

# Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, MAY 26th, 1910

No. 20. 2



**Spring**

Beautiful Range of Suits, Overcoatings, and trouserings for Spring wear. Would be pleased to have your order.

**EDWIN T. BERKINSHAW**  
348 Yonge St.

**TEMPORARY DUTY**—Rev. Canon Jarvis is prepared to take temporary duty, city or country. Apply 34 Hazelton Avenue, Toronto.

**WANTED**—A Curate or Assistant rector. Salary \$1200. Must be young unmarried man. Address Church of the Epiphany, Rochester, N. Y.

**TEMPORARY DUTY**—Wanted by an American Clergyman in Toronto during month of June.—H. G. P., Canadian Churchman, Toronto

**PLANS and SPECIFICATIONS**  
A Clergyman of long experience in Church building is prepared to supply plans and specifications for Churches, Parsonages, Church Furniture and Decorations, and Restoration. References: His Grace the Archbishop, The Bishops of Ontario, Ottawa, Algoma and Quebec. Address A. J. Canadian Churchman Toronto.

**WANTED**—Male Teacher for St. Paul's Indian Boarding School, Macleod. Capable energetic. Evangelical churchman. Communicant. Able to take command of Institution if necessary. One holding certificate for teaching preferred. Salary at rate of \$80. per annum with room, board, fuel and light. Applications with references to be sent to Archdeacon Tims, Sec. Treas. Calgary, Indian Missions, Calgary.

**The WARREN CHURCH ORGAN CO.**  
WOODSTOCK, ONT.  
Have one of the best equipped factories and have built some of the largest organs in Canada and the United States.  
**SPECIALTIES:** Workmanship, tone volume, balance, variety of effect.

**Elliott House, Toronto**  
Laurence Shea, Prop.  
VERY QUIET AND CENTRAL.  
RATES: \$2 and \$2.50 per day.

**DANIEL STONE**  
UNDERTAKER  
82 West Bloor St. Telephone North 3684

**St. Augustine Wine**  
Registered Communion Wine  
\$1.50 per Gallon. (25c. extra for container.) \$4.50 per doz. Qts. (bottled), F.O.B. here. Direct importer of Foreign Wines and Spirits  
Telephone Main 625.  
J. C. MOOR, 433 Yonge St., TORONTO

**BANK SHARES**  
BOUGHT AND SOLD  
AMERICAN SECURITIES CO.  
617 Confederation Bldg., Toronto

**Expand the Chest**  
Men or women can expand the chest from 2 to 5 inches by wearing  
**REBORN**  
The Only Effective Shoulder-Braes  
**HENNESSEY'S, 107 Yonge St.**  
TORONTO'S LEADING DRUG STORE.

**Spring Shoes**  
All the latest and most exclusive styles of custom-built footwear embodied in our footwear for men and women. See the Women's Strap Pump and Men's Two-hole Ties—very newest ideas.

PRICES \$4 to \$5.  
**BLACHFORD**  
114 YONGE ST.

**DRINK HABIT**  
THE DRINK HABIT thoroughly cured by the Fitz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order or those addicted to drink. Write for particulars about a ten days free trial.  
Strictly confidential.  
Fitz Cure Co.,  
P. O. Box 214, Toronto

**Spencer's Church Organ Works, Hamilton.**  
Church Organ for Sale, Two Manuals, Pedals, Fifteen Stops Power and Variety, Bargain for Cash.  
**WALTER SPENNER**

A processional cross has been given to St. Paul's, Harlam, Iowa, as a memorial of the late rector of the parish, the Rev. Dr. S. R. J. Hoyt.

The Rev. Dr. Slatery has accepted the rectory of Grace Church, New York, in succession to the late Dr. Huntington. He will assume his new duties very shortly.

A pair of seven-branched vesper lights was presented to the Church of the Heavenly Rest at Norwood, Ohio, at Easter, by Mrs. Lovell. The offertory at the church on Easter Day was the largest in its history and 90 per cent. of the communicants received the Blessed Sacrament.

Amongst recent gifts to the Cathedral at Honolulu, Hawaii, is a pair of very fine and unusually massive brass candelabra, each with sockets for seven candles, the gift of Mrs. E. D. Tenney, in memory of her father, Captain James Makée.

"Some of the most amiable, loving people are the greatest sufferers. But it is a well established fact that the greatest sufferers are also the most silent and patient. Are not those to

**BE SURE**  
to call on us when visiting TORONTO. New store, every convenience. Special attention to  
**CLERICAL TAILORING.**  
**HARCOURT & SON**  
LIMITED  
103 KING ST. WEST

The  
**Testimony of Science**  
to the Credibility of  
the Book of Jonah  
A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

By  
REV. J. W. BEAUMONT,  
D.D., M.D.

In Pamphlet Form,  
Price Five Cents.

Canadian Churchman Office  
36 Toronto Street, Toronto, Ont.

**HOTEL CECIL**  
OTTAWA, ONT.  
Walter B. Walby, Prop.  
Finest, Most Homelike, and Modern Hotel in the City  
Special Rates to the Clergy.

be admired—who can hide a load of suffering behind a cheerful face?"

A generous layman at Albia, Iowa, has offered to build a church in the parish of Grace Church, the cost of which will be \$12,000. As the population has been growing fast of late there is need of a new church and it will be possible, with this amount, to erect an attractive and permanent building.

The new cloister, connecting Trinity Cathedral, Michigan City, with the episcopal residence and parish house, has already been commenced and it will add greatly to the architectural beauty of the Cathedral buildings at Michigan city. It is the gift of Mr. John H. Barker, a generous benefactor of the diocese.

The Rev. Canon Thompson was, on the occasion of his resignation, presented by the parishioners of Glencolumbkille, Ireland, with an address and a handsomely upholstered lounge armchair, as a token of their appreciation of his ministry of thirty-five years. The chair bears a silver plate on which there is a suitable inscription.

**REMOVAL NOTICE!**  
**The Upper Canada Tract Society**  
have now removed all their stock from 102 Yonge St. to their large and spacious Book Shop  
**2 Richmond St. East**  
A Call Solicited,  
Jas. M. Robertson, Depository  
Upper Canada Tract Society.

ESTABLISHED 1864  
**LYE & SONS**  
Church Organ Builders.  
Tubular Pneumatic Organs, finest tone quality, great durability. Address  
**10 to 16 St. Nicholas St., Toronto**  
4 Stop Church Organ for Sale—One Manual full compass Pedal Pipes. Write for price and terms.

THE  
**English Churchman's Library**  
Cloth. 35c. Each net  
Spiritual Counsels to District Visitors.  
Rev. George Howard Wilkinson D.D.  
The Book of Common Prayer. Five Sermons.  
Rev. W. C. E. Newbolt M.A.  
The Christian Use of the Psalter.  
Rev. A. R. Whitham M.A.  
The Atonement.  
Rev. J. A. V. Magee M.A.  
The Work and Influence of the Holy Spirit.  
Rev. Cecil J. Littleton M.A.  
The Three Creeds of the Church.  
Rev. Charles Knapp, D.D.  
Consciousness of God.  
Rev. T. A. Lacey M.A.

**The Priest's Prayer Book.**  
By Rev. R. F. Littledale L.L.D., D.C.L. and Rev. J. Edward Vaux, M.A. F.S.A. \$2.00 net.

**The Church Book Room**  
LIMITED  
23 Richmond St. W., TORONTO.

**Clergy House of Rest**  
CaCouna, Que.

The house will be opened for the reception of guests on the 1st of July—as the accommodation is limited early application is requested.

**Board 50c. per day.**  
Apply to  
**Mrs. Chas. Sharples**  
41 Esplanade  
QUEBEC, QUE.

**MRS. JOAN BISHOP**  
**Artistic Costuming**  
The latest and most select novelties in Trimmings and All Gownings  
**28 COLLEGE ST. PHONE N. 5157.**



**"ST. AUGUSTINE"**

Registered

The Perfect Invalids' &amp; Communion Wine.

"St. Augustine" is a sound pure wine, better cannot be obtained.

Rev. Canon Dann.

Cases 12 Qts. \$4.50 : 24 Pts. \$5.50 F. O. B. Brantford.

J. S. HAMILTON & Co. - Brantford  
Manfrs. and Pro. "St. Augustine" Wine

Telephone - - Main 7405

We are equipped to produce  
Printing Matter that will attract  
attention anywhere.Our prices are inducing and  
should attract the shrewd business  
man—try us.**The Monetary Times  
Printing Co., of Canada,  
Limited**62 Church St., Toronto,  
N.-W. Cor. of Court St.**MENEELY BELL CO**  
TROY, N.Y. AND  
177 BROADWAY, N.Y. CITY  
**BELLS****MENEELY & CO.** WATERVILLE,  
West Troy, N.Y.  
The Old Reliable  
Meneely Foundry,  
Established  
nearly 100 years ago.  
CHURCH,  
CHIME,  
SCHOOL  
& OTHER  
**BELLS****THE KARN  
PIANO**

'The Piano with the matchless tone.'

**HAS NO SUPERIOR**In tone In action  
In design In finish  
In workmanship In valueDon't buy a Piano until you  
have seen**THE KARN****IN PIPE ORGANS**None equals the Karn-Warren.  
Write for facts.**KARN-MORRIS PIANO AND  
ORGAN CO., LIMITED**

Head Office, WOODSTOCK, Ont.

Is your milk thin, blue,  
"Cow-flavored"? Try the  
always rich, fresh, **safe***City Dairy* kind.**The Canadian Churchman is  
undoubtedly a first-class adver-  
tising medium. It circulates  
extensively in the homes of  
the clergy and laity. Our ad-  
vertisers assure us that it is  
an excellent paper to advertise  
in as it brings most satisfac-  
tory returns.**After occupying for the long period  
of 44 years the status of a Mission,  
the congregation of Christ Church,  
Mansfield, La., at their recent Easter  
vestry meeting resolved to make the  
parish self-sustaining.**GOLD MEDAL  
FOR  
ALE AND PORTER  
AWARDED****JOHN LABATT**  
At St. Louis Exhibition, 1904.  
Only Medal for Ale in Canada.**P. BURNS & CO.**

WHOLESALE AND RETAIL DEALERS IN

**COAL AND WOOD**

HEAD OFFICE: 49 King Street East, Toronto.

ESTABLISHED 1856. TELEPHONE 131 AND 132

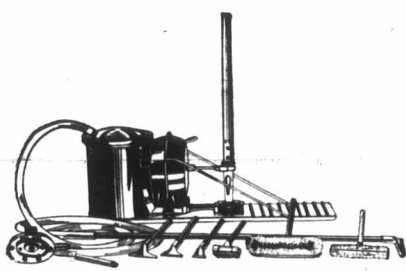
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110  
Office and Yard, PRINCESS STREET DOCK. Telephone No. 140**CHURCH AND  
MEMORIAL WINDOWS**

STAINED GLASS

Designs and estimates submitted

**LUXFER PRISM COMPANY**LIMITED  
100 King St. West Toronto.**PEWS**

OUR SPECIALTY

**THE GLOBE**FURNITURE CO. LIMITED  
WALKERVILLE, ONT.**ALEX. MILLARD****Undertaker and Embalmer**359 Yonge Street, TORONTO  
Telephone Main 679**CHURCH BRASS WORK** of every  
description made to order on short-  
est notice. Designs furnished and  
satisfaction guaranteed.**KEITH & FITZSIMONS, LIMITED**  
111 King Street West, Toronto**ALLAN LINE  
TO GLASGOW**World Steamers of the Allan  
Line, Montreal-Glas-  
gow Service offer ex-  
cellent accommodation at very  
moderate rates. The  
most convenient route for  
passengers to  
Edinburgh is via Glasgow.**Missionary Conference**For full particulars of One Class  
(Second Cabin) Steamers Ionian and  
Pretorian and of Fast Twin-Screw  
Steamers Grampian and Hesperian,  
apply "THE ALLAN LINE"  
77 Yonge St., Toronto  
or H. & A. Allen, General Agents Mon-  
real, Boston, Philadelphia.Housecleaning made a delightful  
undertaking with a**PERFECT VACUUM  
CLEANER**Rugs, carpets, furniture, bed-  
ding, etc., thoroughly and  
quickly cleaned without  
being disturbed.A Cleaner that is light, strong, simple in construction, effective and easily  
cleaned, and has a blower attachment. Made in Canada. Handpower \$25.00 ;  
Water Motor \$35.00. A. C. Electric \$75.00.**McKuen's PERFECT Combined Washing Machine and Boiler.**A Perfect Washing Machine. The latest on the market "1910" one that will do  
the washing right on the stove while the clothes are boiling, no rubbing,  
no damage to the most delicate fabric, producing cleaner and much whiter  
clothes. A COMPLETE SURPRISE TO EVERYBODY.

Prices \$10.00 and up. Purely Canadian. Patented both here and in the United States.

Write for pamphlets and further particulars.

Mail orders receive special attention.

**The PERFECT Manfg. Co., - Guelph, Ont.**The Church of the Ascension, Wash-  
ington, D.C., will have very shortly, a  
handsome altar and reredos in memory  
of Bishop Satterlee. The altar itself  
has been given by two of the late Bi-  
shop's friends, the reredos by an-  
other, whilst the stone work carried all  
around is the gift of several friends,  
through the Church Guild of the par-  
ish.By the will of the late Mrs. Gilman,  
widow of the first President of Johns  
Hopkins University, St. Paul's, Balti-  
more, is to receive \$10,000 of this  
sum; \$5,000 is to be devoted to the  
work of St. Paul's Chapel, and a  
portion of the remainder is to be used  
to erect a memorial altar to Mrs. Gil-  
man, in a side chapel in St. Paul's  
Church.**To Earn Approval**is always gratifying—especially the ap-  
proval of those thoroughly competent to  
criticise.It may reasonably be claimed that the  
residents of Manitoba are well able to  
form a true estimate of their Home Com-  
pany—the Great-West Life Assurance  
Company.These Manitobans think so well of The  
Great-West Life, that for several years  
they have given the Company a business  
considerably larger than that of any other.  
Last year the endorsement was remark-  
able. The premium receipts of The  
Great-West Life for Manitoba in 1909  
were over 50% greater than those of any  
other Company.Low rates—high profits—liberal policy  
conditions—these are the reasons for  
this prominence.**THE  
Great-West Life  
Assurance Company**  
HEAD OFFICE, - WINNIPEG**TARTANS**of the Clans, Families and Regiments of  
Scotland in the genuine old settings, as  
shown by us besides being of such histor-  
ical interest are particularly handsome  
and distinctive in**Motor and Steamer  
Rugs, Dress Goods  
and Silks, Shawls,  
Handkerchiefs  
and Neckwear.**Write for new Tartan catalogue.  
[ Now in press ]  
Prompt attention to Mail Orders.**JOHN CATTO & SON**  
55-61 King Street East, TORONTO**- CHURCH -  
FURNITURE**Altars, Pulpits, Fonts, etc.  
Send for Catalog of  
**Pews & Brass Goods**  
The Blank Lumber & Mfg. Co. Limited,  
- Chatham, - Ont. -**WHITE STAR--DOMINION.**

CANADIAN SERVICE.

**Royal Mail Steamers****Montreal--Quebec--Liverpool**  
WEEKLY SAILINGS**R.M.S. LAURENTIC R.M.S. MEGANTIC**  
14,892 tons. Triple screw. 14,878 tons. Twin screw  
Largest and most modern steamers on the St.  
Lawrence route. Latest production of the ship-  
builders art; passenger elevator serving four decks  
Every detail of comfort and luxury of present day  
travel will be found on these steamers, including  
orchestra. They proved very attractive last St.  
Lawrence season, owing to their superb accomoda-  
tion for First, Second and Third Class passengers.**MODERATE RATE STEAMERS**  
**R.M.S. CANADA R.M.S. DOMINION**  
One Class Cabin Steamers (called Second Class)On these Steamers passengers receive the best  
the Steamer affords at a moderate rate, they are very  
largely patronized by those making a trip to the Old  
Country, who wish to secure comfort at a moderate  
expenditure.Intending Travellers are requested to communicate  
with Local Agents regarding passage on the above  
mentioned Steamers, or to Company's Offices.**TORONTO WINNIPEG**  
41 King Street East 205 McDermot Ave.  
**MONTREAL, 118 Notre Dame Street, West****BELLS.**Steel Alloy Church and School Bells. Send for  
Catalogue The C. S. BELL CO., Hillsboro, O.



# Canadian Churchman.

TORONTO, THURSDAY, MAY 26, 1910.

Subscription . . . . . Two Dollars per Year  
(If paid strictly in Advance, \$1.00.)

**NOTICE.**—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

**ADVERTISING RATES PER LINE . . . . . 20 CENTS**

**ADVERTISING.**—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**BIRTHS, MARRIAGES, DEATHS.**—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

**THE PAPER FOR CHURCHMEN.**—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**CHANGE OF ADDRESS.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**DISCONTINUANCES.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

**RECEIPTS.**—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

**CHEQUES.**—On country banks are received at a discount of fifteen cents.

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

**CORRESPONDENTS.**—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,  
**FRANK WOOTTEN,**  
Box 34, Toronto.

Phone Main 4643.  
Offices—Union Block, 36 Toronto Street.

**NOTICE.**—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

**SINGLE COPIES, 5 CENTS.**

### Lessons for Sundays and Holy Days.

May 29.—First Sunday after Trinity.  
Morning—Josh. 3, 7-4, 15; John 11, 17 to 47.  
Evening—Josh. 5, 13-6, 21; Heb. 4, 14 and 5.

June 1.—Second Sunday after Trinity.  
Morning—Judges 4; John 16, to 16.  
Evening—Judges 5; or 6, 11; Heb. 11, to 17.

June 11.—St. Barnabas, A. & M.  
Morning—Deut. 33, to 12; Acts 4, 21.  
Evening—Nahum 1; Acts 14, 8.

June 12.—Third Sunday after Trinity.  
Morning—1 Sam. 2, to 27; John 19, 25.  
Evening—1 Sam. 3; or 4, to 10; James 3.

June 17.—St. Alban, Mar.  
Morning—2 Kings 25, 8; Acts 2, to 22.  
Evening—Ezra 1 and 3; 1 Pet. 2, 11-3, 8.

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

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 245, 433, 630, 643.  
Processional: 376, 406, 449, 468.  
Offertory: 512, 605, 657, 764.  
Children: 697, 701, 707, 715.  
General: 2, 416, 456, 483.

### SECOND SUNDAY AFTER TRINITY.

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

### THE FIRST SUNDAY AFTER TRINITY.

The yearly round of fast and festival brings to our attention the three-fold manifestation of Divine Love which we noted last week. The sum of all theology is Love. But surely the sum of theology is something personal? Well, Love is personal, for Love is not merely the attribute of God. It is His very being. "God is Love." We take a narrow view of this concept when we regard it merely as an attitude, a manner. If we are the sons of God then Love must be our very being. To walk in Love is to walk with God. And the more closely we walk with God the truer our per-

ception of theology. For the walk with God makes us keenly appreciative of the Love of God manifested in creation and preservation, in redemption, and in sanctification and inspiration. And do not these concepts include all theology? Now to walk with God is to be assured of the perfection of our Love, of our true eternal being. And the result of such perfection is just this, that in the day of judgment we shall have boldness. Sin hates the light. It shrinks from the gaze of the Light of the World. Sinful men and women call upon the rocks to bury them when the Omnipotent ariseth. The righteous man is possessed of a free and fearless confidence in the presence of God. He knows why God made and preserves him; he is conscious of redemption in and through Christ Jesus; his body is the temple of the Holy Ghost. Confidence is ever born of Love. Suspicion and fear are the children of sin, which is hatred. We are the sons of God because we comport ourselves as did the Son of God, and because we strive to attain more and more unto His ethical standard. The Truth hath made us free to love and to be loved. The ministry of Jesus had as its object the endowing of mankind with this spirit of cheerful confidence based on innocence, on the forgiveness of sins. Why are we cheerful? Because God for Christ's sake hath forgiven us. Forgiveness, innocence, purity, must always precede true cheerfulness. Quite frequently Jesus made use of this address to those whom He forgave and healed, "Be of good cheer!" And this address is not mere exhortation. For it was always followed by an act which was sure to cheer. The ministry of the Church is in part the continuation of the ministry of Jesus. Why does the Church teach? Why does she emphasize certain doctrines and vigorously defend them? Simply because they form the basis, the reason, the inspiration, of the walk in Love, which is the walk with God. Every doctrine gains its importance in this age from its applicability to our daily life. A doctrine is catholic only when it lives in and for men, when men can apply it to the present life. Therefore, the only teachings of the Church that deserve to be called catholic are those that are necessary for salvation. Now the significance of the term "catholic" is beclouded because it is predicted of many puerile mediaeval accretions and superstitions. The test of every doctrine is Love. The proof of the catholicity of a doctrine is its power to fill us with a "boldness" which will not fade away in the face of crisis. We know but little theology when we walk not in love with our fellows. Dives had some religious instincts. But he lifted up his eyes, and uttered his prayer to a saint, when it was too late. Better for him had he lifted up his eyes and cast them with love on the poor Lazarus at his gate. Then he would not have been afraid to address God in prayer. Hatred and fear go together. Love and "boldness" are inseparable. And in God our love is made perfect.

### Peace Craft

King Edward's beloved personality, benign reign, and their far-reaching influence amongst the nations of the earth have confirmed us in the belief that it was the guiding principle of his life to bring to bear upon the world a new form of Royal Diplomacy. The old term of "King-Craft," or the art of governing by kings, has too often been tainted by evil associations. The lust for absolute power; the craving for conquest, regardless of life and human suffering; and the exactions of avarice have done much to invest that ancient word with a sinister meaning. But in these later days has come a Monarch great in intellect, great in knowledge, and great, above all, in human sympathy, who has with heroic fortitude, lavishly and unselfishly, devoted his Royal Life, even to the bitter end, in loyal, loving

service of his own people; and in the promotion of the noblest of all causes, human or Divine, of "Peace on earth and good will to men." Surely the blessings that have flowed from the benign reign of our lamented King well warrant us in applying to his policy the word, "Peace," joined with the old Saxon derivative, "Craft," with its definition, "power." For if ever human monarch demonstrated the power of peace upon earth, it was our trusty and well beloved King Edward the VII.

### Patriotic Hymns.

While the Hymn Book was being prepared we frequently expressed the opinions which were echoed by correspondents that some hymns should have a patriotic and national character. In the book there are seven under the heading for national occasions, but none of them are such as strike us as suitable for the solemn warning which has come so suddenly upon us. Death always seems sudden. While we were shocked by the cabled news of King Edward's death, our English papers were crossing filled with suggestions for services, prepared without a thought of change. Among the advertisements was one of hymns for Empire Day, and a selection of twelve was given. The first is "Land of our Birth," by Kipling, which is 696; the first and last verses are printed in italics. Evidently it is thought much of in England, and no doubt, if the writer had been asked, he would have given us a verse for the land we live in. Five of the list are by W. H. Draper; "Flag of Our Country," "How Blest the Land," "To Those Across the Sea," "What Can I do for England," and "How Fair was the Land." We have no hymns by this writer; nor have we any of the rest, which seem to glow with patriotic prayer.

### Colonel Watterson.

Canada has had a distinguished visitor in the person of Colonel Watterson, whose name has for many a long year been recognized as that of one of the most vigorous and influential editorial writers in the United States. The Colonel is today probably the leading representative of a group of great press leader writers whose names will always be associated with prominent, public movements in the neighbouring Republic, one of the most notable of whom was Horace Greeley. We were indeed glad that, in his address to the Canadian Press Club, Colonel Watterson, with impressive earnestness, upheld the cause of truth and honour, and strongly advocated the maintenance of high ideals for the individual as well as for the community. Nothing could have been more graceful, appropriate or impressive than the eloquent reference to our lamented King. Colonel Watterson will always find in Canada a warm and heartfelt welcome whenever he honours us with a visit.

### Baptized Into One Body.

Every reader of the New Testament knows that St. Paul again and again compared the Church to a human body. It is a wonderful illustration, and might help us to set our religious life right in many particulars. Observe the perfect unity of the body. It is inconceivable that hand or foot should war against each other. When the members of Christ's Church do so it is a grave offence against the Holy Ghost. "The Body is one," says St. Paul, but one what? It must be one organism pervaded by one life; but he distinctly adds, it is "not one member, but many." No one "member," Bishop, priest, deacon, or layman, can monopolize the work of the Church. Let us remember this when we meet in Synods, committees, and conferences. Every member counts. So no one

val  
ally the ap-  
competent to  
ned that the  
well able to  
Home Com-  
Assurance  
well of The  
several years  
by a business  
of any other.  
was remark-  
able of The  
itoba in 1909  
those of any  
liberal policy  
reasons for  
**Life**  
pany  
INNIPEG  
NS  
Regiments of  
old settings of  
as of such histor-  
rly handsome  
**amer**  
**Goods**  
**awls,**  
**chiefs**  
**year.**  
catalogue.  
Mail Orders.  
**& SON**  
**t, TORONTO**  
**GH-**  
**URE**  
Fonts, etc.  
log of  
s Goods  
Co. Limited,  
Ont. —  
**OMINIO**  
VICE,  
**amers**  
**Liverpool**  
**NGS**  
**S MEGANTIC**  
3 tons Twin screw  
amers on the St.  
ction of the ship-  
serving four decks  
ury of present day  
steamers, including  
attractive last St.  
superb accommoda-  
Class passengers.  
**TEAMERS**  
**S, DOMINION**  
ed Second Class)  
rs receive the best  
e rate, they are very  
ng a trip to the Old  
fort at a moderate  
ited to communicate  
sage on the above  
any's Office.  
**INNIPEG**  
**McDermot Ave.**  
**me Street, West**  
**S.**  
ella. Send for  
O. Hillsboro, O.



parish should try to monopolize the favours and privileges of the Church. City or town parishes have no right to expect their Bishop to spend all his Sundays or all his leisure time with them. They have no right to rob the country parishes of missionary delegations and Church conferences. It will be a happy day for the Church when we remember it is like a human body. There must be perfect sympathy between head and feet, between the highest and the lowest, and the eyes of Bishops, or Archdeacons, should turn as tenderly and affectionately to the back-woods parish, or to the isolated clergyman, as they ever turn to metropolitan parishes or church dignitaries. "The head cannot say to the feet, I have no need of you."

#### A Spiritual Society.

In an age in which the material ends and aims of life have such widespread influence, when money is made a god and power is fawned upon and truckled to, it is refreshing for the spiritually-minded to consider such a conception of the Church as that recorded in Robert Buchanan's work on the disruption in the Scottish Church. "The Church," says Buchanan, "is a spiritual society founded and upheld by the Lord Jesus Christ, deriving its existence, its laws, its institutions, its privileges from Him alone." "This spiritual society, the Church, possesses inherently the right and the power of self-government. It possesses the right, for it was conferred by Christ Himself. The authority delegated was not temporary, but perpetual." "Permanent offices and ordinances peculiar to the Church were instituted, while on the other hand, to the members of the Church, as distinguished from the governing body, such injunctions as these are given: 'Obey them that have the rule over you, and submit yourselves.'" The Church is "not at liberty to suffer any third party to come between herself and her Lord." "The spirituality of the Church is invaded and destroyed in proportion as any secular power usurps and exercises lordship over it. It loses thereby its distinctive character as a kingdom not of this world. To deny to the Church the right of self-government is to attack, and when the teapot is then cleared. Some pots, her spirituality. Whatever hinders the Church from . . . adjusting alike her creed and her administration, according to that divine standard, must needs be adverse to her purity."

#### The Abuse of Tea.

Every now and then medical men give us what they feel to be needed warnings; now it is to avoid the horrors of brewed tea which is having such a deteriorating effect in parts of Ireland, Australia, and our back settlements. Tea is not unwholesome when infused for a few minutes, and when the teapot is then cleared. Some pots, if the inside is wiped out, will leave a brown deposit on the cloth. This is a brew which infects all tea, and if the pot is not regularly cleansed has harmful effects on digestion, and is often responsible for neuralgia, insomnia, and kindred troubles.

#### Hidden Treasures.

The parable of the hid treasure in Matt. 13:44, would lead us to expect hidden treasures in every department of God's Kingdom,—in God's Word, in individual lives, and in Church work. Apply this thought, for example, to the Epistle to the Romans. In that epistle there are two exclamatory expressions, and only two. One describing man's wretched state in sin, the other describing the boundless love and wisdom of God. It is surely not an accident that we have this striking contrast in the epistle addressed to the great Roman metropolis. If we ask how is this chasm between human sin and God's grace to be bridged, the

answer is by Divine love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." This is the golden clasp that unites the two "chapters" in St. Paul's Epistle to the Romans, which, at first sight, seem so far apart.

#### Commerce and Religion.

The Oxford Branch of the Christian Social Union in England wrote to some business men for answers to certain questions referable to religion and commerce. One of them was: "Do you find it difficult to apply the principles of Christian truth and justice to the conduct of business?" A commercial traveller answered, "Not only difficult but impossible. For a man is not master of himself. If one would live, and avoid the bankruptcy court, one must do business on the same lines as others do, without troubling whether the methods are in harmony with the principles of Christian truth and justice or not." A draper's assistant answered in part as follows: "Extremely so. The tendency to misrepresent, deceive, or take unfair advantage under circumstances that daily offer the opportunity of so doing, is generally too strong to resist where self-interest is the motive power of action, the conventional morality the only check." An employer's answer was: "Business is based on the gladiatorial theory of existence. If Christian truth and justice is not consistent with this, business is in a bad case. So is nature." No doubt these replies are measurably applicable to similar conditions of commercial life in Canada. Inasmuch as they are they go to prove that religious principle, as a rule of life, is tacitly ignored by such men, whatever their religious professions may be.

#### A Journeying Bishop.

"Arrangements have now been completed in outline in regard to Bishop Montgomery's journey to the Far East," says the "Guardian." "He is to be accompanied by the Rev. C. C. Lanchester, vicar of St. Barnabas, Norwich, as chaplain, and by an old friend and traveller, who is also a medical man, both of whom defray their own expenses. He hopes to start on September 5th, from London, via Ostend and by Moscow on the Trans-Siberian train, reaching Mukden about September 19th. After a few days in Manchuria the party will turn back to Shantung. From Shantung they will pass to Peking and the North China Diocese, spending a fortnight there also. They next proceed to Hankow and then to Shanghai. From Shanghai they pass either to Corea and Japan or to Japan and Corea. After this they turn southward, probably about Christmas time, to Singapore, Borneo, and Burma, and from thence homeward by the end of March. Bishop Montgomery is a noble type of a British journeying Bishop. He combines excellent qualities of heart and head that make him a welcome guest and visitor wherever he goes in the Master's service. Would that we had more men of his calibre in the Foreign Field!"

#### An Author's Rights.

The Court of Appeal recently decided a point of much interest to literary people. It is now established that if an author sells and a publisher buys a work for publication, the author is entitled to have it either published or returned. And here we would pause and give a word of warning to both sides, to the author that he should have a time-limit within which the work should be given to the public or returned, to the publisher, (whose risks are seldom taken into account), a period within which he has the right of publication or return, all these points can be plainly stated in the agreement. The judgment in the case before the courts, orders the return to the author of the manuscript of his biography of a Canadian journalist and political agitator, which the pub-

lisher had bought and then refused either to publish or to return, apparently because of the pressure brought to bear upon them by persons who objected to the author's treatment of the subject's character and career. The court not only took cognizance of this influence, as an element affecting the good faith of the publisher's position, but held that publication was undoubtedly one of the conditions of the contract under which the author had prepared and delivered his manuscript. The judgment of our Court is attracting considerable attention in the United States and in Europe.

#### OUR SYNODS.

We are already entering the Synod season, and in a few weeks at most they will be a memory of the past. Whether or not they will be a fruitful memory of really useful work, well and truly done, will depend upon several things, which are not, we fear, invariably in evidence at such gatherings. Our Synods, which are the Church's business meetings, have not, it must be acknowledged, been distinguished for their businesslike spirit and methods, and no one, we think, will attempt to deny that there is much room for improvement in this respect. In the first place there is, we think, a very general misapprehension among our people at large, as to their real nature. They are not Church parliaments. The great majority of Church people appear to regard the Synod as a sort of glorified debating society for discussion of matters ecclesiastical, and the airing of opinions on every phase of Church life and work and doctrines. This mistaken view of the functions of the Diocesan Synod has seriously impaired their usefulness. It has led to grievous waste of time, and the consequent wearying out of the bulk of the members, with the further directly resultant evil, that has almost reached the dimensions of positive scandal in some cases, of the rapidly dwindling attendance after a certain date, with the still further evil result of half or unfinished business. If we were asked to name the special weak points of our Synods we would, therefore, unhesitatingly reply, "long speeches," which are the outcome of this mistaken idea already alluded to. And from them come all other evils. How, it may be asked, is this to be remedied. Three expedients suggest themselves. First, the limiting of speeches to five or ten minutes. The great advantage of a plan of this kind is that it gives every one who cares for it an opportunity of speaking. Scores of our more modest Synod members, often men of excellent judgment and more than average intelligence, and exemplary Churchmen, never get an opportunity of expressing their opinions at our Synods, all the time being monopolized by a few long-winded individuals "intoxicated with the exuberance of their own verbosity," who can never allow a motion to pass without making a lengthy contribution to the discussion, apparently for the sake of hearing the sound of their own voices. The Synod, wearied out with these interminable orations is in no mood to listen to any more speeches, the vote is loudly called for, and anyone who rises to speak is virtually howled down. The limitation of speeches would remove this evil, and the debate would come automatically to an end, and no doubt it would result in many illuminating and valuable contributions to the discussions. Again, there is the system in vogue in the American Church of apportioning a certain number of hours to a debate. This ensures the consideration of at least all the subjects on the printed agenda paper. Lastly, there is the closure as exercised in the English House of Commons by which a debate can be closed by a vote of the House. So far as we know, none of these expedients for saving time and expediting business are in use in any of our Synods. If they have been incorporated in the constitution they are never enforced. Either one



or all of them consistently applied would, we firmly believe, greatly promote the usefulness of our Synods, and prevent that lamentable waste of time, which, we fear, is one of their chief characteristics. In saying this we do not for a moment deny the excellent work accomplished by our Synods, at the cost of much self-denying labour. The wonder, indeed, is that under present conditions such good work is done. But with the exercise of a little common sense in the conducting of the business of our Synods, how much more might be accomplished. Synods again, be it borne in mind, are not debating societies. They are business gatherings.

THE NAVAL BILL.

Speaking from the impartial standpoint of a Church paper, which in civil matters concerns itself only with general principles and knows no party affiliations or leanings, we must frankly avow our disapproval of some of the features of the above-named bill, which recently passed, and we feel absolutely certain that not five per cent. of the seven or eight hundred thousand Church people in the Dominion but will heartily endorse our position. We object to this bill because it contains a formal and deliberate disavowal of a great principle, namely, the essential solidarity of the Empire. We had expected better things from Sir Wilfrid Laurier, who in England and France, and in various places in this country, has so eloquently expounded the blessings of British connection, and the glories of the British Empire. It is safe to say that no colonial enactment in the whole history of England's dealings with her colonies, with one exception, which we leave to our reader's imagination, can be classed with this provision in the naval bill, which deliberately repudiates Canada's obligations to the rest of the Empire, and her dependence on the British Crown. Of course, it is argued, that in case of war no nation would for a moment pause to draw any fine distinctions, and would, if the opportunity presented itself, attack any of our ships. Canada, it has been said, will be drawn automatically into any war in which Britain may be engaged. This may be quite true, and we suppose it is the argument which the supporters of the bill, not actually disloyal, have used to themselves. But it does not alter the fact that by a majority of over forty, the Canadian Parliament has affirmed the fact, that Canada no longer regards herself as an integral portion of the British Empire. Does the position assumed by the Government, we ask, coincide with public sentiment? Are the majority of Canadians prepared to endorse such action on the part of their representatives? In our opinion they are not. We have just read in a widely circulated American weekly, the statement that "the Canadian Parliament, by a majority of 41, has decided to build a navy independent of England." This is how the matter presents itself to unprejudiced onlookers. To vest its chief command in the King is, under the circumstances, to say the least, farcical, and means nothing at all. Now there are only two purposes that can be served by a distinctively Canadian navy. First, the defence of the country against foreign aggression. Does any one in his senses imagine for a moment that Canada could defend herself single-handed against any Power likely to make war upon her? In this case, the British navy would be "automatically" involved in her defence. Otherwise, it would go hard with her. If England then is to be held responsible for our quarrels, why not we for theirs. It seems to be a case of "heads I win, tails you lose." Secondly, a Canadian navy would be of assistance to England, in case of an attack made directly upon her. But this assistance is made conditional upon the opinion of the Canadian Parliament, after a full debate, of course, as to the "justice" of the war in question.

In other words, the bill contemplates the possibility of Canada remaining neutral during a war, in which the very existence of the Mother Country would be at stake. Whether or not the country attacking England would respect our neutrality, what flag our ships would fly in such a case, what rights British ships would have in our ports, are points absolutely ignored in this extraordinary piece of legislation. It is urged that in the event of war, the sentiment of the country would be irresistibly strong in favour of assisting the Mother Country. This probably would be the case. But what should be affirmed as a duty and obligation is left a matter of sentiment or inclination. It is the principle of the thing and all it involves that we object to; the deliberate cold blooded assumption of Canada's "right" to leave the Mother Country to her fate, and the solemn repudiation of a principle that has held good ever since the planting of the first British colony. This feature of the naval bill, otherwise a most laudable enactment, constitutes a fatal flaw, and is a lamentable departure from the traditional policy of England's most loyal colony.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The question of the alteration of the coronation oath will very shortly be taken up by the Imperial Parliament. It has been unofficially announced that our new King has expressed his unwillingness to take an oath of office that is offensive to a large proportion of his subjects. We have also learned through the public press that the Prime Minister of Great Britain has said that the matter will be dealt with by Parliament when it assembles. Both the attitude of the King and the Prime Minister will, we are sure, commend themselves to the sober judgment of the best citizens of the Empire. However necessary those harsh and even bitter words may have been at one period of our history, it must be recognized that those days have gone by forever. The spirit of religious persecution in other days was not confined to one communion, and so great is the change which time has wrought that religious persecution will be an impossibility in the future. They who presume to minister in spiritual things are judged by the quality of the service they render, and not by the zeal they profess. We ask our brethren of the Anglican Church to put themselves in the place of our Roman Catholic fellow-citizens and say with what enthusiasm they would hail the crowning of a Monarch of our Empire? We ask those who govern to say why the military services of men of a certain faith should be gladly accepted in defence of our Empire, why the resources of these men should be required to maintain the public services of Parliament, and yet that faith

which they hold dear should be denounced in unmeasured terms. We feel that justice in this matter should be done, not of necessity or compulsion, but of free will, and no church is so closely interested in rendering that justice as our own Anglican communion. "Spectator" does not presume to speak for anyone on this subject except himself, and yet he feels impelled to call upon his readers to squarely face this issue. The golden rule still has its appeal, and the institution that expects justice must render justice.

King George comes to the throne in the full powers of matured manhood. He has travelled more widely probably than any other heir to the throne, and has, therefore, a fuller knowledge of the vastness and the complexity of the problems which confront the Government over which he presides. He has also, we presume, learned firsthand the point of view of the great groups of subjects which constitute the dominions and dependencies in various parts of the world. In some important respects, therefore, George the Fifth may be said to come to the throne better equipped for his high office than any of his predecessors. It is true that he has not had the responsibilities cast upon him as heir that fell to his father, the late King. During the late years of Victoria's reign, the then Prince of Wales was called upon to represent the Crown on many delicate and important State affairs. His position may not have been official, yet his splendid tact and good judgment were fully exercised in the adjustment of many awkward situations. King George has not been so much in the public eye, apart from his tour of the Empire, as his illustrious father, simply, we suppose, because the late King was able to do all that was demanded of him. Already it has been noticed that King George is disposed to favour simplicity in his bearing, and to display a democratic spirit in his attitude to the public. This will draw him closer to his people if it be duly balanced with kingly dignity. The late King was singularly happy in his union of these two qualities. He was perhaps in some respects unduly enamored of gorgeous display on state occasions, and yet he could be singularly democratic at times. We have every confidence that our new King will sustain the high traditions of his illustrious predecessors.

It is manifest that the great Edinburgh Conference on Missions, soon to be held, will mark an epoch in the Christian Church. Never, we suppose, has such a gathering been convened for the furthering of plans for the extension of the kingdom. Never, we suppose, has there been such a union of hearts and minds in the promotion of the kingdom as is foreshadowed in the approaching conference. Let us, therefore, follow the example of the great English Society for the Propagation of the Gospel, and support it. Let us accept the suggestion of the Archbishop of Canterbury and pray for it, for prayer will bless us as well as it. But the Anglican Church has hardly reached that stage of missionary development when its great need is a world policy. To "Spectator" it seems to be the need of the hour to devote ourselves to "spade work" in the rudiments of missionary information, enthusiasm and generosity. The far-off policy of world conquest can hardly take root and bear adequate fruit if the ground be not well prepared in the elements of missionary enterprise. Our Laymen's Missionary Movement is full of promise, but so far it is largely promise rather than fulfilment. The externals are all right. The ideals are all right; what seems to need development is the steady grind of bringing the obligation home to each man in a personal invitation to do some definite thing and give some definite and adequate amount. There is the perpetual danger of stopping short with good advice, and with circulars and

OUR BOOKLET  
ILLUSTRATING  
COMMUNION  
SILVER, ALTAR  
BRASS, MEMORIAL  
TABLETS, ETC., IS  
SENT FREE UPON  
REQUEST TO THOSE  
WHO WRITE FOR IT.

SEND TO-DAY IF  
INTERESTED.

ECCLIASTICAL DEPARTMENT

Henry Birks & Sons  
LIMITED  
MONTREAL



pamphlets. It will always, we suppose, ultimately rest upon the clergy to lead in the way of inspiration and instruction, and most of us must feel that there is much before us. The point we are trying to press home is this: If we Anglicans are to participate in world policies for missions, if we are to honour the inheritance which we so proudly claim as ours, then we have to see that we have an adequate foundation on which our greater and more dazzling schemes may rest.

"Spectator."

## The Churchwoman.

### ONTARIO

**Newboro.**—St. Mary's.—The members of the Ladies' Aid of this parish held their annual meeting lately, when the following were elected officers for the ensuing year: President, Mrs. Stanton; Vice-President, Mrs. Grothier; Secretary, Miss Tett; Treasurer, Mrs. G. S. Wrathall.

\*\*\*

### OTTAWA.

**Smith's Falls.**—St. John's.—A very pleasing entertainment was given recently in the new parish hall, under the auspices of the members of the Chancel Guild of this parish. After tea a musical programme was rendered. The proceeds of the evening amounted to the sum of over \$57.

\*\*\*

### TORONTO.

**Eglinton.**—St. Clement's.—At the meeting of the W.A. of this church, on Tuesday afternoon, 17th inst., the ladies presented their president, Mrs. Powell, who is about to remove to Windsor, N.S., with a suitably engraved sterling silver tea service and mahogany tea table, complete with centre piece and tea cosy. Miss E. Osler made the presentation, while Mrs. Shutt, vice-president, read the address of appreciation of Mrs. Powell's services and offices in the Auxiliary to which the recipient feelingly replied, especially as the whole affair was a complete surprise to her. Mrs. Powell entertained the ladies in the rectory after the meeting.

\*\*\*

### NIAGARA.

**Homer.**—The members of the W.A. of Homer and McNab, anxious for some time past to show appreciation of the worth and character of their leader and president, Mrs. R. F. Nie, gathered on Wednesday, May 4th, at the rectory, to present her with a life membership in the W.A. The vice-president of Homer branch, Mrs. F. G. Stewart, read an address on behalf of both Auxiliaries. "We feel," she read, "that a life membership would please you better than a gift to yourself. It is a gift that benefits others. We hope that you may be spared to be with us many years, as our pleasant associations with you cannot but influence us to better thoughts and deeds." The address was signed on behalf of the members by Mrs. F. G. Stewart, vice-president of Homer, and by Mrs. Chas. Gilleland, president of the McNab branch, the latter presenting the gold cross worn by a life member. Mrs. Nie thanked those present and the branches they represented for their very kind expressions and in particular for the very happy choice shown in the form the gift had taken. A very pleasant hour was then spent, during which dainty refreshments were served.

\*\*\*

### KEEWATIN.

**St. John's.**—The annual meeting of the W. A. was held in the school-room on Wednesday, May 11th, when the annual report was presented by the sec.-treas., Mr. Keating. The report showed their receipts for the past year to be \$381, a marked increase over last year. The following officers were elected for the coming year: Hon. President, Mrs. H. Vaughan Maltby; President, Mrs. W. Phair; Vice-President, Mrs. W. J. Osborne; Sec.-Treas., Mrs. Keating.

\*\*\*

Make it your habit not to be critical about small things.—Edward Everett Hale.

## Home & Foreign Church News

From our own Correspondents

### FREDERICTON.

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

**Canning and Chipman.**—The past two weeks will long be remembered by the people of Newcastle Bridge. Since May 1st we have had a mission conducted by the Rev. J. E. Purdie, curate of St. Luke's Church, St. John, and the way in which God has used him is marvellous. Every night there has been a vivid manifestation of God's Holy Spirit working in the hearts of men and women. The after-services were well attended, and seventeen souls came to Jesus Christ for pardon and acceptance. Oh, the love and the power of God! The old Gospel hymns, as used by great soul-winners, were used, and aided greatly in the work. Strong men, both miners and lumbermen, became as little children, and were humbled to the dust as the realization of their guilt dawned upon them. Many others who did not definitely accept Christ as their Saviour were greatly impressed and are viewing their lives in a different light and considering seriously the question of their soul's welfare. The experience has brought home to us the wonderful power of prevailing prayer, of holding God to His promises, and we hope that this humble testimony shall further the cause of our Lord and Master. The closing service was very impressive, especially when the newly-converted were presented with a copy of the New Testament inscribed with their name, date on which they surrendered their life to God, and the text, "Be thou faithful unto death and I will give thee a crown of life." A Bible class, with teacher, president, secretary and about thirty members was organized, and we look forward to Confirmation in the near future. Throughout the entire mission there was an absence of sensationalism or emotionalism. May God in His mercy give us one and all a passion for souls.

\*\*\*

### QUEBEC.

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

**Quebec.**—The following is the substance of a brief address given in the Cathedral of the Holy Trinity, Quebec, before an intercessory service, which preceded a regular monthly meeting of the Diocesan Woman's Auxiliary, by the Rev. Ernest A. Willoughby King, M.A., rector of St. Peter's Church and Rural Dean: "I deem it a great privilege to be here, in order to meet the request, that I should say a few words to you as members of the Woman's Auxiliary, my fellow soldiers and servants in Christ's Kingdom. In considering what I might be enabled to say, appropriately, it was borne in upon my mind to recall the scriptural motto of our own Diocesan Auxiliary—'Ye have done it unto Me.' Those inspired words involve two parties, namely, all disciples. 'Ye,' and our Divine Master, 'Me'; and they express an active relationship between those two parties, 'have done it'—'Ye have done it unto Me.' That commendation of our blessed Lord is recorded in the fortieth verse of the twenty-fifth chapter of St. Matthew's Gospel, and was uttered in reference to the last judgment. May I not this morning interpret the significance of those six small words of your missionary motto, by the single longish word, **responsibility**? That word, also like the other six, always involves two parties, and their relationships. We all recognize at once in two of its middle syllables the **origin** of the words 'sponsor' and 'sponse' from the Latin root (spondeo) I promise. Hence '**responsibility**' implies the existence of promisors, and their mutual relationships. The familiar words '**respond**' and '**response**' in that extended compound, form and sense come promptly to our tongues, and express **promise in return**, or a giving back, a paying again, a rendering of something that is due. In fact, to **fulfil a responsibility** is to **keep a promise**, to answer a call, to meet an obligation, to do a duty, to give time, influence, money or skill. Hence a **worthy return**, a liability, an accountability, are involved in that word responsibility. Moreover, **capacity, opportunity, will, motive, knowledge and method**, and all in regard to a **worthy object**, are understood to be represented by that word responsibility. Now, by those terms capacity, opportunity, will, motive, knowledge, and method, just named

as connected with and explanatory of responsibility, **much will be suggested** at once to your earnest and discriminating minds, which there is **not time to dwell upon**, this morning, in an address which is supposed to occupy only five or ten minutes. On a certain occasion some clever and devout men were talking upon serious subjects, when one said to the rest, 'What do you deem the most solemn of all possible thoughts?' The answer was, 'Our responsibility before God.' Now, as members of the Woman's Auxiliary, you have great responsibility. Thus, you need first to **know**, to get acquainted with, and then to **realize actively**. On missionary platforms the late good Bishop Williams used to emphasize the value and importance of a knowledge of mission fields geographically, and of mission work in actual progress through papers and books, sermons and addresses dealing with these subjects. If then, I am to act upon that wise advice, I **must tell or remind you of missionary facts and events**, or what has come, and **should** always come in **active interest** out of such facts. First, then, it must be said that your responsibility is **very large**. Why? Because your field is the whole world. (St. Matt. 13: 38). Now, the most staggering of this world's facts, as they concern your special work, is, that out of its computed sixteen hundred millions of inhabitants only about six hundred millions are not heathens! In other words, and counting in approximate numbers, ten millions of Jews, one hundred and seventy millions of Mohammedans and four hundred and twenty millions of Christians to make up those six hundred millions, there remain one thousand millions of the heathen!! Moreover, the prolific birth increase of these has also to be taken into account! How great! how stupendous then!! is the measure of your responsibility and that of all Christians. You say perhaps it is immeasurable and quite beyond our capacities to grasp and to deal with at all. But lest you should be discouraged, reflect that 'none can do more than they can'; indeed, that 'there is a necessary limit to our achievement, but none to our attempt!' (Bishop Phillips Brooks). Recall the story of that good woman, of whom her Divine Master prophetically declared, 'Verily, whosoever this Gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.' (St. Matt. 23: 14). 'She hath done what she could' (St. Mark 14: 8). The measure then of the responsibility of the Woman's Auxiliary and also of all Christians is truly limitless, and yet its discharge is 'accepted according to that each member hath, if there be first a willing mind.' (2 Cor. 8: 12). Your **opportunities** are those many '**open doors**,' of which we often read and hear. The **will**, the right desire, the willing mind will exist in you from loyalty to our beloved Church and to her Divine Head, the 'Captain of our Salvation.' High and worthy **motives** will come from the love of our fellow-creatures and from 'that love of Christ which constraineth His true disciples.' (2 Cor. 5: 14.) **Knowledge** will be derived through information, given by our own and other missionary publications and addresses. Well tried, successful **methods** of operation are ready to hand in the 'Missionary Society of the Canadian Church,' in your own parochial and diocesan, senior, junior and Dorcas branches of the Woman's Auxiliary, also in the 'New Era' and the 'Letter Leaflet,' all being conducted under experienced, zealous and capable officers. Methods, however, through schemes and organizations will not work themselves, for that good saying, 'The plan is the man, and the man is the plan,' indicates shrewdly, the power of personality and the secret of success. A certain worthy member of the Woman's Auxiliary, recently deceased in the United States, is said to have nobly illustrated in her own missionary zeal the following words, which were found copied on a fly-leaf of her prayer-book, namely,—

'Give, as you would, if an angel  
Awaited your gift at the door:  
Give, as you would, if to-morrow  
Found you, where waiting is o'er.'  
'Give, as you would to the Master,  
If you met His searching look:  
Give, as you would of your substance  
If 'His Hand your offering took.'

Such was that devoted woman's sense of her responsibility. The late distinguished Bishop of Oxford, of that noted Wilberforce family, has left on record his valuable opinion, which should stimulate you in your laudable and regular practice of joining in services of intercession, when he said: 'I believe it to be of the greatest importance, that you should **pray for Missions**. Who can tell how far already the blessed day of the Lord's return has been delayed by the unfaithful indolence of the Church? Each prayer,



each self-denial you make is indeed hastening on that blessed accomplishment, ending, so far, the tale of man's toil, and sorrow, and bereavement, and bringing in the glory of the Lord in the salvation of the elect."

The members of the Diocesan Synod met in this city on the 18th inst., for the purpose of electing a Coadjutor Bishop. At the service which preceded the session of Synod the sermon was preached by the Right Rev. Dr. Hall, Bishop of Vermont. No election was made at this meeting and it was finally determined to grant the Lord Bishop of the diocese a year's leave of absence so that he might have opportunity given to him to fully recuperate, and his Lordship was empowered by the Synod to appoint a Bishop for the ensuing year to act for him and to take temporary charge of the diocese, and the Synod further voted the sum of \$2,000 to pay the stipend of the Bishop who may be appointed. The Lord Bishop of Quebec will be leaving during the present week for England.

**MONTREAL.**

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

**Montreal.**—Church of the Ascension.—For the third time since his election to the Bishopric of Montreal, Bishop Farthing held a Confirmation service in this church on May 15th, when about 25 young people were confirmed. The Bishop complimented the rector, the Rev. J. L. Flanagan, on his energy.

**Church of the Advent.**—The Rev. A. J. Doull, preached on Sunday, May 15th, his last sermon as pastor of the Church of the Advent, Westmount. He referred feelingly to the relations existing between the congregation and himself during the ten years in which he had been rector, and said he felt that his successor, the Rev. H. M. Little, would always have the same loyal support that had been granted him. Mr. Doull said his last act in the church would be the administration of Holy Communion, on the Thursday following, at 7.30 a.m. He hoped many members of the congregation would attend.

A splendid tribute to the respect and affection in which the retiring rector of the Church of the Advent, the Rev. A. J. Doull, is held in Montreal, was held on Tuesday evening, the 17th inst., in Victoria Hall, when many members of the church's congregation and city friends of the new Dean gathered to say farewell prior to his departure for Victoria, B.C. On behalf of the congregation of the Church of the Advent, the people's warden, Mr. F. G. Mingay, presented the Rev. A. J. Doull with a silver coffee service and congratulated him on his elevation to the Deanery, while expressing the sorrow of the congregation at his departure from the city. The Rev. A. J. Doull, in reply, stated that he felt it his duty to accept the call to the West, and assured his many friends in Montreal that he would ever treasure the handsome gift he had received and would always look with pleasure on the happy days he and Mrs. Doull had spent among them. Mr. Doull left for Victoria the following night to assume his new duties as Dean of Christ Church Cathedral, at Victoria.

**Deanery of Bedford Clericus.**—There are many parts of Canada that can boast of their natural beauty, each having features peculiar to itself. The majority of these have been made familiar to us in one way and another, but there are a few that are not so well known. The Eastern Townships of Quebec belong to the latter. They can show little of a rugged nature, but there is something very attractive about the rolling farm lands of the southern part with their beautiful elms and occasional valleys hidden among the hills. The towns, as a rule, boast of considerable age, and the churches in many cases have passed or are nearing the century mark. It is in this part of the diocese of Montreal that the deanery of Bedford is situated. The church was established here on a good foundation, and no names are mentioned with greater respect in this district than are those of Bishop Stewart, Canon Reid, Priest Cotton, the Revs. I. Constantine, James Jones, J. C. Davidson, and Geo. Slack. They nearly all laboured here for upwards of half a century doing pioneer work for the Church, and it is interesting to note that in the parish of Frelighsburg, which dates back more than one hundred years, the present rector is only the fourth. It was the privilege of the writer to attend a "clericus" of this deanery in the town of Stanbridge East, P.Q., on the 18th inst., and to address a missionary meeting there the same evening. Those in attendance were the Ven. Arch-

deacon Naylor, Farnham; the Revs. Rural Dean Lewis, Cowansville; H. Plaisted, Dunham; H. A. Naylor, Frelighsburg; R. C. Brewer, Rouge-mont; J. B. Debbage, Cowansville; V. E. Yates, a missionary to Formosa; R. Y. Overing, Stanbridge East; Mr. E. Watson, lay reader, Dunham; and Mr. R. W. Allin. The programme at the forenoon session consisted of a paper by the Archdeacon on a portion of the Acts of the Apostles, followed by an interesting discussion on the expression "filled with the Holy Spirit." At the afternoon session two papers were read, one on Prayer Book revision, by the Rural Dean, and the other on work in the Diocese of Chester, England, written by the Rev. W. G. Walsh, and read by Mr. Watson. The Rural Dean expressed the opinion that any revision of the Prayer Book would inevitably give rise to doctrinal revision, and that beyond allowing more freedom regarding the use of the Litany or Communion Services, either alone or in conjunction with morning prayer, any change suggested should be scrutinized most carefully. Mr. Walsh's paper threw much light on the work of the Church in the motherland, particularly in the city of Birkenhead. The devotion of the clergy in their work of visiting, being at times regarded as relief officers, and the employment of lay help in mission services, were mentioned in particular. The three papers were most helpful, and one felt that such a meeting must mean much to those present. It is difficult for any man, no matter what his profession, to keep from running into certain grooves. We need the new life and enthusiasm and ideas that come only from personal contact with others, and from the influence of one mind upon another. There was also a spiritual tone about the whole meeting that was, to say the least, pleasing. The monetary expense entailed is, we fear, too often a serious obstacle to many of our clergy, and we feel certain it would repay the Church many times over to make such provision as would enable every clergyman to attend such a meeting at least once every three months. The visitors were most hospitably entertained by the people of Stanbridge East.

**ONTARIO.**

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

**Brockville.**—St. Paul's.—Special services in commemoration of the 25th anniversary of the founding of this church was held on Sunday, May 15th, when the Rev. Canon O'Meara, the Principal of Wycliffe College, Toronto, was the preacher. Appropriate music was rendered by the choir. The rector, the Rev. Rural Dean Dobbs, assisted at the services.

**Belleville.**—St. Thomas.—On Sunday, the 15th inst., the Lord Bishop of the Diocese held a Confirmation service in this church, the candidates numbering 34. There was a large congregation.

**St. John's.**—The Bishop presided at Evensong in this church in the afternoon.

**Christ Church.**—The Bishop confirmed 33 candidates in this church on Sunday evening. At all three churches the Bishop preached impressive and appropriate sermons.

**Prescott.**—St. John's.—The ladies of the congregation lately raised \$2,264, and by so doing succeeded in clearing off a debt of \$1,700 on both the church and the rectory. The surplus will be used to decorate the church in time for the jubilee celebration, which will take place shortly. The church was erected in 1860. As many as possible of the clergy who have been connected with the parish during the past half century will be present.

**OTTAWA.**

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

**Ottawa.**—Attended by His Excellency Earl Grey and staff in full uniform, the consul-general of the various countries who have their headquarters in the Capital, and by a vast throng from the Anglican churches of the city, the memorial service held in Christ Church Cathedral on Friday morning last was at once a fitting and touching mark of respect to the memory of His Late Majesty. The interior of the cathedral was draped in the deepest royal mourning, the chancel, altar and communion rail being covered with purple and black.

Interspersed with the mourning colours on the altar were the bright colours of the lily and the green of many clusters of palms and other plants. All the Anglican clergy in the city formed the procession to the altar after His Excellency and party had entered, the congregation standing until His Excellency had taken his seat. Preceded by Archdeacon Bogert and Rev. Rural Dean Mackay carrying the crozier, His Grace the Archbishop then took his seat within the chancel, the vast audience standing and singing in unison with the choir Bishop How's recessional hymn, "For all the saints who from their labours rest," etc. The full Anglican office for the burial of the dead was then proceeded with, Rev. Canon Pollard, of St. John's, as senior canon, reading the lesson. There was scarcely a dry eye in the vast throng as the beautiful hymn, "Peace, Perfect Peace," was sung in muffled tones by the entire audience, many being unable to control their emotion from the sad thoughts suggested by the words of the lovely stanzas. A hush fell over the church as the Archbishop mounted the pulpit steps and spoke the opening words of his touching address on Duty: "The King is Dead; Long Live the King." As he branched out more fully on his subject, the sounds of loud sobbing could be heard in all parts of the sacred edifice. The scene was most impressive and one that will live long in the memory of those who had the opportunity of entering the precincts of the cathedral during its progress. The majority of those in attendance wore the deepest mourning, the gentlemen in their silk hats, frock coats and black ties, and the ladies wearing black dresses and veils. At the close of the burial office the whole congregation rose and sang with united voice the national anthem, the harmony swelling with renewed force the heart-stirring strains of God Save the King.

An ordination service was held by His Grace the Archbishop on Trinity Sunday, when the following candidates were presented, viz., Rev. Sidney D. Holmes and Rev. G. Postlethwaite for the priesthood, and Mr. E. A. Baker for the diaconate. The Ven. Archbishop Bogert presented the candidates. The Rev. Rural Dean Mackay preached, and other clergy assisting in the services were Revs. Holmes, Forsythe, Thos. Garrett and Lenox I. Smith. Rev. S. D. Holmes will be in charge at St. George's, Ottawa, during the summer months, and Rev. G. Postlethwaite has a cure at Mattawa. Mr. Baker's immediate work has not yet been allotted to him.

**TORONTO.**

**James Fielding Sweeney, D.D., Bishop. William Day Reeve, D.D., Toronto.**

**St. Alban's Cathedral.**—On Trinity Sunday morning, 22nd May, an Ordination for Deacons and Priests was held in this cathedral, by the Lord Bishop of Toronto, when the following candidates were ordained: Deacons—Oscar Joseph Nurse, Johnston Alexander Cooper, George Merriam Brewin, Philip Frederick Baldwin, John Franklin Wiseman, George St. George Tyner, Edward Alexander Slein, Godfrey Lawson Gray. Priests—Allan Nesbitt Ebenezer McEvoy, B.A.; Arthur George Emmet; Percival Morland Lamb, B.A.; George Rowland Maconachie, B.A.; George Ernest Simmons, B.A. The Ordination sermon was preached by the Rev. Canon O'Meara, LL.D., Principal of Wycliffe College. The candidates who have been ordained have been, or will be, appointed to the following positions: Mr. McEvoy, as assistant curate at Newcastle, Ont.; Mr. Emmet, assistant curate at St. Paul's, Toronto; Mr. Lamb, assistant curate at Christ Church, Deer Park; Mr. Maconachie, incumbent at the mission of Midhurst and Vespra; Mr. Simmons goes as a missionary to China, under Bishop White; Mr. Slein, probably to Erindale, Ont.; Mr. Wiseman, to Holy Trinity, Toronto; Mr. Tyner, to St. Barnabas, Chester; Mr. Gray, to Warkworth; Mr. Nurse, to Beeton and Tottenham; Mr. Baldwin, to New Toronto.

**St. Alban's Cathedral.**—The Bishop spent a Quiet Hour with the candidates for Holy Orders in the chapel on Saturday afternoon, and afterwards entertained them at the See House.

The Rev. Oscar I. Muse read the Gospel at the Ordination on Trinity Sunday.

On Sunday evening the Bishop held a Confirmation service in St. Mark's, Parkdale.

**St. James'.**—The Rev. C. V. Pilcher, M.A., (Oxon.), has been offered and has accepted the senior curacy of this parish, in the place of the Rev. J. H. R. Warren, who has gone to the cathedral at Wakefield. Mr. Pilcher has for some time past been filling the position of Sunday School Secretary for the Diocese.



**St. James'.**—The new parish house, which is a model of what all parish houses should be, was formally opened and dedicated on Monday evening, the 16th inst. Its equipment is most complete in every detail, and its usefulness not only to the parish for its varied work, but also to the city and diocese as a whole, will be untold. On the opening evening there was a large gathering of both the clergy and the laity present, and very much interest was evinced in the proceedings by all who were present. The dedicatory prayers were read by the rector, the Rev. Canon Plumptre, after which the Lord Bishop, in a felicitous manner, expressed his congratulations to the parish workers upon the happy completion of their undertaking. He exhorted them to remember that they were opening a new chapter in their parochial history. He referred, as Canon Plumptre had done in his introductory remarks, to the initiation of the idea of this new parish house by the former rector, Canon Welch. He expressed the earnest hope that every one who came to work in that place would be those whose hearts God had touched, who had the spirit of loving service for God and for their fellowmen, of self-sacrifice, and who would come there to do work for God and His Church in the spirit of holy fear, because they felt their responsibility as builders in constructive spiritual life. The rector read a cheery message from his predecessor, Canon Welch, in whose incumbency the scheme of the parish house was inaugurated. Mr. A. H. Campbell, people's warden, gave a brief account of the undertaking from its inception in October 1908. The cost of the building amounts to about \$85,000, of which about \$45,000 is already paid. The rest, it is hoped, may be wiped out in two or three years. A link with the past has been preserved in the old bell and the stone tablet which was on the outside of the old building; these are placed on the north wall of the school-room, and beneath them will be placed a brass tablet with a suitable inscription. A small but excellent pipe organ has been erected in the hall at the expense of a member of the congregation in memory of the work and ministry of Canon and Mrs. Welch. A billiard table for the men's club room has been given by Mr. Goldwin Smith, and another gentleman, not a member of the congregation, has undertaken to furnish the equipment for the gymnasium. The seating capacity of the main hall is seven hundred. Seven class rooms are located around the lower portion, which can be shut off from the main auditorium and from each other by folding doors. This hall will furnish a convenient place for Synod, Woman's Auxiliary and diocesan gatherings. In addition to the accommodation provided for the purely religious work of the Sunday School, Bible classes, Woman's Auxiliary, etc. there is provision for social and institutional church work in the form of men's, women's, girls', and boys' club rooms, committee rooms, library, kitchens, and also for physical development in gymnasium, running track, shower baths, locker rooms, and bowling alleys, thus giving opportunity for rational amusement and healthy recreation. Mr. Campbell uttered a note of warning; that the only danger was a possible lack of workers to carry on this establishment so as fully to take advantage of all the opportunities it offers for church activity. After an organ solo by Dr. Albert Ham, Dr. F. LeM. Grasett, rector's warden, gave a historical review of the congregation's history, humourously recalling many of the names of former parishioners and office-bearers, also the line of illustrious incumbents. He went back as far as 1706 in his summary, and dug out of the records of St. James' quite a number of interesting bits of history, throwing light on the affairs of the city and country, as well as the parish itself. Several of the old members were men of note, and their family names are still well known in the city. Having concluded his sketch of the past, Dr. Grasett called upon the senior curate, the Rev. J. R. H. Warren, and in the name of the congregation presented him with an address and a gift of money in view of his leaving to take a post-graduate course in theology in the Clergy School at Leeds, England, during which period of time he will be associated again for two years with his former rector, Canon Welch, at Wakefield. Mr. Warren replied with feeling, expressing on behalf of Mrs. Warren, as well as himself, appreciation for the kindness shown them while in Toronto by the people of St. James'. The Lord Bishop of Niagara, Dr. DuMoulin, former rector of the cathedral, in a happy vein tinged with humour, spoke his congratulations and exhorted his former parishioners to renewed diligence in work for the Master with their improved facilities. Worship and work, he said, should ever go hand-in-hand; they had worship with all its highest aids in service, music, architecture; let them now with these more adequate provisions for work go forward in Christian activity, religious, social and every other kind as

was needed in these days. The Bishop paid a warm tribute to Dr. Grasett's cheery helpfulness and to Mr. Campbell's thoroughgoing work in the business of the parish, especially in the working out of the parish house scheme. The Right Rev. Dr. Reeves pronounced the Benediction and the proceedings were then brought to a close.

**Grace Church.**—On Whit Sunday a handsome new brass lectern was dedicated by the rector, the Rev. A. J. Fidler. It was presented to the church by Mr. Lionel Rawlinson, the rector's warden as a thank-offering for happiness and prosperity during the past year.

**St. Mary's Magdalene.**—The Rev. Professor Jenks of Trinity College preached his farewell sermon in this church on Sunday evening last. During the nine years Professor Jenks has resided in this city he has preached in this church very constantly. His services have been given gratis and they have been very greatly appreciated by the members of the congregation. The Rev. B. Greaves, the vicar of Tevyford, Bucks, preached in the morning.

**Grace Church.**—On the morning of Whitsunday, immediately before the 1st Lesson, the rector unveiled and set apart for sacred use a very handsome lectern of brass throughout. The service of blessing consisted of a short Lesson from the 8th Chapter of Nehemiah, special prayer and the singing of the 1st verse of "Now thank we all our God." The lectern was presented by Mr. Lionel Rawlinson and has engraved upon it the following inscription: "To the Glory of God, Presented by Lionel Rawlinson in loving gratitude for blessings bestowed. Grace Church, Easter, 1910." It adds much to the appointments of the chancel and is strong and somewhat massive in character. The lectern is supported by three heavy spiral columns at the bases of which are reclining lions. Mr. J. S. Barber has given a most timely gift to Grace Church, viz., three dozen Prayer Books and Hymnals combined (Canadian Hymnal) for the use of strangers or infrequent worshippers. Also forty copies of New Hymnal for use in the Sunday School. The choristers of Grace Church have presented a very handsome leather-bound Bible for the new lectern.

**St. Peter's.**—The Lord Bishop of Toronto, at a special service which was held in this church on Friday evening last, solemnly set apart the following four deaconesses for work in the Diocese of Toronto, namely, the Misses, Laura Nappen, Edith Amelia Hurlburt, Annie May Grant, and Elizabeth May Benbow. The service followed the regular Evensong. The Rev. Canon Howitt, the rector of St. George's, Hamilton, preached. The young ladies are graduates of the Deaconess' Home, where they put in two years' preparatory work before being set apart for special duty. Miss Benbow will work in St. Peter's parish, and the others will be stationed in other parishes in the city. The other clergy taking part in the service were Rev. F. Wilkinson, rector of St. Peter's; Rev. Canon O'Meara, Principal of Wycliffe College; Rev. Canon Dixon, Bishop's Chaplain, and Rev. Canon Bryan, rector of the Church of the Epiphany and Chaplain of the Deaconess' Home.

**Wycliffe College.**—Dr. W. H. Griffith Thomas, Principal of Wycliffe Hall, Oxford, has accepted a unanimous invitation which has been extended to him to become a professor at this college. It is expected that he will come into residence at the commencement of next Michaelmas term in October next. Dr. Thomas, who is 49 years of age, is a graduate of King's College, London, and he has also taken high honors in theology at Oxford, of which university he is a D.D. He was ordained in 1885 to the curacy of St. Aldate's, Oxford, of which church the Venerable Canon Christopher was at that time the rector. From there he went to St. Paul's, Portman Square, London, as vicar. He was appointed to his present post in 1905. Dr. Thomas has devoted the chief efforts of his life to scholarship, and is today one of the most generally acknowledged authorities in the Old Land on many of the great Biblical and theological questions of the day. As a writer, Dr. Griffith Thomas has been prolific during the last few years. For a number of years he has been editor of *The Churchman*. The Anglican Church Handbooks, a series of Christian defence publications, also have him as editor. In addition to his work as Principal of Wycliffe Hall, in Oxford, Dr. Thomas has lectured to his own students in systematic theology, the Old Testament and Apologetics. Dr. Thomas visited Toronto in March last, during Passion and Holy weeks, and whilst he was here he gave a series of addresses on the subject of Biblical Criticism in the Bible Training School, and in

the Convocation Hall of Toronto University, which were largely attended.

**Wychwood.**—St. Michael and All Angels.—Special services were held in this church last Sunday to mark the completion of the interior of this church. The pews were placed therein by Mrs. Chambers of Toronto as a memorial to her late husband. Other gifts were a reed organ and a communion bread box, the gift of Mr. David Orr. The Revs. C. A. Seager and E. C. Cayley, the Rural Dean, were present and took part in the services.

**Balmy Beach.**—St. Aidan's.—The opening service of this beautiful new church was conducted by the Lord Bishop of the Diocese, on the evening of Ascension Day, May 5th. The service consisted of the order for Evening Prayer, with special Psalms, Lessons and Collects, as ordered by the Bishop. The prayers were read by the rector, the Rev. E. A. McIntyre, and the Rev. W. L. Baynes-Reed, rector of Norway, from which parish St. Aidan's was separated two years ago; the lessons were read by the Ven. Archdeacon Warren, and the Rev. Canon Dixon, the founder of the Pavilion church, from which St. Aidan's has grown, who also accompanied the Bishop as chaplain. Many city clergy were unable to be present owing to local services, but the following were seated with the Bishop in the spacious chancel: The Revs. C. J. James, H. McCausland, J. Bennett Anderson, L. B. Vaughan, F. J. Lynch, F. Wilkinson, A. J. Fidler, W. R. A. Hiltz, C. V. Pitcher and J. Bracken. The choir of boys, women and men to the number of 60 appeared vested for the first time, this improvement having been decided upon by an almost unanimous vote of the congregation about a year ago. The present building is but a part of the contemplated building, which, when completed, will have a seating capacity for about 1,200 people. The section now opened consists of the nave as far as the point of intersection of transepts and a temporary chancel with a seating capacity of 650. To this is added a good basement for Sunday School and general parochial use, to be used for these purposes until such time as the proposed parish house scheme is realized. For the present, arrangements have been made to retain the old pavilion as a club house for men and boys, in addition to the basement. During the course of the service the Bishop dedicated some special offerings of church furnishings: the Holy Table, Credence, Vases, Fair Linen (3 complete sets), Lectern and Holy Bible, 3 prayer stalls and font. The font was first used on Whit-Sunday at morning prayer, when eight children were baptized in the presence of a very large congregation. At the opening service the Bishop preached feelingly and eloquently upon the words of Psalm 122, "I was glad when they said unto me, let us go up into the house of the Lord." After pointing out the appropriateness of such a service on Ascension Day, his Lordship set forth most lucidly and powerfully the ideals of reverence, spirituality and practical activity, that this church with all the churches, should proclaim week in and week out. The architecture of the new building is perpendicular Gothic, with a magnificent square tower, the upper part of which will be completed with the future extension of the building. The tower enters directly into the nave, making a very appropriate and very roomy baptistery. On the Sunday after Ascension Day the opening festival was to have been continued, but the death of our late King made it necessary to postpone the festival music until Trinity Sunday. The special preachers, however, remained as announced, Canon Dixon in the morning and the Ven. Archdeacon Cody in the evening. Very large congregations marked all the services, people being turned away both Thursday and Sunday evenings. On Whit-Sunday the preachers were: morning, the rector; evening, the Rev. W. L. Baynes-Reed.

**Weston.**—St. John's.—On Wednesday evening, May 18th, the Bishop held a Confirmation service at the parish church here, when sixteen candidates, thirteen males and three females, were presented for confirmation. This is the second class, making a total of thirty-eight candidates presented by the rector, Rev. J. Hughes-Jones, M.A., to the Bishop for confirmation within the last twelve months. The Bishop gave an inspiring address from "Grieve not the Holy Ghost." There was a very large congregation present, and the music was excellent, under the leadership of Miss Fidler, the organist.

**Eglinton.**—St. Clement's.—In the year 1888, the late Rev. Dr. Langtry, then rector of St. Luke's Church saw that the city of Toronto must



very soon extend its boundaries north, east and west, and urged the Church of England to press forward and occupy strategic points as centres for future activity. One of the points chosen was Eglinton and its remarkable growth is a strong testimony to Dr. Langtry's wisdom and keenness of vision. With the consent and co-operation of the late Rev. Canon Osler, rector of York Mills, a service was begun in the Y.M.C.A. hall, and for a time, while it was new, attracted a congregation of about twenty, but as the novelty wore away it was found that only a handful of the people were members of the Church of England, but these were so loyal that in the fall of 1890, Canon Osler resolved to carry on the work with the aid of a student, and Dr. Langtry recommended T. W.



Rev. Canon Powell, M.A.

Powell, then attending Trinity College. Mr. Powell began his work in January, 1891, under the direction of the rector of York Mills and became responsible for the Sunday School, and Church services at Eglinton and York Mills other than those taken by Canon Osler. The matter of building a church soon became a live question and various suggestions and plans were considered. Mr. A. B. Lambe offered the growing congregation a most suitable lot on Hawthorne Ave. which was thankfully accepted, and subscription list was commenced for contributions towards a church building. Canon Osler and his many personal friends soon had the financial end in such a satisfactory condition that plans were prepared and contracts let and the foundation stone was laid in the spring of 1891, by Dr. Langtry. The church was completed and ready for occupation in November, but on the night of the 17th a violent wind storm blew in the west wall and carried away a portion of the roof. Little daunted, however, by this unfortunate occurrence, the congregation immediately made the necessary repairs costing \$800 and the church was opened on the 17th of February, 1892. The late Rt. Rev. Bishop Sullivan was the special preacher in the morning, and the Rt. Rev. Bishop Du Moulin in the evening. In 1893 Mr. Powell was ordained deacon, with Eglinton as his special work, but Willowdale and York Mills both continued for years to claim a large part of his time; in 1894, he was priested and appointed assistant-rector. So faithfully and unitedly did the young congregation work that all the debt was discharged by the 6th of June, 1897, and on Whitsunday of that year the late Archbishop Sweatman consecrated the church. St. Clement's congregation and Sunday School grew so rapidly that a petition was presented to the Bishop of the diocese asking that it might be made a separate parish. His Lordship granted the prayer of the petition and on the 12th of April, 1900, St. Clement's became one of the rectories in the Township of York. On the 24th of May, the Feast of the Ascension, the same year the Rev. T. W. Powell was inducted as Rector he having been already instituted by the Bishop to the cure of souls. On the 25th of June the corner stone of the school house was laid by the Rev. Canon Osler and the building was ready for use in the Fall. Since then a rectory, caretaker's house and about two acres of land have been added to the original property, a new school costing some \$6,000 has been built and other improvements costing \$2,000 have been made. The church property is valued at \$35,000 and has a total debt of about \$6,000 which will be reduced at Whitsuntide. In 1902 St. Clement's school was opened with an attendance of thirteen children and two teachers; here, again, the growth was so marvellous, that, in 1909, it was deemed advisable to separate the boys and girls, which

was done and the girl's school was continued in the new Sunday School and St. Clement's College, a residential and day school for boys, was opened on beautiful grounds on Victoria Avenue. The directors of the College are: President, the Rev. T. W. Powell; vice-president, A. E. Osler, Esq.; Secretary-treasurer, H. Waddington, Esq. and the Revs. Provost Macklem, D. D., Canon Welch; A. K. Griffin; and Messrs. A. Wortis; Jas. A. Catto, and A. Roland Williams. In 1908 a Mission Church, costing \$1,500 was built at Bedford Park. This little building, which, since 1890, has proved a great boom to many people living on the Northern Heights and a good Sunday School and a reverent congregation assemble here regularly under the able direction of the Rev. A. K. Griffin who has been associated with the work of the parish for the past six years. The number of communicants has increased from seventeen on Easter, 1891, to two hundred and fifty-five on Easter Sunday this year and the attendances at the regular services on Sunday have reached the following averages: 8 a.m., Holy Communion, 38; 11 a.m., 172; 7 p.m., 198; while the Friday evening service has an average of about sixty and there is daily morning prayer throughout the year. The number of baptisms has been 350, and 247 have been prepared for confirmation. A flourishing W. A. with 57 members, a Girl's Auxiliary, and a branch of the Juniors keep the interest in missions alive amongst the women of the parish, and the Brotherhood of St. Andrew and a men's week day Bible Class of some thirty members, work among the men. A musical and literary society with a membership of over one hundred meets during the fall and winter months. The District Visitors keep in touch with all parts of the parish and hold a Mothers' Meeting once



St. Clement's Church, Eglinton.

a month, when some fifty mothers and their babes assemble for social intercourse and attend a short service conducted by the rector. Mr. Powell, always an enthusiast in Sunday School matters, has for nineteen years acted as superintendent and Bible Class teacher in St. Clement's Sunday School which has now sixteen officers and teachers, nine being men, and an average attendance of one hundred and fifty-five scholars. A children's service is held at 11 o'clock on the first Sunday in each month, when the scholars are publicly catechised by the rector. In addition to the work of the parish, the college, and the school, Mr. Powell has edited "The Teachers' Assistant" and the In-

stitute Leaflet Quarterlies for the past four years.

The Rev. Canon F. W. Powell who was recently appointed President and Vice Chancellor of King's College, Windsor, Nova Scotia, was born in Thornbury, County of Grey, on March 17th, 1868. Educated in Port Elgin and Kincardine. He taught in Bruce County for four years. Matriculated from Toronto Church School for boys in 1890. Attended Trinity College, completing the Divinity course in 1893. Deacon, 1893; Priest, L. Th., 1904; B.A., 1906; M.A., 1907; member of Senate of University of Toronto, of Corporation of Trinity College, of Executive of Convocation of Trinity College, of Executive Committee of the Synod, Toronto Diocese; of Sunday School Committee of the Synod, Toronto Diocese; of the Toronto Rectory Endowment Committee, Toronto; of four special committees of Synod, Canon of St. Alban's Cathedral, editor of "The Teachers' Assistant" and the Institute Leaflet Quarterlies.

The Rev. Canon Powell carries with him the warmest wishes for his welfare and the most sincere hopes for his success of his thousands of friends and admirers in Toronto Diocese. Many and keen are the regrets at the departure from amongst us of one of the ablest and most promising of our younger clergy. In every relation of life Canon Powell has proved himself full worthy of his high and noble calling. A Churchman, sound in doctrine, stainless in life; sympathetic and self-sacrificing at every call of duty; forcible in character, clear and vigorous in speech; energetic and industrious; a man of thought and action; pre-eminently a teacher and educator—not of theology alone, but of everything that aims at strengthening the mind and informing the intellect to useful ends. Our regret at the loss of Canon Powell from amongst us is tempered by the fact that he is not lost to the Church in Canada. We also rejoice that we are in time, contributing to the strengthening of the Church in the old Maritime Province one of our choicest personal possessions, as an acknowledgment of the able, learned and eloquent sons whom she, from time to time, has sent to our aid.

NIAGARA

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

Hamilton.—At a meeting which was held last week of the standing committee of the Diocese, permission was given to the parish of St. James, Dundas, to place a mortgage on its rectory in order to raise the necessary funds for the extension improvements needed to the church. The Diocesan Synod will convene on Tuesday June 7th. Very encouraging reports of all branches of the church's work were presented.

Quebec.—St. George's.—The Lord Bishop of the Diocese visited this city on Sunday, May 15th, and in the morning he held a Confirmation service in this church, when 38 candidates were presented to the Bishop by the rector, the Rev. G. F. Davidson, for the apostolic rite. Besides the rector, the other clergy present were the Rev. Canon Henderson, and the Rev. C. A. Sparling, the curate of the parish. A celebration of the Holy Communion followed matins, at which a large number communicated, and the newly-confirmed made their first communion.

St. James'.—In the evening the Bishop held a similar service in this church, when he laid his hands on 15 candidates who were presented to the Bishop by the Rev. Dr. Bethune, on behalf of the rector of the parish, the Rev. C. H. Buckland, who was present and assisted in the service, as did also the Rev. Canon Henderson. At both churches the Bishop delivered very helpful addresses, and large congregations were present on each occasion.

HURON.

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

Listowel.—Christ Church.—The parishioners celebrated the 13th anniversary of the opening of this church on Sunday, May 15th. Very fine weather prevailed, and the attendance was very large. The Rev. W. T. Cluff, rector of St. James', Stratford, preached both morning and evening. The special music for the occasion was very well rendered by the choir, under the direction of Mr. F. Carthew, the choir master.

Caith.—During the sessions of the W. A. reports were received from all the branches in the Deanery, showing a marked increase all along

**Church Decoration**

**We specialize in this line Our work being thoroughly in-keeping with each individual edifice entrusted to us**

**The Thornton-Smith Co.**  
King St. W. Toronto.



the line. From the several branches 8 bales were sent out and \$615.84 raised in actual cash. The total membership is 122. Owing to the unavoidable absence, through illness, of Miss Puddicombe, of Haysville, who is the highly esteemed president of the Deanery Branches, a kindly worded resolution, unanimously carried by a standing vote, was presented, expressing the deep regret at her absence and hoping she would preside at their next meeting. The W. A. work in the Deanery is very progressive, and all the branches very united, and a great source of strength to the several parishes.

**Galt.**—Trinity.—The annual May Rural Deanery meeting for the county of Waterloo was held in this church on Tuesday, the 17th inst., and was in every way an unqualified success. There was a celebration at 9.45 a.m., at which there were over 125 communicants from all parts of the Deanery. Electric cars and railway are in close touch with every parish, so that the facilities for getting together at any point are admirable. Consequently, there was, as usual, a very large representation from all the parishes. A business session of the Deanery chapter was held in the morning, and at the same time a similar meeting under the auspices of the W.A.M.A. from all over the Deanery. In the afternoon a church workers' convention was held, and subjects of a practical nature read and discussed. Miss Cartwright, of Toronto, represented the W.A.M.A. and gave a most helpful address on that department of church work. The sessions were preceded by a "Quiet Hour," conducted by Rev. J. W. J. Andrew, rector of Berlin, which was most inspiring and a fitting prelude to the afternoon session. The Rev. J. Andrew is so well qualified in every way to conduct such services, and having a very warm place in the affection and esteem of the whole Deanery, his spiritual advice and readings are very beneficial. One special feature of the Waterloo Deanery is the intense earnestness and deep spirituality which pervade all the churches, and all this, of course, largely due to the faithful and devout labours of the clergy. The greatest harmony prevails and all work together in perfect unison. The givings of the people are phenomenal, and the annual Diocesan report speaks for itself. On motion of the Rev. J. W. J. Andrew, seconded by the Rev. C. H. P. Owen, a hearty resolution was unanimously passed by a standing vote expressive of the high esteem and deep affection in which the Rural Dean is held, who is beloved by the whole Deanery. He was evidently greatly overcome by this expression of their affection, and in a few brief words feelingly assured all present of his heartfelt appreciation of their kind words and hearty co-operation. One prominent feature of the meeting this year was the unanimous adoption of the principle of the whole Deanery supporting a clergyman in the Foreign field, and if possible of two lady missionaries in the North-West. As this is the first Deanery to move in this important matter, a special committee was appointed to take steps during the year to facilitate the movement, and with the co-operation of the W. A. branches it is hoped it will be successfully carried out. In the evening divine service was held and short addresses given by Rev. W. N. Duthie, Rev. C. H. P. Owen, and Rev. Mr. Duder, of the Diocese of Niagara, a personal friend of the Rural Dean. Luncheon and tea were served in the school-room, which was tastefully decorated with flags and flowers. Altogether it was a gala day in Galt, and the numerous representatives returned to their homes highly delighted and greatly profited with the convention. The Secretary, the Rev. W. N. Duthie, was reappointed.

**Windsor.**—The Church of the Ascension.—The Church of the Ascension was crowded to the doors at the evening service, on Ascension Day, on the occasion of the annual musical service, which has become a feature of the Ascension Day services in the parish. The combined vested choirs of St. John's, Sandwich, St. Mary's, Walkerville, All Saints', and the Ascension, Windsor, a total of about 100 voices, rendered the music in a most creditable manner. The procession, reaching from the chancel steps, through the centre aisle to the outside front entrance of the church, was most impressive. The music rendered was of a very high order, and included Mounders' evening service, Steiner's anthem, "Leave us not," and the Hallelujah Chorus from Handel's "Messiah." Rev. Canon Craig, of Petrolea, was the special preacher, and delivered a helpful and instructive sermon on the subject of the Ascension, with his usual logical and forceful eloquence. The rector, Rev. W. H. Snelgrove, was assisted in the service by Rev. H. E. Ridley and Rev. C. L. Arnold, of Detroit, Rev. Rural Dean Chadwick, of Windsor; Rev. G. B. Ward, of Essex; Rev. W. H. Battersby, of Walkerville, and Rev. J. F. Parker,

of Amherstburg. On the Sunday after Ascension Day the second anniversary of the Church of the Ascension was observed by appropriate services. The able and intensely practical discourses of the Rev. L. E. Skey, rector of St. Anne's Church, Toronto, who was the special preacher for the occasion, were thoroughly enjoyed and appreciated.

**Brinsley.**—St. Mary's.—The opening services and dedication of this church took place on Sunday, May 15th, 1910. The services were conducted by the Right Rev. D. Williams, D.D., Lord Bishop of Huron. The morning service began at 10.30, when the Bishop, accompanied by the Rev. L. W. Diehl, of Paisley, came to the entrance of the church and was met by the Rev. J. A. Bloodsworth, rector, accompanied by the Rev. A. A. Bice, B.A., of London, the churchwardens, the building committee, and several members of the vestry. The petition for the dedication of the church was read by the rector. The ceremony of dedication then followed immediately at the close of which matins was said and a sermon preached by the Bishop, who took for his text Haggaï 2: 7. The afternoon service was held at 3 o'clock, when the dedication of the Gifts and Memorials took place. The Bishop's text was 1 Chron. 22: 5, "The House that is to be builded for the Lord must be exceedingly magnificent." Service of evening prayer was held at 7.30, the Bishop again preaching, his text being Eph. 5: 1 (revised version), "Be ye therefore imitators of God." The Revs. A. A. Rice, B.A., of London, and L. W. Diehl, of Paisley, assisted in the services throughout the day. The Rev. A. Carlisle, B.A., of Lucan, assisted in the afternoon. The sermons of the Bishop were much appreciated by the large congregations present.

The musical portions of the various services held throughout the day were well rendered by the choir. The beautiful weather which prevailed at the time of the ceremony no doubt added greatly to the success of the function. The offerings during the day were very liberal and amounted to the sum of \$275 in all. St. Mary's Church is a handsome and substantial building of Gothic architecture, the edifice measuring 32 x 62 feet, with a tower at the south-west corner 12½ x 12½ feet and is about 50 feet high, giving the church an imposing appearance. It is built of Milton pressed brick, with slate roof, and has a basement the size of the whole building, with complete arrangements for holding Sunday School and all social gatherings. The interior walls are grey with stucco finish, the ceilings of Georgia pine, well designed by the contractor, and oil finished with heavy trusses, grained and oak colour to harmonize with the pews and other fittings. The seats, prayer desk, lectern and pulpit were designed and supplied by the Valley Seating Co., Dundas. The seats are ash bodies with oak ends and are complete with kneelers and book-rack. The prayer desk, lectern, pulpit and altar are quarter-cut oak, artistically designed and beautifully finished. The windows were supplied by the Cutler Art Glass Co., London, and consist of cathedral glass in subdued colours, skilfully blended. The beauty of the windows called forth most favourable comments from the Bishop, visiting clergy and congregation. The following gifts were presented: The bell, font and clock by the Sunday School; the clergyman's seat, by Mr. Robert Morgan; chancel chair, by Mrs. Chas. Bean and Mr. J. Morgan; chancel chair, by Mrs. Geo. Lewis, Brinsley; vestry table, by Mrs. Geo. Lewis, 4th con.; offertory plates, by Mrs. A. Dorman; prayer book, by Miss Olive Corbett; altar service book, by Miss Lillian Bradley; pulpit Bible, by Rev. J. A. Bloodsworth; a handsome silver communion service, in memory of old Brinsley friends, by Mrs. St. John Hvtenrauch, of London; communion linen, by Mrs. W. L. Corbett. The following are memorial gifts: The chancel window, in memory of the late Mrs. John Lewis, by her three sons, subject, "The Good Shepherd"; window, in memory of the late Mr. and Mrs. Jas. McMurtry, by Miss Lizzie Ball, subject, "The Ascension"; window, in memory of the late John Hamilton and wife, by their children, subject, "Christ in Gethsemane"; prayer desk, in memory of the late Miss Mary I. Corbett, by her sister; pulpit and lectern, in memory of the late John Corbett and wife, by their grandchildren; altar, in memory of the late Mrs. W. L. Corbett, by her daughters, Mildred and Eva; lectern Bible, in memory of the late Mrs. L. Sholdice, by her daughter, Mrs. T. Lewis. The buildings and grounds complete are valued at \$8,000. The successful planning and building of the beautiful church are due to the liberality and zeal of the congregation, the faithful, self-denying labour of the building committee, consisting of the following gentlemen: The

Rev. J. A. Bloodsworth, chairman; A. Harlton, sec.-treas; W. L. Bice, S. Scott, J. Bradley. The architect was Col. Moore, of London, and Mr. Wm. Mellin, of Harply, was the contractor.

On the following evening an excellent tea was given in the basement, provided for by the ladies of the church, to whom many thanks are due for the ample provision made to supply everybody's wants. Following this, a sacred concert was held in the church. It was opened by the whole audience singing the National Anthem, in commemoration of the beginning of the new King's reign. During the evening, several addresses were given by well-known clergymen. Sol's were rendered by Miss Trott, of Mt. Bydges; Rev. A. Carlisle, of Lucan; Mr. C. Thomas, of Ailsa Craig, and music by the choir, which was greatly enjoyed and appreciated. An enjoyable evening was brought to a close by the singing of the Doxology. The proceeds for the evening amounted to \$117, making in all, with Sunday's offertories, \$302. This speaks well for the energy of the Brinsley folk, who deserve great credit for the splendid effort they have made.

**St. Thomas.**—St. John's.—In an item which appeared in our columns a couple of weeks ago under this heading it was stated that the work of the seating of this church was being done by Messrs. Wm. Smith and Son of St. Thomas. The item should have read Messrs. Wm. Smith and Son of Chesley.

#### KEEWATIN

Joseph Lofthouse, D.D., Bishop, Kenora.

**Fort Frances.**—The Rural Deanery of Rainy River met at Emo, on Tuesday, the 3rd of May. After partaking of afternoon tea with the incumbent, the Rev. T. Milton and Mrs. Milton, the members of the Deanery met for business. The meeting was presided over by the Rev. Rural Dean Maltby. The Rev. C. Fryer, of Long Sault, read an instructive and interesting paper on, "The Methods of Church Training," which was afterwards discussed, leading up to many practical questions which are met with continually in the district. After the meeting the Holy Communion was administered to a number of the parishioners.

#### RUPERT'S LAND.

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

**Winnipeg.**—St. Luke's.—The Archbishop confirmed forty candidates in this church on Sunday morning, May 15th. They were presented to him by the Rev. W. B. Heeney, the rector of the parish, for the apostolic rite.

**Holmfeld.**—St. George's.—Mr. H. G. Kingstone has been placed in charge of this parish and two outstations—West Derby and Lorne. He will be located here until October 1st next.

### Correspondence

The Rev. W. H. Vance has asked us to correct the statement in our issue of May 12th, that he stated "That from Calgary to the Coast the Church would be absorbed by the Presbyterians and Methodists in 15 years." We are glad to get Mr. Vance's denial of his being the author of that statement.

#### LATIMER COLLEGE

Sir,—The letter signed "Churchman" in your issue of May 5th is sure to be the first of a series on the subject of Latimer College, and it is important that some official statement should be made. I feel, that owing to the death of the Bishop of New Westminster, the responsibility rests upon me. I can fully sympathize with the indignation of your correspondent, and his letter will represent the feelings of a considerable number of his fellow-Churchmen, but there is no doubt that the college will be organized. It is too much to hope that this can be prevented. The question is how to mitigate the evil results which most probably will ensue. An appeal to



the House of Bishops would only provoke hostility and lead party men in Canada and England to give it support. The Primate has expressed his whole-hearted disapproval in letters to the late Bishop Dart and myself, and I feel sure that there is not a Bishop in the Canadian Church who would approve of the way in which the college has been started. The circumstances are wholly different from the foundation of Wycliffe College thirty years ago, when I am given to understand there was a strong feeling amongst a large number of Evangelicals against the Church tone of Trinity College, Toronto. In the case of Latimer College with the full knowledge that the delay in starting our Provincial Theological College had only been caused by the difficulty of choosing a site for the University of British Columbia, the scheme was launched without a single word to the Bishops of the Province. To-day it is practically in the hands of three clergymen of Vancouver, supported by a body of Laymen, and they have invited the Rev. W. H. Vance to act as principal. All this is a matter of history. The question is what is to be done? I am convinced that the only course is to regard Latimer College as essentially a private institution. It can have no more connection with the Church than a private proprietary school to which the authorities had appointed a clergyman as head-master. If a certain number of students are persuaded to attend the college, the diplomas which may be issued will carry no official value, and it is doubtful whether any Bishop would accept attendance at the college as a preparation for Holy Orders as he would from any recognized institution. Meanwhile, we hope that the Provincial Theological College will commence its work and in a short time make it manifest to the whole Church that St. Mark's is no party college, and Latimer College will die a natural death and the Rev. W. H. Vance will return to parochial work. Yours faithfully,  
W. W. Columbia.  
May 12th, 1910, Bishop's Close, Victoria, B.C.

Sir,—In your account of the death of Bishop Dart you say that the Rev. W. H. Vance, who has unhappily been appointed as Principal of Latimer College, visited Vancouver and stated "that from Calgary to the Coast the Church would be absorbed by the Presbyterians and Methodists in fifteen years." In a letter to me Mr. Vance denies this, and states that he was quoting the opinion of a prominent Churchman to that effect. The name of this prominent Churchman was, alas! given me too late, as he has passed to his rest. So the matter must end. When Mr. Vance came to the Coast he did not think it worth while to approach either the Bishop of New Westminster, Archdeacon Pentreath or myself, and I can imagine no more amazing act of indiscretion than to repeat such a statement. In my judgment it would prove him wholly unfit to undertake the position of principal of any training college. Yours faithfully,  
W. W. Columbia.  
May 17th, 1910. Bishops Close, Victoria, B.C.

**THE KING'S DEATH AND THE SUNDAY SERVICES**

Sir,—Many have noticed how exceedingly appropriate were the Epistle, Gospel, Lessons, and Psalms for the Sunday after Ascension Day, the first Sunday after King Edward's death, to the sad event which was everywhere commemorated on that day. The Epistle begins "the end of all things is at hand," and the Gospel tells of "the Comforter" coming. The first Lessons were Deut. xxx. and xxxiv. One of these spoke of the death of the great leader Moses, and the other was Moses' passionate farewell appeal to the people to obey God's law if they desired His blessing to rest on them. The second Lessons were Luke 24: 13-end, and I. Thess. v. One of these declared "the day of the Lord so cometh as a thief in the night," and the other described sorrowing hearts mourning the death of their departed master and gladdened by the opening up of God's revealed will to them. Among the Psalms we find the 39th Psalm, one of the Psalms for the burial of the dead and the thrice-repeated question, "Why art thou so heavy, oh my soul," and the answer which the believing heart will ever make, "Oh put thy trust in God."  
A. W.

To speak with the tongues of men or angels on religious matters is a much less thing than to know how to stay the mind upon God, and abide with Him in the closet of our hearts, observing, loving, adoring, and obeying His holy power within us.—William Law.

**MIND YOUR STOPS.**

Sir,—The letter in your issue of May the 5th, under the above heading, by "Only a Boy," was read by me with mixed feelings. It is interesting to know that our boys are thinking of serious things, and do not go to church as a mere matter of form. But I cannot agree that the new pointing of the Lord's Prayer is an improvement on the old. In the first place, the pointing, as it now stands, does not convey the idea suggested in the letter. To do so would require commas instead of periods, at the end of each petition, as Bishop Jebb suggests in the quotation given further on by the writer. But at what a cost. For that pointing makes the three direct petitions, which any child can understand, into one long involved sentence, from which, I admit, an expert grammarian might derive the idea referred to, but it would be quite lost on the ordinary reader. And the construction would be entirely out of keeping with the whole character of the prayer, which, though wonderfully comprehensive, is of the utmost simplicity. The fact is, it is not the only mistake which has been made in the more recently printed Prayer Books. Whether mere printers' errors, or not, I cannot say, but they are certainly unfortunate. Possibly the most serious one is in the first versicle of the Litany and its response, where the whole symmetry of the passage has been destroyed, and a false meaning given instead of the true one. Each of the four versicles and their responses have the same construction, an invocation, a predicate and a petition. Thus, O God, the Father of heaven, etc., O God, the Son, Redeemer, etc. This construction is preserved throughout. Where the meaning of the first versicle undoubtedly is, that as God the Son and God the Holy Ghost have each visited the earth in the great work of our salvation, God the Father has, and always has had, His seat in heaven. Now, the new pointing makes us say, when addressing the First Person of the ever-blessed Trinity, O God the Father of heaven. Thus we not only lose the statement of the important truth so humbling to our pride (see Eccles. v. 2), that God the Father has and always has had His abode in heaven, while we are here on earth, but are made to say, when we speak of God as our Father by creation, that we mean God as the Father only, whereas it is the Triune God who is our Father by creation, just as when we say, "Our Father" in the Lord's Prayer we mean the Triune God, which we indicate by the use of the lesser Litany before, or the Doxology after. For the "power and the glory" belong to each person of the ever-blessed Trinity, and not to God the Father only. For we are taught in the Creed of St. Athanasius to say of the Three Persons, "the Glory equal, the Majesty co-eternal."  
J. M. B.

**LAY HELP NEEDED.**

Sir,—In the hopes that this letter may meet the eye of some young man who may be ready and willing to offer his services, I am setting before your readers, briefly, the position at the present time of the Parish of Markham, and of Grace Church, Markham, in particular. For some years now Markham Parish has included Grace Church, Markham, St. Philip's, Unionville, which is, strictly speaking, the Parish Church, and St. Paul's, L'Amoraux, in Scarborough Township, two miles from Agincourt station. This makes it a large and cumbersome parish, the latter church having been added when the church in Markham was much run down and the congregation much diminished from deaths and removals. Now Markham has picked up very much again, and the congregation has increased very much. There is a great demand for a regular 11 o'clock service, which the rector has been keeping going since Easter by the kind help of various laymen who have been coming out from Saturday to Monday and assisting in whatever way they could. It seems impossible, however, to keep up this constant flow of lay help, and as the train service is very inconvenient it is impossible for those who do come out to get back to the city before ten o'clock on Monday morning. The work to be done is merely to take the morning service and preach, and to assist in the Sunday School in the afternoon when such assistance may be needed. It is merely a question of getting this service well established and getting the people in the habit of coming out to a morning service, which they have not done for some years. Once it is well established it can pay its way. But at present the finances of the church do not admit of paying the fee required by either a student from the college or a superannuated minister. But the attendance during the past two

**INVESTMENT**

Here is an opportunity to invest your funds with perfect safety.

Invest in the **5%** Debentures of

**SUN AND HASTINGS**

SAVINGS AND LOAN COMPANY

**4% PAID ON DEPOSITS**

START AN ACCOUNT WITH US

Head Office: Confederation Life Bldg., TORONTO.  
W. Pemberton Page, Mgr. Ambrose Kent, Vice-Pres. Whitford Vandusen, Pres.

months has increased from 25 to 60 and bids fair to increase still, so there is plenty of encouragement. If the volunteer who offers himself for this work is willing, there are yet two places to open up services in, both of which afford excellent opportunities; one three miles away and the other 5 miles away—either could be worked up into good sized congregations in a few months I am positive. As things are at present, there are four services every Sunday taken by the rector and one by the lay assistant. Twenty miles have to be covered to take the four services and so the rector's hands are full for the present. But an assistant could do wonders if he only offered his Sunday labours. This is a great opportunity for some one, and I devoutly hope and pray that in these days of increased missionary effort some one may feel called to service in the vineyard of God's Church as it is in this Parish.  
James E. Fenning,  
Rector and Rural Dean.

**WORLD'S MISSIONARY CONFERENCE**

Sir,—In your issue of May 5th, a letter with a P.S. appeared over the signature of R. B. Waterman. In this letter he treats of two subjects. 1. The S.P.G. and the World's Missionary Conference to be held in Edinburgh; 2. The policy of the M.S.C.C. Board and the Laymen's Missionary Movement. With reference to the first matter, he gives us his thoughts in the following words: "And I think it would be little short of a gratuitous insult to the S.P.G., for any Canadian priest to be present 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. The S.P.G. have deliberately refused to have anything to do with the World's Missionary Conference." The best answer to such sentiments is the wise and truly Catholic words of his Grace the Archbishop of Canterbury, in the letter which he issued to his clergy for their guidance during Whitsuntide: "We are this year, in an almost unexampled degree, reminded of the need, the possibility, and the significance of such united prayer. The World's Missionary Conference, which is to be held in Edinburgh next June, will offer to Christendom an object lesson of the most striking kind as to the unity of Christian purpose, devotion and endeavour underlying the differences which sunder us. The greatest missionary statesmen and pioneers now alive will, without compromising in the least degree their distinctive opinions and modes of action, meet for counsel and prayer upon the vital question how we can best fulfil our Lord's command, and help to win the world for Him. Pray, then, that the conference may be guided and inspired by His Holy Spirit. Pray also that our own home work in our Master's name may in every section of His Church be carried on with a deeper enthusiasm, a more persistent courage, a wider brotherliness, a more unconquerable trust in his purpose that they may all be one." We cannot offer such a prayer in vain. "I am your faithful brother and servant in the Lord Jesus Christ," signed Randall Cantuar. There is no need for comment. Following this noble example of the head of the See of Canterbury, I think there would not be found one Bishop east or west who would not think it an honour to give credentials so as to have his diocese represented at Edinburgh. If no one deals with his remarks upon the second subject, I may have a word in your next issue. Yours in the interests of the Church,  
Gustav A. Kuhring.



## LAY READERS

Sir,—In your issue of May 12th, Mr. Ransford writes in a general way regarding lay work in the Church, and urging that this work should be extended "under certain limitations," giving laymen the chance to not only read services but preach in the pulpit. There are several reasons against an "open-door policy." (1st) Our ministry is filled by men "ordained" with the laying on of hands. They are sanctified by the Holy Spirit, and set apart for God's work, and devote themselves to it. They do eat of the shew-bread, and do not dip their flesh hooks into the people's pot; i.e., the ministry have a stated sum for their living, and do not have to sell and barter to the community for a livelihood. The ministry can thus hold aloof from petty disputes and grievances, where the lay-worker can not do so: human nature will out once in a while, and some one loses his respect for the layman and his work, and perhaps stays away from the church. (2nd) Congregations have no use for lay work. That is a strong statement, and yet it is borne out by 15 years' experience. "Oh, he's only a student; I wish they would send us a priest," I have often heard remarked, where a pulpit has been left vacant; while a layman is still more unsatisfactory, we students feel it; the lack of ordination, we have not the spirit, we have not the power and authority. Just the other day I took the service at a country station: my driver, an old resident, said there used to be a good congregation, but some had gone West, and the rest had been "killed" with the students and laymen. No sir, in the Anglican communion there is no bartering with God, no standing on the fence wondering on which side to fall; the Church wants the men who will come into the vineyard, and get into their uniform at the earliest possible date. The work of the layman lies in the preliminary work of a new district; the conducting of mission services, the opening of Bible classes, and Sunday Schools, and the organization of a parish with a view to the erection of church buildings. When a church is built and dedicated the work of the layman ceases; then the work of an ordained minister becomes necessary if there is to be content in the parish. Sir, I think that the man who is endowed with such gifts as to commend him to the congregation and Bishop should wear all the insignia of office and of knowledge. Let us not degrade our ministry by creating an inferior office, but let us increase the love and respect of our people for the Church by raising these lay-helpers into the ministry. The Church needs them. Let us discuss this question thoughtfully, and with a definite line of argument, and not plunge with an awful splash into generalities as your correspondent has done. In conclusion let me say that I have no desire to depreciate the work of the laymen, but rather to exalt him and his labours into their rightful sphere.

A Student.

## THE NEW HYMN BOOK.

Sir,—I have been much interested in the discussion in your columns with regard to the Book of Common Praise, and the objections so well and temperately set forth by Dr. Ham and Mr. Percival Hilsley. The size of the book makes it very cumbersome and inconvenient on the organ desk, and its bulk results from the admission of many undesirable tunes. These include arrangements of piano pieces, an opera chorus, a Welsh air, etc., whilst others are quite uninteresting from both an artistic and popular standpoint. The tune "Tyrolese air," to Hymn 607, is a frivolous, irreverent composition, unfit for any high class hymnal, being quoted in the article on hymn tunes in Grove's Dictionary of Music as a typical example of what a hymn tune ought not to be. The alteration of harmonies to well-known tunes is another objectionable feature, calculated to cause great confusion in choirs. So far as I have observed, these changes are in no case improvements, but are chiefly in the direction of the commonplace and obvious. The addition of weak verses which have been omitted in previous hymnals is to be regretted, also unnecessary changes in the words as, for instance, in the third verse of the hymn for those at sea, No. 331, where, a powerful and dramatic climax is completely destroyed by the changing of a whole line. Whilst so much space has been devoted to the inclusion of many unworthy tunes, there are several unaccountable omissions, such as, "The Voice of God's Creation," 530, Ancient and Modern, The noble Trinity hymn, "With Hearts Renewed," 159, Ancient and Modern, and "How Welcome was the Call," a popular hymn, the absence of which

causes much inconvenience at choral weddings. Also the well-known tune to "The World is very Evil," 226, Ancient and Modern, is missing, a great annoyance to choirs accustomed to use it. It were unfair, whilst pointing out the flaws, to ignore the great labour and diligence devoted to the compiling of this hymnal, and it must be acknowledged, that we find therein some fine tunes not previously available. It is to be hoped that when a new edition is issued, such alterations may be made as will enable all to praise unreservedly such a well intentioned effort.

J. W. F. Harrison.

## DASHING DICK.

## THE LIFE STORY OF A MACPIE.

By Rev. W. Everard Edmonds.

(Continued).

## Chapter XVIII.—From Genoa to Florence.

We stayed but one day in the beautiful city of Genoa, which was doubly interesting to me as being the early home of the renowned Christopher Columbus. I had often heard Harry speak of this brave navigator, who is known to fame, as the discoverer of America. For years he had endeavored to interest various European sovereigns in his plan of discovery, but it was not until Queen Isabella of Spain, sold her crown jewels, and with the proceeds fitted out three small vessels, that Columbus was able to set sail for the unknown world. But you all know the story of that memorable voyage; how, as the weeks passed by, mutiny and dissatisfaction spread among the crew, and how in spite of all opposition, Columbus steadfastly adhered to his purpose; then of how the welcome cry of "Land" put an end to all agony and suspense. And now Guido and I passed along the very streets that Columbus knew as a boy. We visited the beautiful Doria palace and other interesting places, and then set out for Florence. I shall always remember with pleasure, that walk from Genoa, along the sea shore. A fresh breeze blew in from the Mediterranean, and Guido moved briskly forward encouraged by the thought that every step brought him nearer home. He was tempted more than once to give an entertainment in the villages through which we passed, but each time the temptation was resisted, for the sight of the many beggars along the highway, caused him to feel that their necessity was much greater than his own. We spent the night at Levanto, and then went on to Carrara, which is situated in a deep valley surrounded by mountains. Here in the heart of the Apennines, are vast stone quarries, from which are taken the famous Carrara marbles. No stone is so much loved by the sculptor, and from the rough blocks of Carrara, many of the finest statues of the world have been carved. At Pisa, my master ascended the long spiral staircase of the noted Leaning Tower, from whose top we obtained a magnificent view of the country round. From Pisa, Guido directed his steps to Florence, where an aged aunt of his, had lived for many years. My master had concluded that if he did not visit her now, when he was so near, he might never see her again. It was a bright morning when we set out, but we had not gone very far before it began to rain. Guido, ever mindful of my comfort, sheltered me under his jacket, and there I remained, dry and comfortable, throughout the day's travel. Though the rain fell dismally all day, my master trudged on, resolved to reach Florence before night. But Guido had overestimated his strength. The rain, too, had made walking difficult, and it was long after dark, before we caught sight of the lamps of Florence, gleaning through the night. It was a late hour for my master to look for the cottage of his aged relative, so after eating a hearty meal we passed the night at an old-fashioned inn. Next morning Guido set out to find the house of his aunt, but alas, he was destined never to see her again. On reaching the little vine-covered cottage he was told that the gentle old woman had died during the winter, and that her grave could be seen in the church-yard close by. My master was deeply grieved to hear this sad news—he had spent many happy days here as a boy—and after he had learned all the particulars of her illness, he returned to the inn, and sat for a long time dreaming of the days when he had trudged to market with the dear old woman, whose labours were now at an end. In the afternoon Guido walked about the city visiting many places familiar to him as a boy. He spent several hours

in the Royal Gallery with its wonderful works of art, among which were many beautiful statues and paintings of the great Michael Angelo, whose name is known the wide world over. On another day we saw Michael Angelo's tomb in the old church of Santa Croce. A guide took my master about and pointed out the tombs of many other famous men, whose names I fear, I have almost forgotten. Galileo's tomb is here, adorned with his statue. In one of his hands he holds a globe, in the other a telescope, and I thought it a most appropriate memorial of the great astronomer. There is also a noble monument erected to the memory of Dante, Italy's great poet, whose bones, however, the guide explained, "lie far away." "And is Savonarola's tomb here?" asked my master. I listened intently, for I had once heard the old rector speak of the great preacher, statesman and reformer, who ruled Florence, in the days when Columbus was making his discoveries in the new world. "No," said the guide, "The brave friar was burned, you know, and his ashes were thrown into the Arno." Ah! thought I, life is a strange mixture of sunshine and shadow; to some it is a place of gladness and joy, to others a way of darkness and sorrow. But Savonarola needs no monument; his name will live, when some of the costliest monuments have crumbled to dust. One afternoon my master walked out to Fiesole, where, from the top of the old church, Galileo took many astronomical observations. From this eminence we obtained a magnificent view of Florence and the country round. To the north and east, the Apennines swept away in a great curve, with many towns and villages nestling among the olive orchards on their sides. Below us, lay the peaceful valley with hundreds of little white cottages studding its green expanse, like daisies in an English meadow. Before us, stood the city with its beautiful Duomo and many palaces fair as the city of a dream. It was our last evening in Florence, and as we passed through the chestnut groves, the cicadae seemed to sing a song of farewell, and all nature thrilled with the melody as of some brighter world than ours.

(To be continued).

## BOOK REVIEW

**Service Abroad.** Lectures delivered in the Divinity School of the University of Cambridge, by the Rt. Rev. H. H. Montgomery, D.D. Longmans, Green & Co., 39 Paternoster Row, London, 2s. 6d. net.

If any one were ever fitted to deliver lectures on this subject, Bishop Montgomery is so. Born in India, educated in England, working there and under the Southern Cross, he spent years among pioneer farmers, miners, lone dwellers on islands, lighthouses, and in lonely settlements. With such preparation and the work of a Bishop in Tasmania, he was chosen some years ago to become the secretary of the S.P.G. His work for it has been wonderfully successful, and all along he has been filled with the desire that those who choose the mission field should be prepared for the duties they are assuming. He has already published half a dozen manuals dealing with this delicate subject, and this volume should be studied by all intending missionaries, male and female. It is a condensation of the wit, wisdom and experience of people of many races and positions in life. Service in Canada will fall under the chapter on work among our own race. Here are some points: In the forefront visiting; do not go abroad with pre-conceived ideas on anything whatsoever except your duty to God and man in the abstract; never make comparisons. The "don'ts" sent by bishops and friends cover many points we have heard during so many years. Here is a piece of advice: Always carry a note-book, enter details of every family. Here is a warning: The spectacle of a clergyman arriving on the stroke of the hour with signs of hurry, breathlessly taking the service, and then dashing away in his buggy, is not uncommon—but it is not wise. This is a book to buy and give to your friend the parson, whether in town or out of it. There are two ways of propagating the Gospel in foreign parts. By one a mission is rooted in a land where Christianity is unknown or is a foreign faith, the missionaries become citizens of that country, using the language and thinking the thoughts of the new land and their families become natives of the soil. The church so planted becomes the church of the land, not the Church of England in it. The other method is to send a continuous stream of missionaries who spend their working lives in the foreign soil, and if spared to do so, return to the land which sent them forth. They think of and are controlled by the thoughts of home, while in this sphere of work "abroad."



British and Foreign.

The Rev. Thomas H. Sill, vicar of St. Chrysostom's Chapel, Trinity parish, New York, died lately in that city after a period of almost 45 years continuous service in that post. He is said to have been the oldest minister of the Gospel in New York, who was still in active work. The deceased clergyman was 72 years of age at his death.

St. Stephen's College, New York, celebrated its 50th birthday recently. A special service of prayer and praise to mark the event was held in Trinity Church in which the Bishop of Ohio took part and the Rev. Dr. Manning, the rector, preached the sermon. In the evening a banquet was held at the Hotel Astor, at which about 200 sat down to dinner. Amongst the guests were several Bishops.

The Bishopric of Nyassaland has been offered by the Archbishop of Canterbury to the Rev. T. Cathew Fisher, M.A., of Trinity College, Cambridge, and it has been accepted by him. Mr. Fisher was for some time one of the clergy at St. John the Divine, Vennington. He was ordained deacon in 1895 and priest in 1896. For the past two years he has been the Diocesan Inspector of Schools for the Diocese of Oxford.

The Rev. Prebendary J. T. Pigot, the octogenarian Vicar of Frenington, Barnstaple, N. Devon, has sent in his resignation to the Bishop of Exeter. Prebendary Pigot, who lately celebrated his 89th birthday, has held his benefice for 55 years and he was presented to a prebendal stall in Exeter Cathedral by Bishop Temple in 1882. He and Dr. Temple were close friends and they were especially associated in Temperance work.

St. Peter's, Danville, N.Y., has received a bequest of \$6,000 under the will of the late C. J. Bissell, a well-known lawyer of Rochester. This sum is to be used for a new church building in memory of the donor's mother, the family having formerly resided in that village and having been for many years active in the parish. The present building is of wood, erected in 1846, and it is said to be unusually neat and attractive.

The arc windows of the Lady Chapel in the Cathedral at Perth are now being filled in with stained glass as memorials to the late Bishop of St. Andrew's, Dr. G. H. Wilkinson, Prins of the Episcopal Church in Scotland. The design of these windows is to illustrate the "Te Deum" with a special reference to the Incarnation. Each window is of three lights and contains representative figures. The windows are the gifts of the Wilkinson family.

Altar Parish Church, Ireland, has received the following gifts: (1) A beautiful brass desk for the altar, in memory of the "Faithful Departed"; (2) A chased silver chalice, given by Miss E. Church, in memory of a brother and sister; (3) A beautiful stained-glass window, the subject of which is The Ascension of our Blessed Lord. The first and third are given by the Rev. T. C. Johnson, rector of Boulden Colorado, and the Rev. R. B. C. Carson, curate of Chevedon, Somerset, respectively.

The late Mr. I. T. Woodward, who died lately, bequeathed, in his will, the sum of \$8,000 towards the Building Fund of the Cathedral of St. John the Divine in addition to the gift which he made for the same purpose to the late Bishop Potter. \$10,000 is left to St. Thomas' Church the income of which is to be used for the poor. New York Hospital receives the same amount and \$7,500 is given to maintain a bed in St. Luke's Hospital, for elderly women, in memory of the testator's mother.

The cornerstone of the building for the New York School for Deaconesses, which is to be erected on the grounds

# NA-DRU-CO

## Medicinal Preparations Are Not "Cure-Alls"

Neither are they intended to take the place of your physician

### Reasonable Claims

To claim that any remedy will cure half a dozen, or even two or three, totally distinct diseases, is to at once discredit that remedy with every thinking man or woman.

To claim that any household remedy can take the place, when you are ill, of your physician's skilled diagnosis and prescription, is equally absurd.

We make no such claims for NA-DRU-CO remedies. But we do claim that in emergencies when you cannot get the doctor quickly, and on the many other occasions when a reliable household remedy is needed, the right NA-DRU-CO preparation is the safest and best thing you can use.

If, for example, you feel an attack of sore throat or tonsillitis coming on, two or three applications of NA-DRU-CO Stainless Iodine Ointment will check it at once, just as NA-DRU-CO Wild Strawberry Extract will cure bowel complaint or NA-DRU-CO Toothache Gum stop a toothache.

ALWAYS LOOK FOR THIS TRADE MARK

### Reliable Remedies

There are over fifty separate and distinct NA-DRU-CO Medicinal Preparations. Each one is compounded by expert chemists from the purest and best ingredients that money can buy. Each one has been tested for years, and has been proved worthy of confidence before being admitted to the NA-DRU-CO line.

Thus under the NA-DRU-CO Trade Mark you can get a thoroughly reliable household remedy for each of the common ills.

To put the reliability of the NA-DRU-CO Preparations beyond doubt or question, we are prepared to furnish to your physician or druggist, or to any other physician or druggist in Canada, on request, a full list of the ingredients in any NA-DRU-CO medicinal or toilet preparation.

Ask these men, who are fully qualified to judge, and in whom you place implicit confidence, all about the NA-DRU-CO line.

If any NA-DRU-CO preparation you try, whether medicinal or toilet, does not entirely satisfy you, the druggist from whom you bought it will willingly refund your money.

Your druggist can supply you with any NA-DRU-CO preparation, for even if he has not the particular article you ask for in stock, he can get it within two days from our nearest wholesale branch.

### Some NA-DRU-CO Preparations You Should Keep on Hand

Camphor Ice Greaseless Toilet Cream Talcum Powder Tooth Paste Tooth Powder	Baby's Tablets Carbolic Salve Cascara Laxatives (Tablets) Cod Liver Oil Compound, Tasteless (2 Sizes)	Dyspepsia Tablets Headache Wafers Herb Tablets Nervozone Pile Ointment	Rheumatism Cure Sugar of Milk Stainless Iodine Ointment Toothache Gum White Liniment
--	---	--	--

## National Drug and Chemical Company of Canada, Limited

Wholesale Branches at:

Halifax, St. John, Montreal, Ottawa, Kingston, Toronto, London, Hamilton,  
Winnipeg, Regina, Calgary, Nelson, Vancouver, Victoria.

of the Cathedral, were laid on the 7th May. The new building is possible through the generosity of the late Ven. Archdeacon Tiffany. His interests in the institution grew out of his long friendship with the late Dr. Huntington, the founder of the school. The Tiffany legacy amounted to \$120,000 and was conditioned on the building of the school close to the cathedral and on its recognition as a memorial to Mrs. Tiffany.

Mr. W. Thompson of Standon Bridge, Staffs, has just completed three-quarters of a century as a member of Standon Church Choir, which is believed to be a record in England. He sang in the choir before the accession of Queen Victoria, and he took part in the Coronation service. In those days the church music was provided by a clarinet, fiddle and bassoon. Later on a barrel organ was introduced which the rector's valet used to turn, there being only one tune for hymns of each particular metre. Mr. Thompson is in his 84th year.

A reredos of great beauty of design and workmanship has been erected in Killiney Parish Church, Ireland. It is a memorial to the late Mr. Humphrey Wilmot Lloyd and it is erected by his widow. It was dedicated on a recent Sunday by the Lord Bishop of Merth. The central feature of the design is a bas-relief of Leonardo de Vinci's "Last Supper" exquisitely done in Carrara marble. Mrs. Lloyd lately left Ireland to take up her residence in North-West Canada, whither she has gone as a voluntary helper in the arduous service of the Church in that portion of the Dominion.

The dedication of the western towers, spires and bells of Truro Cathedral, has been arranged to take place

on Tuesday, May 31st. In addition to the dedication of the towers, spires and bells there will be a thanksgiving service held for the completion of the Cathedral Church, the building of which has extended over thirty years. The notable dates are:—Laying of foundation-stone by Edward White Benson, first Bishop of Truro, May 20th, 1880; consecration of choir and transepts, November 3, 1887; Benediction of Nave, July 15th, 1903; Benediction of Central Towers, January 22nd, 1904; Completion of Fabric, May 31st, 1910.

The different emigration agents are naturally tempted to exaggerate the advantages of the land that they represent. A letter published in the United Kingdom stating that girls should go to Australia "where husbands and homes are awaiting them" roused the Melbourne women so as to oblige six hundred of them to protest publicly at a meeting in the Temperance Hall. It was then stated that there were already many thousands more women than men in Australia, many of the men, too, being unable to support themselves, far less to marry, and many were engaged in pursuits which prevented their doing so. Our readers know the Canadian conditions.

At a meeting of the Executive Committee of Liverpool Cathedral, which was held lately, an important announcement was made to the effect that the Ecclesiastical Communion were prepared to accept the Lady Chapel in lieu of the present Cathedral. In accordance with this resolution the services proper to the Cathedral will in future be carried on in the Lady Chapel. The arrangements for the dedication on St. Peter's Day

are being matured, when no less than 24 Bishops are expected to be present. The treasurer stated at the meeting that the present financial position is that £93,000 had been expended—£53,000 on the main fabric, including the site and foundations, and £40,000 on the Lady Chapel. There is a sum of nearly £100,000 in hand and £50,000 is still required to complete the first portion of the scheme.

Canon Walpole, the Bishop-elect of Edinburgh, who is a graduate of Trinity College, Cambridge, is a man of wide experience, an able scholar, a persuasive preacher, a proved organizer, and withal a broad-minded, tolerant man. He took a 1st class in the Theological Tripos and also won the Evans Prize. He was ordained both Dean and Priest by the late Archbishop Benson, when his Grace was the Bishop of Truro in 1877 and 1878 respectively. In 1877, Dr. Benson appointed him a tutor at the Truro Theological College, a post he held until 1882. He then went to New Zealand, and for seven years was incumbent of St. Mary's pro-Cathedral, Auckland, and Warden of St. John's College. From New Zealand Dr. Walpole went to New York, and from 1889 to 1896 he was Professor of Dogmatic Theology in the General Theological Seminary in that city. Returning to England, he was appointed Principal of the Venerable Bede College, Durham. In 1903 he became rector of Lambeth and Examining Chaplain to the Archbishop of York, and in 1906 was made an honorary canon of Southwark Cathedral. About two years ago he accepted a residentiary canonry at Exeter, but was prevailed upon to stay at Lambeth. As a mission preacher and conductor of "quiet days" he has



THE  
**DOMINION BANK**  
ESTABLISHED 1871

C. A. BOGERT, H. J. BETHUNE,  
Gen. Mgr. Supt. of Branches.

18 Branches in Toronto  
Travellers Cheques

Issued available in all parts of the world.

They are self-identifying and enable travellers to obtain money without difficulty when abroad.

ORIGINAL CHARTER 1854

The  
**Home Bank**  
of Canada

Head Office - Toronto  
8 King Street West

Six Offices in Toronto  
Twenty-eight branches in Ontario and the West.

British and Foreign Correspondents in all important cities of the World.

James Mason, General Manager.

**A Common Mistake--TO**

SUPPOSE A TRUST COMPANY'S CHARGES ARE EXCESSIVE. THE COURTS DETERMINE THE COMMISSIONS--NOT THE COMPANY.

Write to the  
**TORONTO GENERAL TRUSTS CORPORATION**  
Toronto. Ottawa. Winnipeg.



been much in demand, and probably some of his best work has been done in these spheres. He belongs to the growing body of "centrally-minded" churchmen.

A beautiful reredos has recently been erected in St. Anne's, Strathpeffer, Scotland, as a memorial to the late Lady Mackenzie. It is of alabaster and is handsomely sculptured and it is the gift of Sir Arthur G. R. Mackenzie Bart. of Coull, in memory of his wife. The reredos, which stands about eight feet in height from the altar steps, is very richly carved in detail, and takes the form of three panels separated by pillars of green Irish marble and in a massive framing of richly marked alabaster. The centre panel represents our Lord's Ascension with hands outstretched in blessing, while below are two of His disciples kneeling in adoration. In the panels on either side are represented two angels standing with clasped hands and gazing upward at their ascending Lord in the central panel. All the figures are in high bas relief, carved out of specially selected white alabaster, which gives a pleasing contrast to the fuller tones of the framing. The carving of the finials, caps, and crockets are all finished with the greatest care and skill. Below the retable the following inscription is carved in bold relief:—"In loving memory of Eva, wife of Sir Arthur Mackenzie, Bart. of Coull, A.D., 1910." The memorial is an exquisitely fine piece of art, and adds greatly to the adornment of an already beautiful church. The reredos was unveiled on a recent Sunday by Canon Hay Wilson, when a special service, especially appropriate to the occasion, was used.

**Children's Department**

**THE ROOFER'S ROPE.**

The steeple rears its slender height, sun-gilded, in the morning sky. A black and white swarm of swallows flutters around it, and through the glad cries with which they fill the air a human voice may be distinguished, coming none knows whence. The voice is singing in clear, resonant tones, to the accompaniment of brisk hammer-taps.

It is the voice of the roofer, suspended between heaven and earth, up yonder, a few yards from the cross. Mere looking at him occasions a shudder. One thinks of the yawning gulf below him, of all those stagings of columns and vaults; one thinks of the possibility of an accident—the horrible breaking of bones attending the fall of a body, dropping from cornice to cornice, striking against the angles, the gargoyles, and finally flattening itself upon the stones of the street. It makes one dizzy, and recalls the sensations of nightmare dreams, during which one clings to the eaves of some immeasurable high

edifice, mad with terror, about to drop into the void below.

The roofer seems free from all such thoughts. He proceeds untroubled with his work. The old stone saints, who allow the sparrows to nest in their beards and their sleeves, are not calmer on their pedestals.

Whence does he derive that sense of security? Clearly, from confidence. His life, no doubt, hangs upon a rope, but he knows that rope, and counts upon it as you count upon the solidity of the earth. He neither doubts nor trembles. He knows that when noon strikes at the church-clock, he will let himself down from knot to knot, will climb into the belfry, descend the innumerable stairs, and go home to his wife and children for dinner.

If we could trust the word of our fellowmen as the roofer trusts his rope!

The truth is that the life of each one of us depends, in large measure, upon the faithfulness of others. For how many beings does existence, as it were, hang upon a promise made them. Let the promise hold good, and they are happy, secure. But let the promise, like a rotten rope, part asunder, and behold them plunged lip-deep in sorrow.

Shall a man's word be less staunch than the flax of a rope? It should not be; it unfortunately is.

"I love you; I shall love you always; your life is my life; I bind myself to you this day by a sacred promise, and never shall my destiny, by my will, be severed from yours!" A man makes this promise to a woman, and trusting his word, she places her future in his hands. Her life, and the lives of innocent children, are suspended upon a word.

There are in the world too many men who fashion their Popes out of damaged flax, or who allow them to deteriorate for lack of care. They are incapable of keeping in rainy weather a promise made when the sun was bright. In commerce, finance, friendship, love, politics, religion, there are too many unreliable ropes.

You say: "Who can be trusted? One is no longer sure of anybody!"—But, you who are speaking, can one rely upon you?

If you ask for a remedy to this evil, I will point one out with all my heart. It is condensed in the words "Be staunch!"

You will perhaps reply: "What is the use of one good rope among so many bad ones—of one solid man among so many hypocrites?" But I shall answer: "It is precisely because every one argues after that fashion that everything cracks and breaks beneath our feet, and that confidence, that basis of social life, is shaken. Be staunch, I tell you, be a man; have but one word, and long live the roofer's rope!"—S. S. Times.

**BOYS AND GIRLS IN CHINA.**

A boy, in China, is welcome from the moment he comes into the world. When he is three days old, so Adele Fields tells us, all his father's and

**Sow Simmers Seeds**

**NASTURTIUMS**

All the leading named varieties of Tall and Dwarf Nasturtiums true to name.

**Simmers' Special Mixture Tall Nasturtium**—pkt., 5 cts.; oz., 10 cts.; 2 oz., 15 cts.; ¼ lb., 30 cts.

**Simmers' Special Mixture Dwarf Nasturtium**—pkt., 5 cts.; oz., 10 cts.; 2 oz., 15 cts.; ¼ lb., 35 cts.

**GLADIOLUS**

We have excellent stock, both in separate colors and mixed varieties. They may be planted now.

**Childsii, mixed**—per doz., 60 cts.; 25 for \$1.00, \$3.50 per 100.

**Croff's Hybrids, mixed**—per doz., 30 cts.; 25 for 60 cts.; \$2.00 per 100.

**Simmers' Extra fine mixed**—per doz., 30 cts.; 25 for 50 cts.; \$1.50 per 100.

**DAHLIAS**

The finest assortment of the very best varieties that are sure to please, all separately named.

Price, each, 15 cts.; 3 for 40 cts.; doz., \$1.50.

**BEDDING PLANTS**

We are now prepared to supply well-grown stock of Bedding Plants, such as Ceraniums, Coleus, Pansies, Cannas, etc. Can also supply all varieties of Seeding Bedding Annuals, such as Asters, Phlox, Stocks, Verbenas, Petunias, Zinnias, Marigolds, etc., etc.

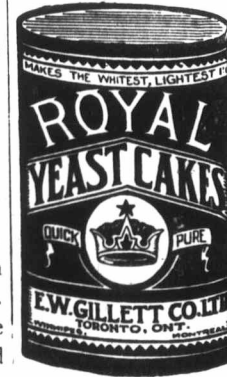
Prices Moderate.

**J. A. SIMMERS**

Phones, Main 191, 4391.  
147 to 151 King St., East.  
**TORONTO, ONT.**

mother's relatives send him presents of pork, eggs and vermicelli. One half of these presents is by custom accepted, the other half sent back to the givers. Meanwhile, the boy's maternal grandmother is making ready an ornamental centrepiece, so to speak, of a peculiar kind. She takes a pot with a spout, and puts

MADE IN CANADA  
**ROYAL YEAST CAKES**



Best Yeast in the World  
Sold and Used Everywhere

E. W. Gillett Co., Ltd.  
Toronto, Ont.

A Bilious Man Can't enjoy himself or his business. What then? Take  
**Abbey's Effer-vescent Salt**  
SOLD EVERYWHERE. 32



in it a pound of pork and a dozen hard-boiled eggs, taken out of their shells. She wraps the pot in red, for joy, and sticks a branch of pomegranate in the spout. Then she sets it in the centre of a large, flat basket, and piles round it a hundred ducks' eggs and a hundred hens' eggs, all uncooked—but not necessarily fresh, for the Chinese prefer eggs, often, of ancient date and flavor to the tasteless, new-laid variety. This present is solemnly carried to the baby boy, and then his grandmother goes home to get another ready, which is to be presented when he is a month old.

This second offering to every boy baby is far more elaborate and varied than the first. It comprises at least four jars of bean catsup, one jar of confectionery, one jar of pastry, one of sugar and one of dried fruit. These are for his nurse and parents. Then come a primer, an inkstand, two pens and two cakes of ink, ready for his future schooling. Five hats, twelve sorts of garments, and two scarfs in which to sling him over his mother's back, are added, besides two razors, two rolls of cotton and two eggs colored red.

These last are used immediately in necessary ceremonies. First, the baby's round little head is shaved in spots. Every tuft of black hair left, the gossips believe, stands for one trunk that his future bride will bring him, filled with her trousseau; so the more spots left the better, and his tiny poll is tufted to the limit. The two cotton rolls are next used to sponge it off, and then the two red eggs are rubbed over it, their shells removed, and they are cut in small pieces, most carefully, with a thread, and the pieces put into a bowl. All the relatives on both sides are gathered to witness these ceremonies, and all the children of the neighbours are invited in. Each one eats a piece of the egg out of the bowl, so it will be seen why the pieces must be very small, or the two eggs would never go round. This eating of the eggs means a pledge of kindness to the boy by each partaker, and an expression of love for him, and so he starts amid family and neighbourly joy. At the birth of a girl no such festivities take place, and disappointment reigns in the home.

As the boy grows, he enters into many games and sports. The girl has her play, too, but not with dolls—no, indeed. Very few Chinese girls know what dolls are. Balls and marbles are what they play with, tossing them up, and keeping several in the air at once. All the toys, really, are those of boys, but the girls



**WINDSOR TABLE SALT**

**"You are very lucky girls to have Salt like this**

**"When I was just starting housekeeping, the only good thing about the salt we had, was its salty taste.**

**"But you girls can get**

**Windsor Table Salt**

**—that excellent salt which stays fresh and dry in all kinds of weather—and never "cakes" or "hardens." You will never have any trouble with Windsor Table Salt.**

learn to play with them, too, after their own fashion. Girls can play at battledore and shuttlecock, and engage in various games. But only a boy can fly a kite.

Some Chinese games for children are quaint and pretty. The "water-wheel," for instance, is played by forming a good-sized circle of children, facing inward. Two of the children raise their clasped hands to form an arch, and those just opposite them in the circle pass under the arch, forcing the rest of the circle through after them, without ever unclasping hands. The circle, having all passed through, find themselves in a circle still, but facing outward. Those who first passed under the arch now make an arch of their arms, and those opposite pass under, until the circle is reversed again and faces inward once more. All the while the children are singing a little song about a creaking wheel in the babbling water, and the whole effect is very pretty.

Another game is the "centipede." The children join hands, the tallest

at the head, the others ranged in order of height down to the smallest one. Each child then puts his head under the arm that is nearest his taller neighbour, and the line follows the leader, blindly, turning and twisting, indeed, very like a distracted centipede.

"Turning the wheel" is a game that requires a smooth, round jar or stone, on a solid surface, as the hub of the wheel. On this stone stand four or five children, close together, to represent the spokes. Four or five others, standing on the ground, are the felloes. The spokes and felloes join hands, the felloes walk around, marching in step, and the wheel turns, revolving on the hub. Our "Puss in the Corner" is called by Chinese children, "The Water Demon Seeking a Den," and is played exactly as American children play it, and "Cat's Cradle" is also familiar to all Chinese boys and girls, but is called "Sawing Wood."

Only the boys go to school. About one girl in a thousand learns to read, because her father or brother makes a pet of her and teaches her. There is no public-school system in China, even for boys. Any man who has a son to educate is likely to make himself a school trustee, on his own recognition. He goes round among his neighbours, and gets others who have sons to agree to pay a teacher for ten or twenty boys. The trustee provides the schoolroom, and becomes responsible for the payment of the salary, and for rice, fuel, tea, tobacco and paper enough to keep the teacher alive and at work. An old ancestral temple often is used as a schoolhouse. On a temporary altar, on the opening day of school, are placed candles, incense, three cups of tea and some molasses candy. On the wall above is a sheet of paper on which the teacher has written the name of Confucius.

To this name of Confucius obeisance is made by all the pupils, and the teacher prays, bowing his forehead to the floor, and informing Confucius of the day, month and year in which school is opened. "O greatest and holiest of sages!" he implores. "bless these thy disciples. Open their understanding, and make it easy for them to learn. When they write, make their wrists flexible as willow wishes. When they recite, make their words to flow like water in a mountain brook. Help them to compose both in prose and verse and to attain literary degrees." This is thrice repeated, while the boys bow and kneel. Then the teacher drinks the tea, and the boys take the molasses candy home to their relatives and friends. After this, school keeps on, more or less, for eleven months of the year. The teacher takes a vacation every now and then, to go to his native place, whenever there is a festival there, or a funeral in his clan, or a wedding, or any other ceremony of family importance. The pupils also get vacations in the same fashion.

The girls, all this time, are learning at home how to spin, weave, embroider and cook. The more a girl

knows, the better her chances as a wife will be; for she will have to please her mother-in-law as her first duty in her new home. Married she must be, and married early. She cannot marry in her own clan, either, nor will she ever see her husband, before the wedding day. Some mothers, anxious for happiness for their sons, secure a girl baby from some other clan, and bring her up themselves in their own households. In most cases, however, the girl goes among strangers, who have never seen her, nor she them. No wonder that each girl spends the weeks before her wedding in melancholy, and that some allude to their coming life as if it were their death.

Poor girls! poor China! Yet a different day is coming, a day of mission schools for girls, of Christian training for boys, a day of new ideals and transformed homes. The children of the new China will have a chance in the world, for wherever Christianity comes, the children's feet are set in new paths of hope, toward new goals of progress.—Barbara Griffiths, in S. S. Visitor.

**Crippled With  
Lame Back**

**THIS RESULT OF LONG STANDING KIDNEY DISEASE WAS OVERCOME BY**

**Dr. Chase's  
Kidney-Liver Pills**

This letter gives you some idea of the definite and certain results you obtain by using Dr. A. W. Chase's Kidney and Liver Pills for kidney disease.

This medicine is very prompt in action and very direct in effecting cure. You do not need to keep up the treatment long before you find most marked improvement.

Mrs. Richard Patterson, Haldimand, Gaspe Co., Que., writes:—"I want to tell you that I was cured of kidney disease of long standing by the use of Dr. Chase's Kidney and Liver Pills. I used to suffer a great deal not knowing just what was the cause of the trouble and got so bad that I was almost crippled with lame, sore back.

"Before I had used two boxes of these pills I found my back better and less than three boxes made the cure complete. I have never had a sore back since and believe the cure to be lasting."

Backache, headache, bodily pains, scanty, painful urination, deposits in urine after standing, fickle appetite, indigestion and irregularity of the bowels are among the symptoms which warn you of serious trouble from kidney disease.

You can be practically certain that Dr. Chase's Kidney and Liver Pills will help you and help you quickly. Make the test for yourself to-day. One pill a dose, 25 cts. a box, all dealers; or Edmanson, Bates & Co., Toronto. Write for free copy of Dr. Chase's Recipes.

**SELF CURE. McConnell System of Human Electricity.**

**New as Wireless Telegraphy; As True and More Important.**

This system of generating and controlling the vital electric forces of the body, for restoring, preserving, and increasing health, has brought a new era to many individuals in Toronto. Names and addresses furnished enquirers. Rev. Dr. McArthur, Calgary Church, New York said of the author of this system: "A man whom God has called to interpret the laws of health, as surely as he called Marconi to utilize the electricity of the air." Of the system, he says: "It will bring a new era to mankind." **May be fully learned by the Correspondence Course; can be used by anyone, anywhere, without drugs or appliances. Free introductory lecture, and other literature, etc. Address: Human Electricity, 88 College St., Toronto, Ont. Please mention this paper.**

eds

ieties  
astur-

e Tall  
oz.,  
4 lb.,

Dwarf  
oz.,  
4 lb.,

both in  
mixed  
y be

oz., 60  
50 per

ed—per  
o cts.;

ed—per  
o cts.;

of the  
at are  
arately

for 40

S  
supply  
bedding  
aniums,  
as, etc.  
eties of  
nnuals,  
Stocks,  
innias,

ERS

t., East.  
ONT.

m presents  
elli. One  
by custom  
sent back  
the boy's  
is making  
repiece, so  
kind. She  
and puts

ADA  
AL  
BT  
S

st Yeast  
the World  
old and  
Used  
erywhere

Gillett Co., Lr  
oronto, Ont.





**ST. MARGARET'S COLLEGE,**  
TORONTO.

A Residential and Day School for Girls—Founded by the late George Dickson M. A. former Principal of Upper Canada College and Mrs. Dickson. Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.

Physical Culture, Tennis, Cricket, Basket-Ball, Hockey, Swimming Bath.

Mrs. George Dickson Miss J. E. MacDonald, B.A.  
President Principal

**Bishop Strachan School** FORTY-FOURTH YEAR  
WYKENHAM HALL,  
College Street,  
TORONTO.

A Residential and Day School for Girls.

Gives a thorough general education from Kindergarten to full matriculation Course, and parts of 1st and 2nd year University work. Offers also excellent Courses in Manual Training, the Domestic Arts, Painting and Music, with special facilities for Pipe Organ. Within easy walking distance of best concerts, lectures and city advantages. Surrounded by spacious, shaded grounds, with Tennis and Croquet Lawns, Cricket field and out-door rink in winter. Good Gymnasium.

PRESIDENT,  
The Right Reverend  
the Lord Bishop of Toronto.  
For Calendar, apply to  
MISS ACRES, Principal.

**HILL CROFT**  
BOBCAYCEON, ONTARIO.

A RESIDENTIAL SCHOOL  
IN THE COUNTRY FOR  
YOUNG BOYS

Boys prepared for the Senior Boarding School. New and specially designed buildings. Hot water heating. Electric light. Ample grounds.

Apply for information and prospectus to W. T. COMBER, B.A.  
(Oxford) Headmaster.

**Memorial Windows**  
Scripture subjects skillfully treated in richest English Antique Glass  
"Quality" has first place with us.  
Robert McCausland, Ltd.  
141-143 Spadina Avenue, TORONTO



**Church Brass Work**  
MEMORIAL BRASSES.  
RAILS, VASES.  
PRITCHARD ANDREWS  
CO. OF OTTAWA, LIMITED  
133 Sparks St. OTTAWA.

**Glen Mawr**  
651 Spadina Avenue, Toronto  
A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental and moral training. Offers great advantages in Music, Art, and Languages. Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers. Pupils are prepared for the Universities, and for the Music and singing Examinations of Toronto University, the Toronto Conservatory of Music and the Toronto College of Music.

For Prospectus and full information apply to  
MISS VEALS, Lady Principal.

**DUNHAM LADIES' COLLEGE,**  
DUNHAM, QUE.  
Montreal Diocesan Church School for Girls  
For Calendar, apply to the Lady Principal.

**E. C. WHITNEY**  
WORDSLEY, ENGLAND  
CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, 12s. 6d. to 27s. 6d. Serge, 12s. 6d. to 50s. Silk, 50s. to 126s.


Clergy Surplices, 4s. 6d. to 42s.

Choir Cassocks.—Boy's, 4s. 6d. to 15s. Men's, 5s. 6d. to 19s. 6d.

Choir Surplices, Linen.—Boy's from 2s. 3d. Men's from 5s. 6d.

Ordination Outfits from £6:11:9.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.



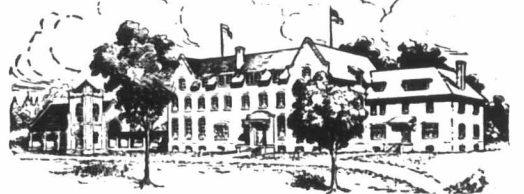
**Bishop Bethune College,**  
OSHAWA, Ontario  
Visitor: The Lord Bishop of Toronto  
Preparation for the University.  
Young Children also Received.

For terms and particulars apply to the SISTER IN CHARGE, or to  
The Sisters of St. John the Divine  
Major Street, Toronto

**Bishop Bethune College,**  
OSHAWA, Ontario  
Visitor: The Lord Bishop of Toronto  
Preparation for the University.  
Young Children also Received.

For terms and particulars apply to the SISTER IN CHARGE, or to  
The Sisters of St. John the Divine  
Major Street, Toronto

**ASHBURY COLLEGE**  
ROCKCLIFFE PARK, OTTAWA



RESIDENT SCHOOL FOR BOYS

Large, new fireproof buildings—Perfect sanitation. Beautiful and very healthy situation on high ground outside city. Ten acres of Playing Fields. Large up-to-date Gymnasium.

SPECIAL PREPARATION FOR R.M.C., where the School has obtained many successes.

Junior Department for Little Boys. Write for Calendar to  
REV. GEO. P. WOOLLCOMBE, M.A. (Oxon), Headmaster.

**MEMORIAL WINDOWS**  
English Antique Stained Glass.  
The N. T. LYON GLASS CO. Ltd  
141-143 CHURCH ST., TORONTO.



**EAGLE AND RAIL LECTERNS**  
Altar Rails, Crosses, Vases, Desks, etc., Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors  
CHADWICK BROS.  
Show Room 191 East King St. Hamilton  
Factory, Oak Avenue, near Barton St.  
Send for Catalogue

**ST. AGNES' SCHOOL**  
BELLEVILLE, ONTARIO  
PATRON—The Lord Bishop of Ontario

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

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

For Prospectus and fuller information apply to  
MISS F. E. CARROLL  
Lady Principal

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

**JONES & WILLIS**  
Church Furniture Manufacturers, Ltd.  
Metal, Wood, Stone and Textile Fabrics.  
TAINED GLASS ARTISTS.

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

**ECCLESIASTICAL ART.**  
A. R. MOWBRAY & CO., LTD.  
Invite applications for their illustrated price lists of  
SILVER AND BRASS WORK,  
WOODWORK, TEXTILES.  
28 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng.  
Special Dept. for Clerical Tailoring.

**St. Alban's School** A CHURCH SCHOOL FOR BOYS.  
Weston, ONTARIO  
Three miles from Toronto. Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to M. E. Mathews, Head Master.

**Ridley College, St. Catharines, Ont.**  
RESIDENTIAL SCHOOL FOR BOYS.  
Lower school for boys under fourteen; completely separate and limited in number.  
Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.  
REV. I. O. MILLER, M.A., D.C.L.  
Principal.

**Havergal Ladies' College**  
TORONTO



Separate Senior and Junior Residential and Day Schools with Preparatory Department.

Preparation for Honour Matriculation, Havergal Diploma, Examinations in Music and Art. Resident French and German, Mistresses, Domestic Science School, with six Departments. Gymnasium, under graduate of the Boston Normal School, Cricket tennis, basket ball, rink, swimming bath.

For Illustrated Calendar apply to the Bursar.  
MISS KNOX, Principal.

Established 1860  
**British American Business College**  
Y.M.C.A. Building, Toronto,  
Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. T. M. Watson, Principal

**The Alexander Engraving Co.**  
352 Adelaide Street West, - Toronto  
Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography  
Our Cuts Give Satisfaction  
Samples on application. There are 770