay, delegate to Synod, Mr. E. Porter. The church has been recently repaired and re-decorated both inside and out and the driving sheds have also been repaired.

**OTTAWA.**

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

**Ottawa.**—On May 1st, 1885, the Rt. Rev. Chas. Hamilton, D.D., was consecrated Bishop of Niagara, in Fredericton Cathedral, by the Metropolitan of Canada, the late Bishop Medley, and on May 1st, 1896, having been translated by election to the newly-formed diocese of Ottawa, he was duly enthroned as the Bishop of that See in Ottawa Cathedral. Last Sunday, this double event was appropriately celebrated by special thanksgiving services in St. Matthew's Church, when a congregation representative of every parish in the city taxed the capacity of the spacious edifice and joined in a most impressive and hearty service. His Grace was attended by as many of the clergy of the diocese as were able to leave their own churches, and an eloquent sermon, appropriate to the interesting occasion, was preached by the Rev. Canon Kittson, rector of Christ Church Cathedral. The special music was in charge of Mr. Shutt, the organist and choir-master, and an augmental choir.

**St. Luke's.**—The adjourned annual vestry meeting of this church was held in the Sunday School hall of the church last week. The reports presented were of a satisfactory character. The rector, Rev. W. A. Read, presided. His report showed that during the year there were 58 baptisms, 19 confirmation candidates presented, 25



in mortgages and to funerals. The report of the finance committee showed that the total collections for the year amounted to \$2,691, and there was in the bank a cash balance of \$499.50. The sum of \$277.07 had been contributed to missions. Votes of thanks were passed to Rev. and Mrs. Reid, to the choir and to the ladies. The following are the officers elected for the ensuing year: Mr. A. E. Beattie, rector's warden; Mr. J. C. Bradley, people's warden; auditors, Messrs. H. Beer and J. E. McClenaghan; delegates to the synod, Jas. Daley, J. Foss and Dr. Hollingsworth; finance committee, W. Farmer, R. Barnett, J. E. McClenaghan, R. Nesbit, T. C. Graham, P. Garland, Dr. Hollingsworth and V. Stoney. The appointment of sidesmen was left to the discretion of the finance committee. In the discussions which followed suggestions were heard from all sides as to possible methods of improving on the present system of house canvassing. It was decided finally that in future the special collections would be made by letters of solicitation. The finance committee, however, was given power to use their own judgment in the matter.

**St. John's.**—At this meeting the following officers were elected:—Clergyman's warden, Mr. Wesley Kilfoyle; people's warden, Mr. Robert Leach; lay delegate to synod, Mr. Joseph Code. The financial reports were most satisfactory with balances on the right side. Votes of thanks were passed to the organist, church wardens, caretaker.

**Christ Church.**—At this meeting there was a good attendance. The accounts were very satisfactory. There is a small debt of some \$250 on the church, which will be easily paid. A guild has been organized in the parish during the year past, and a Sunday School, both of which are flourishing. Officers:—Rector's warden, Mr. William Campbell; people's warden, Mr. Gordon Ormond; lay delegate, Mr. Robert E. Porter, jr.; treasurer of building fund, Mr. W. J. Porter; treasurer of Sunday School, Mr. Bert Campbell; sidesmen, Messrs. J. H. Porter, C. Campbell, John Stewart and W. J. Porter. Votes of thanks were passed to the wardens, organist, Sunday School superintendent, and teachers, and the Ladies' Guild.

**St. Bede's.**—The adjourned vestry meeting was held April 11th. The rector's warden, Mr. Robert Eamer, reported on stipend account; the people's warden read his report, which was most satisfactory. The following are the officers for the ensuing year: Rector's warden, Mr. Howard Leach; people's warden, Mr. George Graham; lay delegate, Mr. Herbert Lewis, secretary-treasurer of cemetery committee, Mr. Robert Eamer; treasurer of Sunday School, Mr. George Graham; sidesmen, Messrs. John Conlin, Edward George Leach, William Weedmark, and John Livingstone. The financial year has been a good one. The Ladies' Guild and Sunday School are doing good steady work. Mr. Herb. Lewis was appointed caretaker in the place of Mr. Thomas Leach, who resigned the position. Votes of thanks to the wardens, organist and choir. The Sunday School officers and Ladies' Guild brought a most harmonious vestry meeting to a close. There was a small balance due on stipend account reported at all the vestry meetings, but this can be made up quite readily.

**Westboro.**—All Saints.—The Archbishop visited this church on Sunday morning last. His Grace dedicated a set of Communion vessels in memory of Eleanor Heney, who died on May 1st, 1908. Circulars were sent to each family in the parish notifying them of this official visit of his Grace, signed by the Rev. R. H. Steacy, rector, and F. A. Heney and J. Fitzsimmons, wardens, and the result was a large and devotional congregation.

**Montague.**—The annual Easter vestry meetings were held in this parish on the 4th, 6th and 11th April respectively.

#### TORONTO.

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

The Bishop of Toronto, during the past week, held Confirmations at the following churches: All Saints', Penetang, candidates confirmed, 20; St. Philip's, Toronto, candidates confirmed, 48; St. Jude's, Toronto, candidates confirmed, 10.

He also inducted the Rev. C. R. De Pencier, M.A., who has been appointed permanent Rector of St. George's Church, Oshawa. Bishop Reeve has held Confirmations at the following churches: Grace Church, Toronto, candidates confirmed, 21; Grace Church, Markham, candidates confirmed, 11. He has also preached at St. Paul's, Brampton, St. Philip's, Unionville, and baptized three adults.

The Rev. Lord William Gascoyne Cecil, a son of the late Marquis of Salisbury, paid a flying visit of a few hours to this city last week.

**St. Philip's.**—Sunday, May 1st, the Festival of St. Philip and St. James was marked by a visit from His Lordship the Bishop, who came to his old parish to celebrate for the first time there the apostolic rite of laying on of hands. A large class of forty-eight members had been prepared, and were presented by the rector, the Rev. J. Hampton Tenny. The service was held at 11 a.m., a large congregation assembling to greet the Bishop, their late rector, and to take part in the beautiful service of the occasion. The Bishop's address was most inspiring and helpful, and the rite itself most touching in view of the fact that many of the candidates had been baptized by the Bishop himself. In the celebration of Holy Communion that followed all the newly-confirmed partook, as well as a large number of the members of the congregation. The whole service was a delight and an inspiration, and the hope is expressed on every hand that the Bishop may long be spared to visit his old parish, not only in his official capacity as head of the diocese, but as a dear friend, honoured and beloved of all.

**Church of the Ascension.**—A farewell reception was tendered to the Rev. W. H. and Mrs. Vance on Friday evening last by the members of the congregation of the Church of the Ascension. This took place in the schoolhouse, which was well filled on this occasion. During the evening Mr. Vance was presented with a purse of gold and Mrs. Vance with a cabinet of silver. The presentations were made by Messrs. Thomas Langton and Thomas G. Soole, who, in the course of brief addresses, eulogized Mr. Vance's work in the parish for the past five years. Mr. Vance leaves this week for Vancouver.

**St. Thomas.**—A very enjoyable concert was given in the Parish House on Thursday evening last under the auspices of the Girls' Guild of the church when a choice programme of vocal and instrumental music was rendered, the various numbers of which were evidently greatly appreciated by the large number of people who were present there and who were most generous in their applause. At the close of the concert, refreshments were served and a most pleasant time was spent in social intercourse.

**Wycliffe College.**—On Thursday evening, the 28th ult., the annual Convention was held in the College when the prize-winners and those who had completed their course were present with their prizes and diplomas respectively. There were a large number of people present in the Convocation Hall. Dr. N. W. Hoyles, K.C., presided. The Rev. Dr. O'Meara declared to the Principal of the College, in the course of his annual address, that the year had been one of the most successful in the history of the college. The financial statement was exceptionally satisfactory. It will be necessary, next term, to increase the number of teachers, owing to the increased enrollment of students. The medal for the oratorical contest was awarded to Mr. H. A. Harrison, the Chapman medal for reading from the Prayer Book and Bible was given to Mr. G. S. Saywell, the Literary Society's prize for the best essay work was presented to Mr. G. W. Tebbs and the athletic prize was awarded to Mr. W. J. Taylor. An illuminated address was presented to the Rev. W. H. Vance on the occasion of his severing his connection with Wycliffe College to become first Principal of the new college in Vancouver. Mr. Vance replied appropriately. All of these, as well as the diplomas, were presented to the successful students by the Rev. Archdeacon C. D. Mr. Jarvis in presenting the treasurer's report urged that on account of the remarkable expansion of the college some of the wealthy members of the Church should come forward and increase the endowment in order that the frequent demands for funds might cease. At present the endowment is \$143,000. Speeches were made during the evening by President Falconer, the Rev. Canon Plumtree and Dr. N. W. Hoyles.

**Peterborough.**—St. John's.—This church is shortly to have a new set of chimes, which are to cost from \$4,000 to \$5,000.

**Elmvale.**—On Monday, April 25th, after holding a Confirmation at Penetanguishene the Lord Bishop of the diocese made a visitation of this parish. Services were held at St. John's in the afternoon, with the Rev. Rural Dean Little assisting, and in the evening at Wycliffe Church, the Lord Bishop preaching pointed and influential sermons on both occasions. The congregation, which is growing numerically, shows a keen interest in the church work, particularly in beautifying God's House, both in the interior and exterior. A re-table, with embroidered frontal, brass altar desk, redence, bookmarkers, and prayer desk frontal, are among the gifts to the church this Easter. The young men are undertaking to plant trees around the church and to paint the newly erected driving-shed. The Ladies' Guild have it in view to provide a bell for the church and to fit out a school-room for the Sunday School.

**Roche's Point.**—At the Easter vestry meeting the former churchwardens were re-elected. Much regret is felt at the death of Mrs. Osler, who was always interested in the welfare of the church and parish. The rector proposed a vote of sympathy for the family in their great bereavement. This was forwarded to Mr. Gordon Osler, who was re-elected as lay representative to the Synod.

**Markham.**—Grace Church.—A regular morning service at 11 o'clock is now held in this church. The Rev. J. F. Routhwaite has taken the service for the last two Sundays, in the afternoons taking the Bible Class and addressing the Sunday School. His last visit to the parish on Children's Day, last October, will be long remembered among the young people of the church here, and old and young alike were glad to welcome him back.

#### NIAGARA.

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

**Hamilton.**—St. Mark's.—A special children's service was held in this church on a recent Sunday, which was very well attended by the young folk. At this service the Rev. Canon Sutherland preached the first of a series of sermons to children from the words, "When ye pray, say Our Father," St. Luke, 11:2.

**All Saints.**—This church was re-opened on last Sunday after having been enlarged and remodelled at a cost of \$19,000. In the morning the sermon was preached by the rector, the Ven. Archdeacon Forneret, and towards the close of his sermon he made a statement regarding the cost of the alterations. When the proposal was first made that the church be enlarged, Mr. George T. Tuckett offered to give half the money needed if the congregation would subscribe the other half. Of the total cost, \$15,000 has been subscribed, and the congregation was urged to contribute the balance. The Rev. Canon Plumtree, the Rector of Toronto, preached at Evensong.

**Welland.**—Holy Trinity.—At the adjourned vestry meeting, Mr. G. H. Pettit, presented his statement, showing great activity in all parts of Church work. Many families have been added during the year. A new Guild Hall has been erected and improvements made to the rectory. The receipts were \$4,467.52, being an advance of \$1,500 over last year. Wardens, W. J. Best, and H. W. Cox; delegates to Synod, the Honourable Richard Harcourt, Lieut.-Col. Cohoe, and G. M. Davis, M.D.

**Jarvis.**—St. Paul's.—A "bee" to re-shingle the driving shed of the church was held on Thursday (28th April). The men of the parish, with the rector in their midst, to the number of twenty-seven, worked with a hearty good will and finished their task at 5 p.m. The shed is 75 by 20 feet, and has never been re-shingled since it was built, many years ago. The ladies of the congregation did their part, and provided a splendid substantial dinner in the school-room. There were eighty-five communicants at this church on Easter Day and the financial statement of the wardens at the Easter vestry meeting was a satisfactory one. The old officers were re-elected, viz., Messrs. Murdoch and Lewis, wardens; Mr. Murdoch was also re-

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lected lay representative to the Synod for a three years' term. The Rev. Robinson Gardiner, a former incumbent, conducted the services on Sunday last (May 1st). The Duplex Envelope was introduced at this church at Easter, and is proving very satisfactory.



**HURON.**

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

**London.**—St. Paul's Cathedral.—A farewell reception was tendered to the Rev. and Mrs. J. G. Perdue, in the schoolhouse, on Monday evening, April 25th, who left this city for England on May 3rd. After a few explanatory remarks by the Rev. A. G. Dann, rector and precentor of the Cathedral, a presentation of a purse of gold of \$525 was made to Mr. Perdue by Mr. M. D. Fraser, on behalf of the congregation. Mr. Fraser read an address from Mrs. Hunt, president of the Woman's Guild of the church. The address was:—"To the Rev. J. G. Perdue, Reverend and Dear Sir: Your many friends of St. Paul's Cathedral take this opportunity on your departure from London to express their appreciation of your work in this parish. They regret exceedingly that, owing to ill-health, you have found it necessary to resign your office in this church. As assistant to our rector you have been most earnest and faithful, and have endeared yourself to the congregation by your labours in their behalf. Your general courteous manner has made you a welcome visitor to their homes, and your sympathetic nature has cheered those who have been in sorrow and distress, while from the pulpit you have given us sound instruction in Gospel truth and doctrine. In all places and at all times you have proved yourself the efficient servant of Christ, and the sincere friend of all. The pleasant relations between us would doubtless have continued for many years had your strength been equal to the work. Unfortunately, it has become necessary for you to retire from your labours and to return to your native land for a time. They sincerely pray for your speedy recovery." At the conclusion of the address and the presentation of the purse of gold, a presentation of a seal leather shopping bag was made to him on behalf of the congregation for Mrs. Perdue. In a suitable reply Mr. Perdue spoke of the cordial relations that had always existed between the parishioners and himself, and expressed the hope that at some future time he would be able to return to Canada and again be with St. Paul's. After this, light refreshments were served by the members of the Ladies' Guild, and Miss Jessie Strong and Miss Margaret Williams gave some acceptable and pleasing instrumental and vocal selections respectively.

**An Appeal.**—A Churchman in England, well-recommended to the undersigned, desires to obtain \$150 to enable him to bring his family to Canada, and if he can get the money, promises to refund it as soon as possible. The family consists of six members; the father, who is a painter and paper-hanger; the mother, one boy aged 15, and three girls, aged 12, 10, and 6. If anyone can help this family either by supplying the money or indicating any agency by which it could be obtained, please write to the Rev. A. H. Rhodes, Pt. Edward, Ont.; or the Rev. T. G. A. Wright, Sarnia, Ont.

**Wingham.**—St. Paul's.—The Rev. Edgar Herbert Croly was on Wednesday evening, 27th inst., formally inducted rector of this church. There was a large attendance of members of the congregation, and the service was impressive and interesting. The ceremony of induction was performed by the Ven. J. B. Richardson, D.C.L., Archdeacon of London. After the reading of the Bishop's license and mandate, the keys of the church were presented to the new rector by the church-wardens, Messrs. Benjamin Scott and Richard Vanstone. Evening prayer was said by the Rev. A. Richardson, incumbent of Lucknow, and the sermon, which contained seasonable instruction to pastor and people, was preached by the Archdeacon. The choir rendered their part of the worship admirably. At the close of the sermon an adjournment was made to the basement, where a very pleasant social reunion was held. Mr. Henry Davis acted as chairman. A short musical programme and speeches were given and supper served by the ladies. The presentation of an address and handsome gold-handled silk umbrella was made during the evening to Mr. Ed. McGuire, of the Bank of Hamilton, on the eve of his departure to Newstedt to take charge of the

branch there. Mr. McGuire has been an active worker in the church, and a universal favourite in the community. Altogether the occasion was a very happy one.

**Sarnia.**—St. John's.—The annual men's reunion of this congregation was held in the Parish Hall, April 29th, and was well attended. After supper, the Chairman, Mr. Thomas Kenny, announced the following toasts: (1) "The King," followed by "God Save the King." (2) "The Church," proposed by Mr. J. T. Gordon, and responded to by Mr. Bythell, of Wycliffe College. (3) "The Men of the Church," proposed by Mr. E. Everett, and responded to by the Rev. F. G. Newton, of Parkhill, who delivered the principal address of the evening. (4) "Our Guests," proposed by Mr. R. Kenny, and responded to by the Rev. A. H. Rhodes; Mr. F. S. Slater, United States Consul; the Rev. F. S. Devona, of Port Huron; Mr. W. J. Ward, and Mr. J. W. Simpson. In addition to the speeches, Mr. John Copland, the choir-master, provided a good programme of solos, choruses, recitations, etc. A hearty vote of thanks proposed by the rector, the Rev. T. G. A. Wright, and seconded by Mr. John Ennis, was tendered to the Rev. Mr. Newton, and the others who assisted, after which the Benediction was pronounced.

**London Junction.**—St. Mark's.—The Lord Bishop of Huron officiated at the laying of the corner-stone of this new church on Wednesday afternoon, April 27th, at 4 o'clock. The service was conducted before a large number of spectators by the Rev. Canon Dann. Loose planks had been placed on the joists of the building, and on these seats were placed for the clergy present. There was also an organ at the building, which aided in the service of song. A Union Jack adorned each scaffold pole, and in every way the surroundings were pleasing. The order of service had been printed, and each one present was supplied with a copy. The service was opened by a hymn followed by the reading of a psalm, after which prayer was offered. At this juncture of the service Bishop Williams with the use of a silver trowel and mortar carefully laid the corner-stone of the new church, after which he repeated, "In the faith of Jesus Christ, I lay the foundation-stone of an edifice to be here erected by the name of St. Mark's Church, and to be devoted to the service of Almighty God, in the name of God the Father, God the Son, and God the Holy Ghost. Amen." This was followed by a short address by the Bishop.

**Brantford.**—Grace Church.—An interesting presentation was made at the choir practice on Friday evening, April 22nd, when, on behalf of the vestry, the rector, the Ven. Archdeacon Mackenzie, in a few well-chosen words, handed to Miss Clara Hensman and Mr. J. S. Mitchell, a finely-bound Book of Common Prayer and Hymn Book, and Hymn Book with Tunes respectively, as tokens of the vestry's appreciation of their services in the choir.

**Chatham.**—Christ Church.—The best annual report in the history of this parish was that read at the adjourned vestry on Monday, April 18th. Total receipts from all sources, \$5,763, an advance of \$1,100 over last year. Every department, envelopes, offertories, special collections and mis-

sions, showed a consistent increase. Wardens, C. Keller and H. Dennis; delegates to Synod, Matthew Wilson, K.C., W. E. Rispin, Dr. Head. This church is the old parish church of the city, and will celebrate its centenary next year. A strong committee was appointed to make arrangements for it. The rector, the Rev. J. S. Boyle, is leaving shortly for England. His place will be taken by the Rev. B. A. Kinder, M.A., who is already in the city.

**Brantford.**—St. James'.—A number of the congregation of this church, as well as members of the A.Y.P.A., met in the Sunday School on Monday evening, April 25th, for a social evening and also for the purpose of making a presentation to Miss Annie Banks, who was married on the following day. After games had been played and a general good time indulged in, the Rev. T. B. Howard made an address appreciative of the character and work of Miss Banks in the church and Sunday School. Major Muir followed in a similar strain. Miss Tena Warning, on behalf of the church, handed Miss Banks a silver sugar bowl and cream pitcher. Miss Banks replied expressing herself as being very grateful for this manifestation of good-will.

**Walkerton.**—St. Thomas.—The annual meeting of this church was held on Monday evening, April 18th, a large and representative number being present. The wardens' report showed the church to be financially in a most satisfactory state, the Easter thank-offering being the largest on record. Everything showed the church to be in a most flourishing condition. The election of officers resulted as follows:—Rector's warden, T. E. Attwood; people's warden, C. F. Bate; auditors, W. H. McBurney and G. H. D. Martyn; representatives to Synod, T. E. Attwood and G. H. D. W. Martyn; vestry clerk, A. Wesley. Tenders for the new church are now called for.

**Ingersoll.**—St. James'.—The second annual banquet of the A.Y.P.A. of this church was held in the schoolroom on Monday evening, April 18th, at seven o'clock, and it was a very successful event. Nearly one hundred and fifty guests sat down to sumptuously laden and beautifully decorated tables. The rector, the Rev. R. J. M. Perkins, discharged the duties of toast-master, and gave a very hearty welcome to all, especially referring to the principal guests of the evening, the Rev. Precentor Dann, of St. Paul's Cathedral, London, and the Rev. James Thompson, of Welland. The following was the programme, "The King," the National Anthem; Words of Welcome, the Rev. R. J. M. Perkins; solo, Miss Edith Wood; "Our Church," the Rev. James Thompson; duet, Miss Ryman and Mr. Tune; "Our Country," the Rev. Precentor Dann; recitation, Miss Hincks; "Our Visitors," Presidents of Sister Associations; instrumental, Messrs. Gilmour and Henderson; "Our Association," G. Naylor and C. H. Foster; solo, W. J. Tune; "The Ladies," D. Hutt. The speeches were most interesting and the musical numbers were of a very high order. This banquet is regarded by many as one of the most enjoyable social functions ever held in this parish. The programme was concluded at half-past eleven, and the rector called upon the Rev. Canon Hincks to pronounce the Benediction.



**ALCOMA.**

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

**Stanleydale.**—St. John's.—The following letter has been sent to the Rev. L. Sinclair on his appointment as assistant to the Rev. Canon Burt. "Stanleydale, April 3rd, 1910. The Rev. L. Sinclair, Dear Sir,—The wardens and members of St. John's Church, Stanleydale, knowing you are about to leave this mission as its regular minister, which fact we learn with sincere regret, we would wish you to know of the very high regard and esteem in which you are held by every member of this church, with which you have been associated for so many years. Your example as a Christian minister and the faithful performance of your oftentimes very arduous duties have impressed themselves deeply on the hearts of all who have sat under your ministrations, and we join in sending you this slight token of esteem on behalf of all members of St. John's Church. Thomas Armstrong, George T. Hodge, church-wardens."

**Church Decoration**



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## RUPERT'S LAND.

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

**Winnipeg.**—The Archbishop visited the parish of Boissevain on Sunday, April 24th. He held a Confirmation at that point in the morning, when the rector, the Rev. H. L. Roy, presented fifteen candidates. Every available space in the church, even the porch, was filled. His Grace congratulated the congregation upon the many evidences of progress which he noted in the parish since his last visit, including a commodious Parish Hall which had been erected, free from debt. He thanked Mr. Roy for the excellent work which he had accomplished in the parish. In the afternoon his Grace went over in a motor car, a distance of thirty miles, to the town of Elgin, where he held a Confirmation in St. John's Church in the evening. Long before the hour of service the large church was filled to overflowing, and a good many people were unable to find admission. The Rev. D. T. Parker, who has been rector of this new parish only a few months, presented a class of forty-one candidates for Confirmation, including a considerable number of adults. Here again the Archbishop had occasion to congratulate the rector and congregation on the splendid work which had been done since his last visit to the parish. The basement of the fine brick church had been completed and furnished by the ladies of the church at a cost of \$700, a substantial rectory had been purchased for over \$2,000, and the parish had become self-supporting. Very satisfactory reports also had been received of the progress in the two outstations of Fairfax and Underhill. At the latter place the building of a new church is in contemplation in the near future. Mr. Parker is doing an excellent work in the whole field. The Rev. A. J. Warwick, of Macgregor, has accepted the incumbency of St. Andrew's, to which he will move about the middle of May. St. Andrew's is one of the oldest parishes in the diocese, and is very picturesquely situated on the banks of the Red River between Winnipeg and Selkirk. It possesses a fine stone church and vicarage, built during the ministry of the late Archbishop Cochrane. The following clergymen have resigned their charges within the past few weeks; viz., Rural Dean Walsler, from Dauphin; the Rev. F. Davis, from Alexander; and the Rev. A. E. Avery, from Rapid City. So far, no successors have been secured to fill these vacancies.

**Carberry.**—St. Agnes'.—The annual Easter vestry meeting of this parish showed the church to be in a prosperous condition, a substantial reduction having been made during the last year on the church debt. The ladies of the W.A. did their usual good work in connection with that organization, besides helping very materially the church finances. Mr. W. G. Murphy and Mr. H. R. Bell were unanimously reappointed wardens, a hearty vote of thanks being given them for their zealous work last year.

**Portage la Prairie.**—St. Mary's.—Wardens, W. Scott Garrioch, J. H. Laurence; delegates to Synod, Lieut.-Col. Anstruther, Mr. W. S. Garrioch, and Dr. C. H. Weagant. All the reports presented were of a most encouraging nature.

## CALGARY.

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

**Calgary.**—1. Since the beginning of the year the Bishop has administered the rite of Confirmation in the following places: Lethbridge (St. Augustine's), Battenburg, Banff, Rimbey, Bentley, Cowley, Edmonton (Christ Church), Edmonton (St. Paul's), Lamont, Olds, Bowden, Strathcona, Castor, Calgary (pro-cathedral), Calgary (St. Barnabas'), Macleod (with candidates also from Granum and Carmangay Missions), Pincher Creek, Sunnyslope, Hillside, Leduc, Ghost Pine. The Bishop has also visited for meetings, services, and in several instances celebrations of Holy Communion; Excelsior, Stettler, Canmore, Didsbury, Carstairs, Acme, Hillside, and Three Hills. 2. Since the beginning of January the Bishop has dedicated the following new churches: Immanuel, Battenburg; the Epiphany of Our Blessed Lord, Rimbey; St. Mary's, Bentley; St. Aidan's, Cowley; St. Michael and All Angels', Lamont; All Saints', Castor, and Christ Church, Ghost Pine. Total, seven. It is interesting to

record that All Saints' Church, Castor, was, when dedicated, the only church building in that new and rapidly growing town. On the day of the dedication of Christ Church, Ghost Pine, the Bishop consecrated the churchyard. 3. The following clergy have resigned and left the diocese since the last bulletin was issued: The Rev. A. Todd, late of Langdon Mission; the Rev. A. G. A. Raimier, late of Tofield Mission; the Rev. C. W. Peck, late of Millarville Mission; and the Rev. J. C. Potts, late of the Mission of Carstairs and Didsbury. During March the Rev. J. S. Chivers resigned the rectory of Lethbridge, and earlier in the year the Rev. Canon D'Easum left the diocese and took up work in that of New Westminster. 4. The Rev. Canon Robinson resigned the rectory of St. Cyprian's, Lacombe, and obtained a year's leave of absence. 5. The Rev. W. V. McMullen, B.A., priest-in-charge of St. Cyprian's, Lethbridge, has been instituted first rector of that parish at the request of the congregation, it now being self-supporting. 6. Layreaders' license has been granted to Mr. Thomas Davies Tennant, of Leduc Mission. 7. A new parish has been formed, and duly defined and erected by the Bishop, in Strathcona under the title of St. Luke's. 8. On the occasion of the visit of the Bishop to St. Barnabas', Hillhurst, Calgary, for Confirmation on March 30th, he dedicated a beautiful set of Communion vessels, presented by Mr. Thomas Riley, churchwarden, in memory of his mother. 9. The treasurer of the diocese reports having received from the general treasurer of the M.S.C.C. a cheque for one-tenth of the amount of the society's grant to the diocese for this year, viz., \$850. 10. The treasurer of the diocese has forwarded to the M.S.C.C. the sum of \$550 on account of the diocesan apportionment for this year, being a little more than one-eighth of the total amount asked for. 11. Since the date of the last bulletin, up to and including April 20th, the treasurer has received the following amounts on account of the parochial apportionments for M.S.C.C.: Weedon, \$2; Exshaw, \$5; Castor, \$27.40; Nanton, \$20; Coleraine, \$5; Table Butte, \$5; Nanton outstations, \$10; Olds, \$2.60; pro-cathedral, Calgary, \$300; Blackfoot Reserve, \$1; Sturgeon Mission, \$30 (account 1909); Pincher Creek, \$17.15; Pincher Creek Sunday School, \$10.10; Carmangay, \$2.80; Carmangay, Sunday School, \$1.25; Lethbridge, St. Mary's Sunday School, \$4.25; Peigan Reserve, \$6.25; Cowley, \$8.80; Banff, \$29; Innisfil, \$2; Okotoks, \$13.75; High River Sunday School, \$8.20; Lacombe, \$15.80; Lundbreck, \$5; Sarcee Reserve, \$4; Macleod Sunday School, \$12; Macleod, \$27.20; Onaway, W.A., \$2.60; Coleman, \$6.15; Frank, \$2.80; total, \$557.10. This amount, together with the sums recorded in the last bulletin, gives a total of \$644.40 towards the total apportionment of the diocese of \$4,000. 12. Monday, Tuesday and Wednesday, May 2nd, 3rd and 4th, are Rogation days. The Bishop desires the clergy and lay-readers of the diocese, wherever possible, to give their people an opportunity of meeting for prayer, that we may enjoy the fruits of the earth in due season and for other national blessings. 13. The Bishop will hold an Ordination for priests and deacons in the pro-cathedral, Calgary, on Trinity Sunday, May 22nd. It is his desire that Church people throughout the diocese will remember those about to be ordained, and especially upon those days set apart for the purpose, viz., the Wednesday, Friday and Saturday before Trinity Sunday, being the Ember days. 14. The last bulletin noted the fact that the Rev. W. G. Boyd will have the headquarters of his work in Edmonton. The first contingent of his men sails with him from Liverpool on the 21st inst. Those accompanying Mr. Boyd are: the Rev. A. H. Huxtable, the Rev. F. R. Fothergill, the Rev. W. R. Simpson, and the Rev. G. D. Whitaker. Four more are to join this group during the summer, viz., the Rev. Oswin Creighton, the Rev. H. C. B. Gibson, the Rev. C. H. Bailey and A. Trench, the latter now in training at St. Augustine's. They will work in that portion of the diocese lying west and north-west of Edmonton. A Bishop, writing from England, says of these men: "Boyd has got the finest team of clergy I have ever known." 15. At a meeting of the vestry of St. Augustine's parish, Lethbridge, held early in March, a resolution was adopted guaranteeing the new parish of St. Cyprian, in the same city, the sum of \$5,000, \$500 to be paid within two months and the balance within two years. This sum will entirely pay for the site and provide a contribution of \$600 towards the Building Fund of St. Cyprian's. 16. The annual meeting of the diocesan branch of the Woman's Auxiliary will take place in Edmonton on Tuesday, June 7th. The opening service will be held in All Saints' Church, and the Ven. Archdeacon Gray, M.A., rector, has been asked to preach the sermon. 17. Tuesday, May 24th, will be Empire Day. The watchwords of the movement for the due observance of this

day are: Responsibility, Duty, Sympathy, Self-sacrifice. British subjects everywhere should: 1. Love and fear God. 2. Honour the King. 3. Obey the laws. 4. Prepare to advance the highest interests of the Empire in peace and war. 5. Cherish patriotism. 6. Regard the rights of other nations. 7. Learn citizenship. 8. Follow duty. 9. Consider duties before rights. 10. Acquire knowledge. 11. Think broadly. 12. Practice discipline. 13. Subdue self. 14. Work for others. 15. Consider the poor and the suffering. The Bishop confidently appeals to the clergy and Church people throughout the diocese to promote, in all ways open to them, a movement which has for its object the performance of duties lying at the door of each of us, and the right discharge of which will make and keep a people great. 18. The Executive Committee of the diocese will meet in Calgary on Tuesday, May 10th, to prepare the agenda and business for the Synod. Any amendments to the constitution of the diocese must be presented at that meeting of the Executive Committee, and should be in the secretary's hands before May 8th. 19. The Bishop will hold a general Ordination for deacons and priests in the pro-cathedral, Calgary (D.V.) on Trinity Sunday next.

## KOOTENAY.

**Nelson.**—St. Saviour's. A memorial service was held in this church on Monday, April 18th, synchronizing with the funeral service for our late Bishop in New Westminster. The rector was assisted by the Rev. E. A. St. George Smyth, rector of Trail, who read the Lesson from the Burial Service, and the Rev. H. Blaylock, who read the concluding prayers. The service consisted of the opening portion of the Burial Office, recited as the choir came up the aisle to the committal sentences, which were slightly altered to suit the occasion. Then followed Hymn 280, "Now the labourer's task is o'er," and at the conclusion of the service the congregation stood while "The Dead March in Saul" was played, followed by Hymn 210, "For all the saints who from their labours rest," sung as a recessional.

## Correspondence

## HURON BOOK CLUB.

Sir.—Already this Club has made free grants to Divinity students in two colleges, and to clergy in the field. It seems to be meeting a real want, and the officers appear for donations of standard books and of money to purchase books. Send books to the Secretary, and money to the Treasurer, Rev. G. M. Cox, London, Ont. The rules of the Club are: 1. Catalogues sent on application to Secretary. 2. Not more than ten books given to any one applicant. 3. Applicants must enclose return postage and pay express or postage on books sent.

(Rev.) T. G. A. Wright, Sec.,  
249 Talfourd Street,  
Sarnia, Ont.

## ERRATUM

Sir.—Perhaps due to my own fault, misprints are to be found in my letter of the 21st March. W. Jones should read "Mr. Jones," the word receive in line 8 should read "require," in line 21 the word correction should be "connection." On page 256, line 3, the word our should be "ne." line 18 Bamby ought to be "Baraby." Lower down on the same page Lochfield is really "Lichfield," and Dean Bockersteth, Dean "Bickersteth." As my letter was somewhat hurriedly copied I ought to forgive the unfortunate printers by this time, which I do fully and freely.

Percival J. Hilsley.

## AN APPEAL

Sir.—As an old citizen of Toronto I cannot but regret the apparent apathy of the richer classes of our citizens who are building up such beautiful and expensive suburbs in the north of Toronto. Time and again the needs of the Church people in Northern Rosedale have been mentioned in these columns without anyone apparently caring whether the Church sinks or swims, or the poorer people go to any house of prayer or not. There seems to be a vital need of a new parish on the east side of Yonge Street near Rowanwood for both rich and poor, and another near the College heights about the Poplar Plains new streets. I

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hope our younger men and women will show that they have some gratitude to God for the gifts of health and wealth which they enjoy. W. F.

POLICY OF M. S. C. C. BOARD.

Sir,—I agree with "Spectator" that it is high time for the M. S. C. C. to take the Church public into its confidence, and lay bare its "policy," if it has one. I believe it has one, and if it is the one revealed in the Epiphany Appeal the sooner they get a new one the better for the Church and for their own self-respect. Loyal Churchmen have nothing to give to support the policy adopted by the C. M. S. agents in Tokyo, Japan, who have handed over the Chinese students to the Methodist "bishop" and are exulting in the step they have taken towards "unity." And if that is what the Executive Committee of the M. S. C. C. are aiming at, let them have sufficient "evangelical" honesty to tell us so, and we shall know what to do. That such is the policy of the Board is evident from the above appeal, in which we were told that the Laymen's M. M. had divided the world into parishes, and that "the churches" must produce the money and the men to carry out that objectionable scheme! The M. S. C. C. Executive would drag the Church at the chari-t-wheels of the L. M. M. But not all the M. S. C. C. Board is of that disloyal stripe; and rumour hath it that the last meeting of the M. S. C. C. Board, at Toronto, was more than usually interesting, and that the most interesting passages were not handed out to the press for publication. Some who were present tell of an innocent-looking clause in the report of the Executive, that had to be struck out before loyal Churchmen would let the report pass. The clause in question seemed to imply the right of our clergy to exchange pulpits with the protestant ministers and to preach in conventicles. Again, it is affirmed by those who know that one dignitary of the Church gave the Board a homily on the sacred and unchanging character of the Catholic Church, and expressed his conviction that if the M. S. C. C. undertook to change the character of the Church many would find it impossible to work any longer in and with the M. S. C. C. That was excellently well put, and true! The blessed fact is becoming evident that this levelling down of the Church under cover of the L. M. M. has been a carefully-planned policy on the part of a few astute minds, principally Toronto laymen, and that policy came out in the open at the last Board meeting in Toronto. Moreover, the spectacle presented by the secretaries of the M. S. C. C. prouetting up and down the country in company with four brace of Protestant divines, and the way in which it had been served up ad nauseam in the New Era, has opened the eyes of the blind who didn't want to see. Sir, less than six months ago I denounced the L. M. M. in the religious press of Canada and the United States, and ventured to foretell the confusion of face that would presently overwhelm loyal Churchmen who were led into the scheme. I now see signs on every hand that my words are coming true. I will make one more forecast: it is, that inside of one year the staff of the M. S. C. C. will have undergone a thorough re-organization and that new faces will be seen on the management. The men who guide the destinies of the Church in her great missionary work must be intensely loyal to her if they would rally around them a united Church. They must find within her fold, as vastly greater men have ever found, the truest inspiration, and the fullest and widest scope for their highest powers. We seemed to have found such men eight years ago when the M. S. C. C. was formed. The L. M. M. has brought to the surface, however, fatal inherent defects of character or early training which may make it necessary for us to make a new beginning. R. B. Waterman.

P.S.—Every Churchman in Canada should be told that the great Society for the Propagation of the Gospel has deliberately refused to have anything to do with the World's Missionary Conference, to be held in Edinburgh, in July. That venerable society, to which the Church in Canada owed almost everything sixty years ago, is now working strenuously, sending men and thousands of dollars to help our missionary work in Western Canada. And I think it would be little short of a gratuitous insult to the S. P. G. for any Canadian priest to be present at the above conference as a representative of the Church. Knowing the position taken by the S. P. G. surely no Bishop of the Eastern Province would sign the credentials of such a priest. R. B. W.

NEW TESTAMENT EDITIONS.

Sir,—In one of your editorials, entitled, Prayer Book Revision, you speak very slightly of the twentieth century New Testament. Soon after the publication of the first edition an old and very learned legal gentleman told me of it, and that it was approved by a friend, a theological professor. I got the book and found it very interesting, the translation so much more informing than the now rather stilted styles of the authorized and revised versions. I shall be glad to know why you speak disparagingly of it, is it because it is not, as it claims to be, a true translation? There are other modern New Testaments and I shall be glad to know whether your condemnation extends to them also, and if not so, I would ask you to specify which of them meets your views and the points of difference. At the same time you might say whether you referred to the first or second twentieth century work, or to both of them. J. T. Brown.

THE NEW HYMNAL.

Sir,—With pleasure I accept the correction of Mr. Beaven in your last issue, and have found additional pleasure in carefully studying his most instructive letter. It is regrettable, however, in the same issue to find another writer echoing the phrase, "United States trash," as applied to many contributors from across the border to our Book of Common Praise. From the report of the Committee it would seem that the endeavour of the compilers was to make a collection both of hymns and of tunes for "all sorts and conditions of men," through Canada from the Atlantic to the Pacific—from the lumber camps to the cathedrals—and what may jar on one may exactly meet another's needs. Is "trash" a proper word, in any case, to apply to hymns of praise to God? "Ancient of Days" is again criticized. It is not quite clear to me why the tune, "Ancient of Days" should be more entitled to be called "secular," than, for instance, the tune by Wainwright to "Christians, awake." From the annotated edition we learn that the music to Bishop Doane's beautiful hymn, "Ancient of Days," was composed by his own organist, an Englishman then at the cathedral of Albany, and presumably with the entire approval of the author. To those who know Bishop Doane, probably no Prelate of the American Church would seem less likely for one moment to countenance anything connected with the service of the Church that could not be considered absolutely fitting, and there is certainly no one in deeper sympathy with his brethren of the Anglican Communion than the venerable Bishop of Albany. And is it not right and fitting to cry aloud to the Ancient of Days when we read in Revelation 7:10, "And lo, a great multitude, which no man could number, stood before the throne, and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.'" F. H. J. Ruel.

LATIMER COLLEGE

Sir,—Everywhere, and increasingly as the facts become known, shame and indignation are being felt by Churchmen at the movement at present on foot to establish this rival Theological College, against the express wishes of the Bishops of the Church in British Columbia. As is well known, the Church in British Columbia, aided by the Church in England and backed up by the venerable and well-trusted societies of the S.P.G. and the S.P.C.K., has been engaged for some time past in raising funds for a Theological College for the whole ecclesiastical province in connection with the projected University of British Columbia, and to make it a memorial of the saintly Bishop Hills, the first Bishop of British Columbia. No sooner was the scheme fairly launched than a small knot of clergy (three, we believe, in number) proceeded to block the movement, and to set up, in defiance of the Bishops of the Province and in opposition to the expressed wishes of the Primate of All Canada, a rival college, without control of Bishops or Synods, to represent their own personal views and private tastes, and have, we are sorry to learn, induced a priest to resign his parish in Toronto, where he was in good standing, and to go out and assume the leadership of this schismatical movement in Vancouver. We have not the pleasure of this gentleman's acquaintance, but we are certainly surprised that any priest with any pretence to decency, knowledge or humility could be so misguided. What must any right-minded man, be he Churchman

or not, think of such a proceeding? What must other religious bodies think of such a spectacle of wilfulness and disorder? What wound could the Church itself suffer greater, and that, too, at the hands of her own so-called children? Is it yet too late? Could not the whole body of Bishops in Canada and the clergy and laity throughout the Dominion memorialize these men in Vancouver to stay their hands, and, sinking self for the sake of the Church at large, join even now in the building up of one great, broad, strong and united Theological College for that great Province, and which would bring glory and honour to the Church therein? At least we have the mighty power of prayer. Will not our Bishops sound the call and summon us all to fall low upon our knees, and in prayer and fasting beseech Almighty God, Who is stronger than men, to overrule this grievous business, and save the Church from a scandal which will make us a derision in the eyes of men, and which, sooner or later, will surely bring down upon us the wrath and indignation of Almighty God Himself? Churchman.

MIND YOUR STOPS!

Sir,—I thought that as a Church paper you could tell me why our clergyman does not mind his stops in the Lord's Prayer. At Christmas my poppa gave me a new Prayer Book and the new Hymn Book. It was nice good print, so that I could follow the clergyman in the Confession, but when he came to the Lord's Prayer, he read, "Thy will be done in earth, as it is in heaven;" while in my new Prayer Book, it is "Thy will be done, in earth as it is in heaven." I wondered why it was different, and listened for the next time it came, when it was different again. I thought perhaps he read it so, because the choir was used to saying it so. So I waited till the Communion Service when he says it all by himself. But again I found it different from my new Prayer Book. Then I asked my teacher about it. He's only a layman, but he knows a lot and he explained it at once. He said, all the old Prayer Books, of the last century and right back to the dark ages, were all printed as our clergyman read it. But in the 20th century all the new books were printed like mine since the King came to the throne; that learned men, and he mentioned Bishop Jebb as very learned, and Dr. Goulburn and Bishop Gore and many more, were agreed that the words "In earth as it is in heaven," belonged to each of the first three prayers, as if they were written, Hallowed be the Name, in earth as, etc.; Thy kingdom come, in earth, etc.; Thy will be done, in earth, etc. I thought that very interesting, and he said he had seen a book of Dean Goulburn's where the Lord's Prayer was printed both in Greek and English, as Bishop Jebb's book printed it—in this way:—When ye pray, say: Our Father, which art in heaven, Hallowed be Thy Name, Thy kingdom come, Thy will be done, In earth, as it is in Heaven. I got quite excited when he went on to say with what extreme care this model Prayer Book had been composed—like some acrostic psalm,—for the parallel lines both in Greek and English each ended with the same letter. I could not help wondering if in other churches they had the new Prayer Book, and if you could tell me why our clergyman has not got one. Only a boy. (Perhaps your clergyman finds it difficult to get his choir properly trained; or perhaps he is waiting till some kind friend presents a new Prayer Book to the church.—Ed.)

THE CHOSEN.

Sir,—On every other ground but the Scriptural one no one could find fault with Spectator for having no warm corner in his heart for the people generally designated "The Chosen." But when Spectator seeks to justify this coldness by telling the Christian world that his conception of the "Fatherhood of God" does not tally with the Bible view of it, I think we have a right to ask what is Spectator's object in gratuitously informing your readers about his private interpretation of the Holy Scriptures? We wonder if Spectator's idea of the Fatherhood of God tallies quite with that of St. Paul, or with that of the Lord Jesus Christ Himself. According to the New Testament the Gentiles are in the kingdom by adoption. Spectator's notion of the Fatherhood of God may be quite right philosophically, but not surely Biblically. Else God's covenant with Abraham is in itself a contradiction of God's Fatherhood of the whole human race. How does the Fatherhood of God tally with the fact that

after 1900 years of Christianity in the world there is still more than two-thirds of the world's population un-Christianized. Spectator's idea of the "Fatherhood of God" contradicts not only Revelation, but all Christian effort. For might we not ask, Why does God permit the world to remain in sin? The Spirit of God might be poured out upon all flesh to-day. Why does not God do it? The truth is that towards God the Jew sinner and the Gentile sinner need equally the salvation offered to them in Christ Jesus. But towards ourselves, that is to say, towards those whom we are to direct the effort of missionarizing there can be no question that "to the Jew first" is apostolic as well as logical. We have no controversy with any of the other nations about the truth as it is in Christ Jesus. They know nothing at all about it. But we do have a serious controversy with the Jewish nation. If their position from the very first is the right one, then, of course, we are in the wrong, and Christianity is the worst idolatry ever invented. But if we are in the right, and Jesus is what the Church claims Him to be, then no effort ought to be spared in teaching the Jew the Christian verity. Say what you will, the Jews are influencing the world unconsciously and consciously against Christianity. No other nation can do it. And would the Church be doing right in permitting it to go on. The mission to the Jews is a protest against it, and a protest in Christ's own way. The old way of simply killing the Jews for their attitude not even Spectator, we hope, would advocate in this enlightened age. The Fatherhood of God has been made known to the world by the Jews, and surely they deserve some little gratitude for that. God chose Israel for that very purpose. I maintain that God's covenant with Israel has not been broken and the fact can be verified that those who bless God's ancient people are blessed by God as well as the reverse side of the promise. In a pamphlet I recently published I give six reasons why the Church is under an obligation to preach the Gospel to the Jews. The subject is a large one, and in a letter like this we cannot enter fully upon it. But we maintain, with Dr. Griffith Thomas, that the mission to the Jews is dear to the heart of God because they are still beloved for the Father's sake. I venture to say that should the Jewish race disappear from the world to-day, Christianity would soon disappear from the world likewise. The two are bound up together in the truth.

H. Caplan.

#### DR. THOMAS.

Sir,—I desire to call the attention of your readers to two books that appear in the Catalogue of the Church Book Room, side by side: The Catholic Religion, a manual of instruction for members of the Anglican Church, by Vernon Staley, tenth edition, completing 119 thousand, 1893, and The Catholic Faith, a manual of instruction for members of the Church of England, by Dr. W. H. G. Thomas, D.D., 2nd edition, tenth thousand, 1906. Observe here that Dr. Thomas has deliberately stolen the title page of Vernon Staley's book, and appropriated to his own treatise, wherein the teaching of Vernon Staley is travestied, contradicted, and misrepresented. I call this a mean trick, to obtain purchasers under false pretences. It could be paralleled, if I, on my part, had taken the cover of Dyson Hague's "Protestantism of the Prayer Book," inserted in it my "Catholicism of the Prayer Book," and laid it on the counter of the Upper Canada Tract Society. Thus a rector recommending Staley's book on the Catholic Religion to a confirmer, he could be easily taken in by the other book, called the Catholic Faith. Dr. Thomas assumes: 1. "We baptize a child not in order to make it Christ's, but because it already belongs to him." 2. "The Apostles as such had no successors." 3. "The words of ordination, 'Receive ye the Holy Ghost,' etc., are a special and personal application to the individual of the general universal commission given by our Lord to the whole Church to preach the Gospel." 4. "The Presbyters originally appointed one of their number to act as Elder or President, to whom the title of Bishop gradually became applied." 5. "In the New Testament are germs of threefoldness of function and work, but no threefoldness of order and office." To all these assertions the formula of Euclid is applicable, O.E.D., which requires to be demonstrated. The first of these contradicts Article 9, which condemns the Pelagian heresy, one article of which is: "New-born infants are in the same condition

as Adam was before the fall." Also to Articles 9, 10, 15, which assumes the truth of the regeneration of infants and believing adults in Baptism: "There is no condemnation for them that believe and are baptized." Article 9, "All the rest, although baptized and born again in Christ." Article 15, "The grant of repentance is not to be denied to such as fall into sin after Baptism, after having received the Holy Ghost we may depart from grace given." Article 16. Next, his statements concerning the Christian ministry flatly contradict the teaching of the ordination service. The latter states that if we diligently search Holy Scripture we shall find that in the Apostles' days there were three orders of ministers in Christ's Church. Dr. Thomas denies this and asserts that we only find therein "diversity of function and of work." Dr. Thomas contradicts Scripture, which distinctly states that only the twelve were present when the command to minister the Eucharist was given only the eleven, when the commission was given to teach and baptize. It would take up too much of your columns to quote all the mis-statements and misrepresentations of this book, but I unhesitatingly assert that what he states regarding the Oxford Revivalists, is a wilful and deliberate falsehood, viz., "The ulterior object of the Tractarian Movement was reunion with the See of Rome." A complete answer to this slander may be seen in Dr. Littledale's, "Reasons against joining the Church of Rome." His statements respecting infant baptism and ordination are precisely those of the Methodist Service book, in the baptismal and ordination service, which are adaptations from the Anglican Formularies purged from all "Sacerdotalism." 1. "That of His bounteous mercy He will grant to this child that thing which by nature he cannot have that he may be baptized with water and the Holy Ghost"—is altered thus—"That having of His bounteous mercy He will grant to this child that thing which being baptized with water may also be baptized with the Holy Ghost." All other phrases expressive of Regeneration are expunged. 2. In the articles the baptismal phrases above quoted are omitted, and for "in after baptism" is substituted "in after justification." 3. The preface to the Ordinal is omitted. 4. In the Ordination Collect the word "divers" is omitted. In the monthly paper, called "The Parish and Home," edited by a committee of Wycliffe College, Dr. Pusey is spoken of as a "Roman Catholic in the wrong church"; may it not more truthfully be said that Dr. Thomas and those who sympathize with him are "Methodists in the wrong church"? E. Soward.

#### THE FUTURE OF THE CHURCH OF THE HOLY TRINITY.

Sir,—The appointment of a new Rector to this important church is not far distant. As the income of this church is, beginning next year, to be \$10,200 a year, with the renting of two houses besides, and a free Rectory, the appointment is one which calls for serious consideration. Is one man to receive this large sum to spend in any way he sees fit? Or is the Bishop of the Diocese and the Vestry of the church going to seize at length upon the opportunity which the vacancy will afford them of establishing in the very centre of Toronto, what the late Archbishop was anxious to see established in his lifetime, viz., a community of clergy, or a great associate mission, say of half a dozen priests, skilled in the work of teaching, holding missions and retreats, and lifting up the whole spiritual life of the city and diocese to a higher plane? It is well worthy of thought and consideration. The possibilities presently to be afforded are boundless, and I trust that both Bishop and Vestry will have the judgment and the courage to use the opportunity aright. Surely, amongst the Canadian clergy, a man could be found who could establish such a society, which would be a blessing to the parish and a vast aid to the Bishop and diocese.

Church Worker.

#### RICH CHURCHMEN AND THEIR WEALTH.

Sir,—The death in the past year of three or four wealthy Churchmen who left handsome legacies to charities and institutions, but not a dollar to the crying needs of the Church to which they belonged, suggests serious reflections. We cannot build a cathedral. We have, apart from St. James', scarcely one decent parish church. Visitors to our city frequently comment upon it. We have no Synod Hall, and our Synod offices

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are a disgrace to us. What is more, every Synod Fund is crying out for funds. We cannot pay the widows and orphans of our clergy enough to keep them in common decency. We cannot put the aged and incompetent clergy, about which our rich men often grumble, upon the shelf simply because there is not money enough to superannuate them, and our mission funds are so scanty that no self-respecting young man can be expected to offer himself for the ministry. And in the face of all this, our leading and wealthy laymen, who are foremost—and all honour to them—in the work of philanthropy, never seem to think that the Church ever needs so mundane a thing as money. The Methodists, Presbyterians, Roman Catholics, and the Baptists do both the one and the other, and the result is that we as a Church are being left hopelessly behind in the outward and visible sign, at least, of that religion we profess to hold so dear. In the last forty or fifty years I cannot recall one really large contribution by rich Churchmen for distinctly Church objects. Archdeacon Wilson left \$30,000 to the Mission Fund, and the legacies of the late Rev. Arthur Baldwin are still fresh in our memories, but where are our laymen's gifts or bequests? Is it not time that our rich men should awake to the fact that money, and lots of it, is needed, if the Church of England is to keep abreast of the religious life in Toronto, and in the diocese, and indeed in the whole of this great land? The encouragement to our often despairing clergy would be like life from the dead.

A Plodder and a Beggar.

The export of wheat from Canada during 1909 amounted to almost 20,000,000 bushels. This was a slight decrease from 1908, when 28,000,000 bushels were exported. In 1909 there was a total of 1,700,000 sacks of flour exported and 210,000 barrels of flour. An investigation of the places to which the flour and grain was sent proves most interesting. While Great Britain was the big importer of both grain and flour, yet large quantities were sent to such countries as Belgium, Holland, Italy, France and South Africa. The same wide field is shown in connection with the export of flour. In addition, Newfoundland was one of the largest importers of Canadian flour. The fact that Canadian grain and flour can compete successfully in the world's markets is highly significant of the future of the grain and flour exporting business of this country. The flour milling companies have not only a large home market, but an ever-growing foreign demand for their products.

Toronto is vying with Montreal to be the headquarters of some of the largest Canadian Milling concerns. It is indicated by the developments that have occurred during the past few weeks in Toronto, resulting in the entrance into the Milling industry of some of the biggest of the younger capitalists of the Queen City. It is understood that two of the largest Ontario companies have been acquired as going concerns, and that the investment of a large amount of additional cash capital will enable the new Company when arrangements have been completed to go ahead with the erection at a point in Ontario of what will be one of the largest and most modern mills there is in Canada.

The rivalry that has always existed between Toronto and Montreal in the larger financial transactions will result in the developments in connection with the new consolidation being watched with a great deal of interest.

DASHING DICK.

THE LIFE STORY OF A MACPIE.

By Rev. W. Everard Edmonds.

(Continued).

Chapter XVI.—Over the St. Gothard.

From Amstegg we followed the river Reuss through a narrow vale, and passed the whole day among mountain-torrents, chasms and clouds. High above us on either side, forests of stunted pines were surmounted by towering summits of eternal snow. Our road zig-zagged down the valley, crossing the river on bridges high above the boiling flood. One of the most dangerous of these is the famous "Devil's Bridge," where the wind, caused by the falling water, almost carried Guido off his feet. Beyond this bridge, we overtook a little Italian shepherd-boy, returning to his home on the other side of the mountains. Carlo was a bright little fellow, and Guido was much pleased to find that his youthful compatriot was also on his way across the St. Gothard. After obtaining some refreshment at Andermatt, we journeyed on and soon found the road beginning to ascend. Higher and higher it rose, until we stood amid the very summits of the mountains. I now began to suffer greatly from the piercing cold which seemed to grow more intense every moment, and for some distance Guido carried me in the folds of his jacket, where I snuggled in warm and comfortable. At last the path began to descend. We had reached the Italian side of the Alps, and my master seemed to walk with a lighter step as he trod the soil of his native land. Carlo, too, grew more cheerful now that the toilsome ascent was over, and presently he pointed out to my master the little village of Ariolo far below, and expressed the hope that we might reach it before nightfall. His wish was gratified, and on the following morning we proceeded down the valley of the Ticino, where Carlo and my master, both in high spirits, made the woods ring with laughter and song. The air was perceptibly warmer, and the peasants we now met greeted us with a cheery "Buon giorno." The steep sides of the valley were clothed in forests of dark pine, and now and then we passed through rocky gorges, where the road seemed to hang suspended above the turbulent river below. Gradually we reached a lower level. As we advanced, the gloomy vines gave place to spreading chestnut trees, whose leaves of shining green seemed to speak of a softer climate; the grass grew to a greater height, and orchards and vineyards began to appear. Then we came upon a cluster of cottages, and the merry shouts of children greeted us for the first time in many days. Cresciano was reached at sundown, and here little Carlo bade us good-bye. He had grown very fond of Guido during the few days that they had travelled together, and on taking leave of my master, big tears stood in his honest dark eyes. He lived a mile from the little village, and long after he had left us I pictured to myself the joy with which he would be welcomed back to his old home. We stayed in the village over-night, and next day set out for Bellinzona, which we reached early in the afternoon. After resting for a short time under the walls of one of the old castles that crown the hill, we journeyed on to Magadino, at the head of Lake Maggiore. We reached this place at dusk, and Guido arranged to go on board the boat which left early on the following morning for Sesto Calende. We were up betimes, and soon after sunrise the little steamboat was speeding over the beautiful Lago Maggiore. The water of the

lake is a lovely translucent green, and as we glided over its glassy surface our vessel seemed to float in the air. We passed the famous Barrolean Islands, with their groups of villas and gardens, and the fragrance of roses was wafted across to us on the balmy breezes. From the shores of the lake the mountains were mirrored in the placid waters below, and never had I looked upon a lovelier picture. On reaching Sesto Calende, passengers and luggage were quickly transferred to the shore, the latter to be examined by the customs officers, the former to wander about until their pass-ports were signed. This formality is necessary in all Continental countries, and it seemed a strange thing to me, after living so long in free America, that such an inconvenience should be deemed necessary. The great fields of corn here at the end of the lake reminded me of our American corn-fields, and I was seized with a sudden fit of home-sickness for my native land. I began to doubt whether I should really be happy after all in Italy, and this uncertainty was strengthened on seeing the great number of coarse and savage-looking men lounging about the dock. Presently the diligence—a kind of stage-coach—drew up, and my master and a few other passengers climbed up on top, having already arranged with the driver to travel in this way to Milan. The road was very dusty and the poor horses suffered terribly from the heat. Italian drivers are invariably cruel to their beasts, and never in my native land had I seen horses so ill-treated as were these which carried us on to the city. The highway was infested with beggars, and at one point we came upon a body of chained convicts, breaking stones by the roadside. And this was sunny Italy! I shuddered at the thought that I must spend the rest of my days here, and hoped that something might induce my master to return to America. Just then I caught sight of a distant spire—and in less than an hour we had entered the streets of Milan.

THE ASCENSION DAY.

The Lord our Saviour is gone up,  
As Psalmist once did sing;  
The powers tremendous of the sky,  
And all the holy angels cry,  
Ye gates lift up your heads on high,  
Let Jesus enter in.

For He the King of glory is,  
Who sin and death defied;  
Around His throne, they ever say,  
Worthy the Lamb who gained the day,  
And crushed the strength of Satan's sway,  
When He for us had died.

Though now ascended to the heights  
Of highest heaven above;  
He from His holy dwelling place  
Doth send repentant sinners grace;  
Lord, grant that we may see Thy face,  
In Thy redeeming love.  
Rev. L. Sinclair.

British and Foreign.

At Dr. Timothy's, Tola, Kansas, the walls of the sanctuary and choir have been redecorated and a fine oak reredos, the gift of Mrs. Lamar, was dedicated on Easter Day.

Only one parishioner in addition to the vicar, curate, and vergar, turned up at the Easter vestry meeting on Monday, at Christ Church, Surbiton Hill. The election of church warden was proposed by the parishioner and seconded by the vergar.

By learning and reciting the whole of the New Testament during the past year, little Jane Davies, who is

not quite twelve years old, of Blaenown, near Garthelt, Cardiganshire, Wales, has just won a prize from the local Church Sunday School.

A handsome stole has been presented to the Rev. W. McVettie, rector of Grace Church, Decorah, Iowa, by his parishioners, and a handsomely-bound Hymnal was given to Mrs. McVettie. The presentation was made by Mrs. J. C. Beard, the president of the Woman's Guild.

"The more a man thinks about himself—if he thinks clearly—the more humble he will become. Conceit is a sign of confused perceptions and an entire inability to see the true proportions of things. 'Know Thyself' is really a gate to the first beatitude:—'Blessed are the poor in spirit.'"

The Rev. F. T. Brown, pastor of the First Methodist Congregation at Gouldford, Conn., has publicly announced his intention of severing his connection with the Methodist body and of seeking Holy Orders in the Church. Mr. Brown will shortly take up work under the Bishop of New York.

New York.—The assets of Trinity Parish are given in the official Year Book as \$14,500,000, and the announcement is also made that in future full publicity in its affairs will be a policy of this institution. For the first time the book is illustrated, more than sixty pages being devoted to pictures of the activities in which this great church corporation is engaged.

Another memorial of the late rector of Grace Church, New York, was given on Easter Day. It is a diocesan fund of \$10,000, the income of which will support a deaconess to work in the parish. It is given by the children of Dr. Huntington: Frances C. Huntington, Margaret Wendell Huntington, Therese Huntington, (Mrs. Robbins) and Mary Huntington, (Mrs. Thompson).

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Application will be made for the listing of the securities of the Company on the Toronto Stock Exchange.

The subscription list was opened at the office of the Guardian Trust Company, Ltd., Toronto, on Monday, April 25th, 1910, and will be closed on or before Monday, the 9th day of May, 1910, at 3 p.m.

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supplant religion. The child of God can "make assurance doubly sure" because he has the testimony of his own heart's experience and the testimony of the Holy Spirit whom God has sent to dwell within his Church and to guide them into all Truth.

At Christ Church, Chicago, on Easter Day several jewels were given for the chalice and at the Church of the Redeemer the members of this year's Confirmation class presented a handsome cope and a five-branch candlestick was given by Mr. H. C. Collins. At St. Paul's, a Bishop's chair for the chancel was presented by the members of the Altar Guild. In all the city churches the offerings and the number of communicants were large.

The Ven. Francis Edward Clarke, D.D., M.D., died recently at the rectory, Boyle, Ireland, after a short illness aged 62. He was the Archdeacon of Elphin. He was a medical practitioner for some years before he took Holy Orders. He was appointed Incumbent of Boyle in 1883, Precentor of Elphin in 1892 and Archdeacon of Elphin in 1904. Dr. Clarke, as he was familiarly called, was sincerely loved and respected by the whole people of Boyle and the neighbourhood, irrespective of creed or class.

The Right Rev. Dr. Sheepshanks, who recently resigned the Bishopric of Norwich, was waited upon lately at his residence, Bracondale, Norwich, by the Archdeacons of Norwich and Norfolk, Canon Abbay, for the Archdeacon of Suffolk, and the Bishop of Thetford, and was presented by them, as the representatives of the 900 clergy of the diocese of Norwich, with an illuminated address which was embellished with the family arms of the Bishop, the arms of the See, the city arms, and a vignette of the Cathedral. The address expressed regret at the Bishop's resignation, thankfully recognized his work, and assured him that he carried with him into his retirement the good wishes of the whole diocese.

The Daily Graphic, of London, published pictures recently which show quite clearly the importance of the recent "find" on the south side of the famous Smithfield Gate, used as an entrance to the Church of St. Bartholomew the Great. Until quite lately the old gateway was thought to be all that remained of the west facade of the church of the great Augustinian monastery of St. Bartholomew, West Smithfield. As has been before mentioned in that paper, it is a beautiful arch, dating from the early thirteenth century. The corbels from which the mouldings spring have on the south side been hidden by the shelves of the old stationer's shop there. This archway was a side entrance in the west front, and above it probably rose the south-west flanking tower, for the arch is over 6 feet in thickness, and must have been so built to support a considerable superstructure. With the demolishing of a portion of the old shop, which has stood there for some 200 years, the corbels of this fine arch have been exposed to view once more, and also a smaller arched embrasure in the old west front of the same date. The nave of St. Bartholomew's, built about 1200, after the choir and transepts had been completed, was utterly destroyed on the suppression of the monastery in October, 1539, and the stones were carted away to some of the many buildings which the King had then in hand. All the west front was torn down, too, excepting only this one side portal. It was probably left—according to Mr. E. A. Webb, who has studied the question deeply—because it made a convenient gateway to the church and to the priory close, still known as Bartholomew Close. There is an interesting history concerning the rooms over the gateway, once, no doubt, rooms in the tower. They were pulled down, and rebuilt in 1595 by Philip Scudamore,

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who was at that time in possession of them. In the making of much small history many people of interest and importance must have passed through this old gateway, now to have its beauty enhanced by the discovery to the south. People from all parts found hospitality in the guest-house of the priory, which many would have reached through this doorway of the church.

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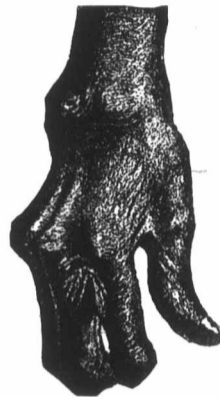
In the Harvard Theological Review for January, Prof. D. G. Lyon gives the first account of the excavations carried on by Harvard University at Samaria, in the summer of 1909. The work has been in charge of Prof. G. A. Reisner, and, as in the excavations of the previous year, the chief interest has centred about the summit of the hill. On the southeast, south, and southwest of the platform a considerable tract has been cleared down to the rock. The plan of a temple, ascribed to Herod the Great, has been laid bare, and also the plan of a reconstruction of this temple, ascribed to Alexander Severus. Beneath the floor-level of these temples are remains of Greek buildings. Of particular interest are the massive outlines and a portion of the wall of a still older structure, which Dr. Reisner thinks is the palace of Omri and Ahab. The identification of these ruins as a Hebrew palace is accepted by Prof. Hugues Vincent, of Jerusalem, a leading authority on Palestinian archaeology, who has declared this to be the most instructive discovery yet made for the correct understanding of Israelitish architecture.

As an instance of the very heavy work entailed on the parochial clergy at such seasons as Passion-tide and Easter nowadays, the following particulars of the Easter Day services at St. Mark's, Kensington, in the southeast of London, will be of interest. This church is the Mother Church of the parish of Kensington, and it is also the headquarters of the St. Mark's Tramway Brotherhood. After Holy Week there were on Easter Day no fewer than five celebrations of the Holy Communion, with over 640 communicants, about 300 being at the 7.45 a.m. celebration, amongst whom were 23 members of the St. Mark's Tramway Brotherhood, in uniform, others being present in plain clothes. A somewhat unique fact in connection with the Easter Day services was that owing to his colleague being called away by illness, the vicar, Dr. Darlington, was single-handed throughout the entire day, spending twelve hours in the church with the various services, baptisms and weddings, all effort to obtain extra help having failed. He was in the church from 6.30 a.m. to 2.30 p.m. without so much as taking off his surplice, and preaching three times in the course of the day. This may be a very exceptional case, but there can be no doubt that the strain of Holy Week and Easter on many of the clergy is very great indeed.

The interior of Christ Church, Ansonia, Conn., has been beautified recently by the carving of the capitals of the eight pillars. Instead of the usual floral designs, symbolic figures have been used. The one near the pulpit represents Deific law. The central figure is a closed right hand of heroic size, emerging from a closed effect with the index figure erect. On either side of it are angelic figures in attitudes expressive of awe and reverence. Following down the length of the church the second capital contains figures of the Archangels Gabriel, Michael, Raphael and Uriel. Separating the figures are fine shields bearing the respective symbols of the Archangels. The third capital represents

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Some people seem to think that rheumatism is an incurable disease. I know it is not, because I was told years ago when I had it so bad that I could never be cured. But I was cured by the above ingredients, named the remedy "Gloria Tonic" because I experienced such glorious relief from its use. "Gloria Tonic," of course, did not cure me in a day, nor in a week, but my own case proves that rheumatism can be cured.

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Bear in mind that rheumatism never forms in the body over night. Sometimes it is in the system for years before it makes itself known. It is nothing but excess of uric acid in the blood that causes it. Cold, wet, or damp may make it known suddenly, but the rheumatism

was in the body long before, or the cold or damp would never bring it out. It takes a long time for enough of that "uric acid" to get into the blood to make rheumatism, but when it is there this excess of acid must be neutralized. This is what "Gloria Tonic" has accomplished in hundreds of cases, even in persons of seventy and eighty years of age.

After this remedy cured me I tried it on my friends and acquaintances who were suffering from rheumatism. It worked the same with them as it had with me. At National Military Home, Kans., it cured a veteran who had rheumatism in his hips and knees. In Hannaford, North Dakota, it cured a gentleman who writes: "Since taking 'Gloria Tonic' I am as supple as a boy." In Stayner, Ontario, it enabled a lady to abandon her crutches. In Westley, R.I., it cured a farmer 72 years of age. It has also cured many cases which defied electricity, hospital and medical skill, among them persons who had suffered for more than 30 and 40 years. Even prominent physicians have admitted that "Gloria Tonic" is a valuable remedy in rheumatic conditions, among them Doctor Quintero, of the University of Venezuela, whose endorsement bears the official seal of the United States Consul.

If you suffer from rheumatism, lumbago or sciatica you know what it means to you to be cured. You at least know that it will be worth the trouble to write and get the free 50-cent box that I will send to all who ask. You will certainly get enough relief from it to pay

you for the postage stamp and the trouble it takes to write. This offer is not for curiosity seekers or children, as the remedy is too valuable to be wasted.

Cut out the following coupon, mail to me with your name and address and by return mail you will receive the 50-cent box of "Gloria Tonic" Tablets free and also free a book on rheumatism which contains many stippled drawings from actual life and which will tell you all about your case.

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resents Praise. One of the figures, without trenched arms, is in the attitude of beating the cymbals. Another is playing the violin. The other two, which complete the group, are singers. The subject of the fourth capital is Thank-giving. Of the four figures, two are holding censers and the other two bear in their arms lighted candles. Of the four capitals on the opposite side of the church the one nearest to the organ is a representative of music. Corresponding with the four Archangels on the opposite side the next capital contains the symbols of the four evangelists, a man, a lion, an ox and an eagle, separated from one another by shields which contain, respectively,

the individual symbols of St. Matthew, St. Mark, St. Luke and St. John. On the next capital are four figures in the attitude of prayer, the subject intended to be represented. The subject of the last capital is Worship. The carvings were given as memorials of former parishioners, and bear the inscription of their names. To complete the furnishings

of the church, the contract has already been let for the erection of a stone altar and an imposing reredos. They are to be a gift to the church from one of the parishioners in commemoration of the tenth anniversary of the rectorship of the Rev. E. B. Schmitt, which will occur on August 1st next, at which time it is expected that the gift will be completed and installed.

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