

# Canadian Churchman

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

VOL. 37

TORONTO, CANADA, THURSDAY, JUNE 2nd, 1910

No. 21, 27



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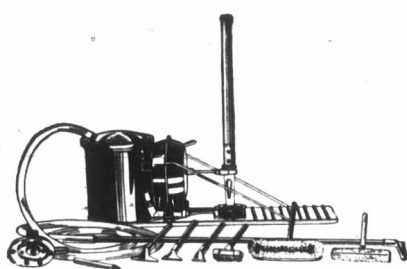
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If you wish your neighbours  
to see what God is like let them see  
what He can make you like.—Charles  
Kingsley.

A handsome brass processional  
cross was presented on the 15th an-  
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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 2, 1910.

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## Lessons for Sundays and Holy Days.

June 4.—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.

June 19.—Fourth Sunday after Trinity.  
Morning—1 Sam. 12; Acts 3.  
Evening—1 Samuel 13; or Ruth 1; 1 Pet. 4, 7.

June 24.—Nat. of St. John Baptist.  
Morning—Mal. 3, to 7; Mat. 3.  
Evening—Mal. 4; Mat. 14, to 13.

Appropriate Hymns for Second and Third 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.

### 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.

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 257, 263, 507, 563.  
Processional: 385, 612, 653, 664.  
Offertory: 641, 648, 679, 775.  
Children: 615, 693, 698, 707.  
General: 622, 634, 642, 660.

### THE SECOND SUNDAY AFTER TRINITY.

The essential nature of Love is again emphasized by the Eucharistic Scriptures for this Sunday, and also the necessary connection between Love as the principle of our lives and our faith in the Blessed Trinity. Deal with the latter thought first. We think of the First Person of the Trinity as Father. For so has He revealed Himself. But Fatherhood is to us synonymous with Love.

Therefore, with St. John we say:—"God is Love." Now how can we know God unless we recognize the supreme revelation of God, of Love, in the life and work of the Second Person, Jesus Christ? "Hereby perceive we the love of God, because He laid down His life for us." Failure to believe in Jesus Christ as very God is prejudicial to all faith in God, in love, and in eternity. The real Divinity of Jesus is therefore a fundamental proposition. The fabric of faith, and therefore the life of holiness, disappear with the denial of Jesus' Godhead. They disappear with the taking away of foundation and inspiration. We only know the principle of Love in the revelation of God. And knowledge brings a commandment, "That we should believe on the name of His Son Jesus Christ, and love one another." Consider further the ministry of the Holy Ghost in this connection. Why does God give us of His Spirit? Because, as St. Paul tells us, "No man can say, Jesus is Lord, but in the Holy Spirit." How earnestly we should strive to co-operate with God the Holy Ghost! For it is by His ministry that our eyes and ears are opened to the revelation of God, of Love. And without that principle of Love we are indeed dead. We have learned that Love is the very being of God. If we are to be Godlike, Love must become our very being. That is to say, we must be genuine through and through. Examine the teaching of Jesus concerning righteousness of living. He sets it before us as a positive duty, the duty, of life. And He bids us examine our hearts. All our acts of righteousness are nothing worth if they do not spring from a pious heart, i.e., a heart wherein God, Who is Love, predominates. And so we learn that the righteousness of life which is so valued by men is but the manifestation of God dwelling in us. Love, sincerity, and genuineness are always coexistent. Test that teaching by Jesus' three illustrations—prayer, almsgiving, and fasting. Sincerity, value in them all depends upon the indwelling of the principle of Love. Our epistle shows us the necessity of Love in the exercise of prayer. If there be no love in the heart there can be no prayer. Love does not condemn. Fear does. Love gives confidence. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." That is why "the supplication of a righteous man availeth much in its working." And lastly, consider the proof of Love in us. "Love one another," is a commandment of God. Surely our Love will send us out into the highways and hedges, to compel the needy to come in, that the House of God may be filled? The poor represent our opportunities to manifest our love. The House of God embraces their opportunity to hear and to receive that which will make them rich for all time. Beloved, let us love one another. Love is of God. God is Love. Let us love in deed, and in truth.

### Our New King.

As is usual, when some great national change has taken place, there is considerable diversity of opinion as to the outcome. So large a place did King Edward fill in the affairs of his Empire and the hearts of his people that to some thinkers the task committed to his son and successor is one too heavy for him to bear. We entirely dissent from this view. The manner in which the young King has withstood the tremendous shock of his father's short illness and unexpected death; discharged the weighty duties of his kingly office; put himself in closest touch with the minds and hearts of his people throughout the world; and acknowledged his and their dependence on Divine Providence, prove, not only that he is a true son of his father, but that he is a true King

of his people. Of one thing we may all be certain, that the love of fair play inherent in the British spirit will see to it that King George the V. will have ample opportunity to prove himself a wise, constitutional Monarch of the British Empire, and to surely enthrone himself in the hearts of his people.

### A League of Peace.

An acute politician said to the writer shortly after the death of King Edward:—"What a pity the King died before Roosevelt could meet him—had they met, those two great men would probably have founded an alliance to establish peace in the world." Marvellous, indeed, is the peace-ward progress. The very death of our late King has filled the world-mind to the full with thoughts of peace. And the great ex-President has, in Christiana, put before the committee which awarded him a "Nobel Prize," a strong and statesmanlike argument in favour of universal peace. The pith and force of the argument lies in its appeal to common sense and human need, and the clear and convincing suggestion of ways and means for bringing universal peace about. The key-note of the address is found in the following words: "It would be a master-stroke if those great powers honestly bent on peace would form a League of Peace, not only to keep peace among themselves, but to prevent, by force if necessary, its being broken by others." But exclaims some indignant humanitarian: "This man of sin tells us to maintain peace by force." "Yes friend," we reply, "in the same way as the policeman, by force, mark you, arrests the burglar who is breaking into your house, disturbing the peace you so much value, and who, were it not for the timely intervention of the forceful policeman, would have probably caused you loss of property, and possibly loss of life."

### Mixed Schools.

Miss Cleghorn, of Sheffield, who is the vice-president of the National Union of Teachers, has strong objections to mixed schools on educational lines, on moral grounds, and on physical and professional grounds. On moral grounds, because there was more liability to wrong-doing in large mixed schools in large cities, especially because there could not be such thorough supervision as there ought to be. But her special point was that it is better for boys to be taught by men and trained in manly qualities by men, and in the same way for girls to be taught by women. We find, she said, the girl dabbling in chemistry and higher mathematics, when she would often be much better employed in acquiring some practical knowledge of housecraft and household accounts. The future of ninety per cent. of our girls in the home, not the workshop or desk. We blame wives because they do not know how to spend their husbands' incomes, we blame mothers because they do not know how to feed and nurse their infants, but we too often forget to blame the system that leaves out of its curriculum practical lessons on such vital subjects.

### "Search the Scriptures."

In a general sense this is sound advice that cannot lightly be disregarded by even an ordinary Christian. Indeed, to him the Scriptures are from the spiritual standpoint what Magna Charta is to the British subject from the constitutional standpoint, his Charter of Freedom. What charts are to the mariner and statute laws to the lawyer, the Scriptures are to the sincere Christian. In them he finds at large the Catholic Faith enshrined in principle, embodied in practice. Of this sublime Faith it has recently been well said:—"With the

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the crowd."  
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Catholic Faith there can be no change. No additions can be made that are necessary to the salvation of the soul, nor can there be any abandoning of any truth held by the Apostolic Church, for the inspired word says: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Now, how can a man intelligibly contend for a Faith when he is ignorant of its history and principles? If this is true of the laity it is of infinitely greater importance to the clergy. It would be an act little short of a crime to admit any one to Holy Orders who is not well versed in the Scriptures, the foundation of the Catholic Faith. And the man who, devoid of this knowledge, would seek ordination, is an undoubted hypocrite, "A blind leader of the blind."

#### Elevating Native Races.

Considerable changes are made by the realization of the fact that the peoples we call natives need long careful training, as well as spiritual advice. The success of the Jesuits in South America remains a shining example, although the irruption of godless traders destroyed their Indians before sufficient time had elapsed to enable them to withstand the temptations of the senses. The Moravian missionaries have also a bright record. In all countries into which he has adventured, the Moravian has been captain of industry as well as missionary. He put the Eskimos to work in the frosts of Labrador, and made a garden out of the wilderness in Pennsylvania. In British India, their missions have been established about seventy-five years, and the Basel cloths and Basel tile they manufacture are famous throughout the East. It is now realized that the industrial training of savage races is indispensable, even in countries where the native may cull the bread-fruit as he strolls or where the cocoa palm supplies all the necessities of life. Deprived of hunting and fighting, he becomes an easy prey to vice, degeneracy and disease. Unless he can acquire civilized wants and labour to gratify them, civilization will kill him. The Rev. W. S. Naylor in "World Wide Missions" remarks: "The future of Africa depends very largely on the industry of the African. The problem is one of making industrious those whom bountiful Nature has nurtured without industry."

#### Industrial Missions.

Not only savage races, but the converts from old and advanced civilizations, need social, moral, and industrial, as well as religious, aid. Something must be done for the converts after conversion. Only a few can be employed to teach or preach; their new religion isolates them, and to fit them as clerks merely aggravates the evils of literary education, which has filled India with English-trained babus seething with political unrest. Therefore, the need of the hour drives the missionary into industrialism, whether he would or no, and growing industries, workshops, and trade schools, under Baptist, Methodist, Presbyterian, and Episcopal auspices, dot the map from Beirut to Shanghai and from Ceylon to Persia. India, China, and Asia Minor are the three chief fields of present-day missionary industrialism. Each of these old countries possesses handicrafts unequalled in the West. The rugs of the near East, the exquisite hand carving and metal work of India, the fabrics, porcelain, and laces of China have not been affected so far by the flood of cheap, machine-made products that have inundated the world. The opportunity presents itself to make each mission school a school of handicrafts, and the missionaries are seizing upon it. An unexpected mode of so doing has arisen in England. Joint stock companies are organized by people in sympathy with the missions, and who generally are subscribers to the funds.

#### The Negro in Southern States.

The future of the Negro in the United States, and we add, in Cuba, is the most perplexing problem on this continent, and one of which no solution in our time is probable. The advance of the race must be gradual, but the intermixture in the same land with white people complicates the problem. Institutions like that of Booker T. Washington have great practical value. Like other religious bodies our own tries to uplift them. The Bishop of Atlanta, in Georgia, writing of the work among coloured people in his diocese, stated that within the year they had built one new church, ordained one deacon, and opened one new mission, so they have at the present time a church and schools in Atlanta, a new mission in Atlanta, a church and school at Macon, a church in Marietta, and a church in Athens. The Bishop wrote that all of these but one are new, and cost, exclusive of the land, from \$1,000 to \$1,300, adding: "We have in the field an archdeacon, three local priests, and one lay assistant, a candidate for orders, with four day-school teachers, three of whom are appointed by the board." The Bishop of Florida reported to the Mission Board: "Everything is in good condition, and the time seems to have come for an aggressive forward movement."

#### Ingratitude.

What a serious defect in character is ingratitude. In a worldly man one need not look for gratitude. Selfish by profession and practice, rising, so to speak, on the heads of other men—rough hewing success out of their failures—reaping what they have sown, but lacked the strength and subtlety to harvest, to such an one gratitude is an unknown quantity. And he may or may not salve what he calls his conscience, by an occasional dole to public charity. But to ingratitude in a religious professor we may well apply the words of the citizen in Coriolanus, "Ingratitude is monstrous." Seneca, an enlightened pagan, truly tells us that: "The principal causes of ingratitude are pride and self-conceit, avarice, envy," etc. Could anything be more un-Christian than this hard-hearted, selfish attribute? And yet, if memory serves us aright, how many instances of favours sought and obtained, not seldom with inconvenience, effort, influence, and warm-hearted generosity, on the part of the giver, and lavish promises of acknowledgment in kind, on the part of the receiver, began and ended in the empty words of the recipient. Such empty promises time stamps with dishonour as surely as does the notary the worthless cheque he protests. O! the pity, the shame of it!—that a professing Christian should seek of another a favour—should pledge his word to discharge a duty in return for it—and should stain his own name and character with the dark blot of ingratitude. Is it not a dreadful thing that men should lightly pass over the solemn direction in preparation for partaking of the Holy Communion:—"If any \* \* \* have done any wrong to his neighbours by word or deed \* \* \* he presume not to come to the Lord's Table until \* \* \* he hath recompensed the parties to whom he hath done wrong \* \* \*?" Surely ingratitude is a wrong that calls for recompense—and he who stubbornly refuses to yield a recompense thereby stamps into his own conscience the black word, "ingrate."

#### A Reversion to the Old Type.

The Bishop of Birmingham delivered a most instructive address at the first part of the consecration of a new church in a new parish. The Bishop stated that the services held on that day, a Saturday, were those which had gradually taken form and were embodied in the service which came down to us from Bishop Andrewes in the seventeenth century. The original service consisted simply in the Bishop coming to a church and

celebrating Holy Communion in it, and would be held on Sunday. Referring to the structural arrangements the Bishop stated that the idea embodied in our wonderful Gothic structures was to provide for a monastic order which occupied the choir, separated from the body of the church, and from visitors who were not of the monastic order. This had gradually been modified. But the original church was built on the model of the great room of the houses of the Roman Empire. This was square or oblong, and had two apses, the altar being placed on the chord of the semi-circular apse, the celebrant facing the congregation, who gathered round in familiar fellowship, the clergy behind him. In this church there was none of the seclusion of the altar and choir, the altar still stood in the back of the apse, the accustomed place, and he believed this design would suit them as a gathering place for great congregations.

#### Our Living Church.

The Bishop of Birmingham concluded this sermon after a short statement of the lessons of St. Benedict's career, in the following words:—"They believed that the old faith and the old Creed, the old Bible, the old Sacraments, and the old Church, had in them something which underlaid all the changes in their humanity. It was a Catholic Church, Catholic and adequate; adequate for the generations to come, as it had been for those that had passed away. If so, they must be prepared to advance courageously, and to make for their generation the fresh applications that were needed for the old faith, which was both new and old. That was what St. Benedict's stood for—for an old faith that advanced into a new world and said: 'Behold! I make all things new.' They had to go out and bear witness, as missionaries of the old faith and worship, to people who were coming in from all sorts of neighbourhoods with all sorts of beliefs, without any of those standards of tradition and respectability which belonged to old places where everybody knew everybody else. He looked forward to see their church becoming a great centre for evangelizing those who knew nothing of Christ, and for building up those who did, and he hoped that in the spirit of St. Benedict, with whom they were associated in the whole body of prayer, they might have the courage to carry the old religion with new life to those around them, so that men might not say that the Established Church was an old dry thing, but a new thing, alive to-day for new issues, and new work, as it was in the days of the great and glorious saint whose name was upon that church—Saint Benedict."

#### FROM WEEK TO WEEK.

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

We sincerely trust that the old thread-worn question concerning marriage to a deceased wife's sister will not be raised as a serious issue in Canadian ecclesiastical affairs. We have really too many great and urgent problems to consider to waste our time in reviving a question of no ethical or spiritual significance. It is a problem that has not appealed to the consciences or judgment of the non-theological mind. In these days when the Scriptures are being subjected to the keenest criticism, and the frankest enquiry, it is, we think, particularly unwise to attempt to lay upon the Church a supposed obligation from some obscure passages of Hebrew writers. The Government of our country has long ago legalized the marriage and whatever the Church may say the authority of the State will prevail. If the Anglican Church forbids marriage within these relationships it simply means that the parties will be married elsewhere and probably lost to the

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Church. We have personal knowledge of two members of the Church about to follow that very plan. If the Church were acting on a clear-cut command of Christ, the situation would be different, for whether the command appealed to us or not, out of a simple sense of loyalty, we should obey it. But when you have to go off into Hebrew civil and ecclesiastical law for authority, then there ought to be great freedom of judgment allowed in the premises. The question of divorce and re-marriage stands in quite a different position from the deceased wife's sister problem, and yet the Church is not of one mind upon the greater, then why should it be insistent upon the lesser. In any case let us not obscure the great duties that lie before us in this Dominion in presenting the Gospel with compelling power to our fellow-citizens, and extending the kingdom of our Lord in the dark corners of the earth, by re-threshing the straw of a practically dead issue.

The refusal of the Synod of the Diocese of Quebec to grant the request of the Bishop to give him a Coadjutor would, at first sight, seem ungracious and unwarranted. When, however, we consider what is involved in this Coadjutor habit, which seems to be laying hold of our Canadian Church, we will perceive that there is a very serious principle involved. If the election and consecration of a Coadjutor Bishop simply meant the providing of adequate episcopal assistance during the life-time of the Diocesan, then any reasonable request should be granted at once. But a Coadjutor cannot very well be turned adrift when his Diocesan has passed away, and consequently the election of a Coadjutor really means the election of a Diocesan in advance. It is an election to the highest position in the Church under limitations which practically negative freedom of choice. Those who may be considered most desirable for the office of Bishop are hardly likely to be available as Coadjutor, whose duties are to come and go at the command of his superior officer. There may be added to this difficulty the question of finances. An episcopal endowment does not include a Coadjutor endowment, and consequently the financial problem is always serious. The assessment of parishes is deadly, for then every Synod will bring up the question of your Coadjutor's salary, and how this parish is in arrears, and how that parish refuses to pay anything, and so on. Taking it all in all, we think the diocese that makes up its mind not to elect a Bishop until it has the full honours, responsibilities, and emoluments to confer upon him, is pursuing the wiser course.

"Spectator" is afraid that the Committee on the Revision of the Prayer Book will have many apologies ready for the meeting of Synod a little more than a year hence, but little actual progress to report. We are quite sure that a large portion of the Church will not be disposed to accept the most gracious apologies or the most plausible excuses under the circumstances. What is wanted is a bold, fair, frank attempt at the revision and enrichment of our Prayer Book. The day for treading softly and mincing matters is gone by. No one wants hasty or foolish revision, but we do want a real and thorough-going consideration of our liturgy from end to end. Just why the committee referred to has not shown much diligence in the pursuit of the task laid upon it, we do know, but it is evident that some stimulating influence is necessary. It is manifest that one of the very first things to be revised is the name. It would appear that our new name should more perfectly describe our church. "The Church of England in the Dominion of Canada" is not in our judgment the most appropriate, or effective name that could be found. We are not thinking of a name that would embody all the claims that have been or may be made for the Church, but one at least

that would indicate that our Church is at home in this Dominion, and that it belongs to our people. We would like the committee on revision to take up the question of some alternative service for, say, Evensong, during special seasons. Let us recall our evening services during Lent, and the desire to shape them more in tune with the season. We do not ask our friends to jump to the defence of our present services and show how very appropriate they are for any and every occasion. We are rather asking them if they have not felt that occasions and seasons come when the spiritual impressions desired could be more effectively reached if services specially constructed with this end in view were available? The familiar sentences, and "dearly beloved," carry us at once into the ordinary emotions when we are really trying to stir up something out of the ordinary. In any case we trust our revision committee will not forget that they were appointed to do something. It is very much regretted by all that Bishop Dunn should be compelled, through ill-health, to take a year's rest from his arduous duties. He is the chairman of the revision committee, and his energy and wisdom will be lost for a time to this great work. The whole Church in Canada will wish him a speedy and complete recovery and a happy return to his splendid work for the Church in this country. In the meantime we would like to see provision made for the vigorous pursuit of revision, and a vice-chairman ought at once to be named who would take up the work, for there is really no time to lose.

"Spectator."



**THE BICENTENARY OF THE CANADIAN CHURCH AND CANADIAN CHURCH CONGRESS.**

**Programme.**

The following is an advance copy of the programme of the Bicentenary celebration and Canadian Church Congress, to be held at Halifax, Nova Scotia, next September.

**Opening of All Saints' Cathedral.—Saturday, September 3rd.**—Services at the Cathedral.—7 a.m., Holy Communion; 8 a.m., Holy Communion; 11 a.m., Choral Celebration. Preacher, the Right Rev. Bishop Courtney; 2 p.m., Luncheon at the South End Rink; addresses of welcome from: The Dean and Chapter, His Honour the Lieutenant-Governor, His Worship the Mayor; Replies by representative visitors; 4.30 p.m., Garden Party at Government House.

**Sunday, September 4th.**—Services at the Cathedral.—7 a.m., Holy Communion; 8 a.m., Holy Communion; 11 a.m., Choral Celebration. Preacher, The Right Rev. the Bishop of London; 3 p.m., Litany—Children's Service. Preacher, Right Rev. C. H. Brent, Bishop of the Philippine Islands; 4.30 p.m., Men's Mass Meeting. Chairman, Right Rev. Bishop Courtney. Speaker, Right Rev. Bishop Taylor Smith, Chaplain-General of His Majesty's Forces; 7 p.m., Evensong. Preacher, Right Rev. the Bishop of Massachusetts.

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ECCLESIASTICAL DEPARTMENT  
MONTREAL

**Special Services in the Parish Churches of Halifax and Dartmouth.—Sunday, September 4th.**—Preachers.—St. Paul's, Bishops of Glasgow and Tennessee; St. George's, Bishops of Washington and Duluth; St. Mark's, Bishops Taylor, Smith, and Huron; St. Matthias', Bishops of Central New York and Toronto; Trinity, Bishops of Ontario and Niagara; Dartmouth, Archbishop Matheson, Bishop of Indianapolis; Bedford, Bishop of Algoma.

**Canadian Church Congress.**—Invited speakers are allowed twenty minutes. The balance of the time allotted to each subject will be open to volunteer speakers, with the exception of the time required by the chairman in opening and closing the discussion.

**Monday, September 5th.**—Section A.—St. Paul's Parish Hall, Argyle Street. Secretary, the Rev. C. W. Vernon, with whom all correspondence regarding this section should be conducted.

**The Church and the Commonwealth.**—a.—10-11.30 a.m., the Social Evil and Kindred Subjects. Chairman, the Most Rev. S. P. Matheson, D.D., D.C.L., Archbishop of Rupert's Land, Primate of All Canada. Speakers, Right Rev. Bishop Taylor Smith, Chaplain-General of the British Forces, Ven. Archdeacon Madden, Liverpool, England; the Rev. Arthur French, rector of St. John the Evangelist Church, Montreal, P.Q. b.—11.30-1 p.m., The Liquor Traffic. Chairman, the Right Rev. W. L. Mills, D.D., LL.D., Bishop of Ontario. Speakers, N. W. Hoyles, Esq., K.C., Toronto, Ontario; Ven. Archdeacon Madden, Liverpool, England; the Rev. Rural Dean Dibb, Napanee, Ontario. c.—3-4.30 p.m., The Church's Attitude Towards Socialism. Chairman, the Right Rev. George Thorneloe, D.D., D.C.L., Bishop of Algoma. Speakers, Prof. Adam Shortt, Civil Service Commission, Ottawa; Silas McBe, editor of "New York Churchman," New York; the Right Rev. Bishop Courtney, St. James' Church, New York. d.—4.30-6 p.m., The Child and the State. Chairman, the Right Rev. J. P. DuMoulin, D.D., D.C.L., Bishop of Niagara. Speakers, the Right Rev. Thomas F. Gailor, D.D., Bishop of Tennessee; the Right Rev. C. S. Olmsted, D.D., Bishop of Colorado; Hon. and Rev. E. Lyttleton, Headmaster of Eton.

**Section B.**—Masonic Hall, Salter and Granville Streets. Secretary, Reginald V. Harris, Esq., with whom all correspondence regarding this section should be conducted.

**The Child, the Church, and the Home.**—a.—10-11.30 a.m., The Child in the Home. (Parental Responsibility, Family Worship). Chairman, the Right Rev. John Richardson, D.D., Lord Bishop of Fredericton, N.B. Speakers, the Right Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands, Manila, P.I.; the Rev. and Hon. E. Lyttleton, M.A., D.C.L., Headmaster Eton College, Eton, England; the Rev. Canon T. W. Powell, M.A., President University of King's College, Windsor, N.S. b.—11.30-1 p.m., The Child in the School. (Religious Teaching, School Histories). Chairman, the Right Rev. W. W. Perrin, D.D., Bishop of Columbia, Victoria, B.C. Speakers, Very Rev. Dean Bidwell, D.D., D.C.L., Kingston, Ontario; the Rev. Oswald Rigby, M.A., D.C.L., Headmaster Trinity College School, Port Hope, Ont.; Miss Gena Smith, Lady Principal "Edgehill" Church School for Girls, Windsor, N.S. c.—3-4.30 p.m., The Child in the Church. (The God-Parent Question, Young People's Societies). Chairman, the Right Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec. Speakers, the Rev. H. G. Peile, Clerical Organizing Secretary for Schools, and for King's Messengers' Society for the Propagation of the Gospel, London, Eng.; Hubert Carleton, Esq., M.A., General Secretary Brotherhood St. Andrew; Editor "St. Andrew's Cross," Boston; the Rev. J. Paterson Smyth, D.D., St. George's, Montreal, P.Q. d.—4.30-6 p.m., The Child and the Sunday School. Chairman, the Right Rev. James F. Sweeney, D.D., Lord Bishop of Toronto, Toronto, Ontario. Speakers, the Right Rev. Bishop of Harrisburg, Harrisburg, Penn.; the Rev. Canon L. Inglis, St. Mark's Parkdale, Toronto, Ontario; the Rev. R. A. Hiltz, M.A., General Secretary Sunday School Commission, Church of England in Canada, Toronto, Ontario.

**Mass Meeting for Children.—Monday Afternoon, September 5th, at 4.15.**—At All Saints' Cathedral. Chairman, the Bishop of Glasgow. Speaker, the Bishop of Fredericton.

**Evening Mass Meeting.—Monday Evening, September 5th, at 8 p.m.**—At St. Paul's Church. The Workman and his Problems. Chairman, the Archbishop of Rupert's Land. Speakers, the Bishop of London; the Bishop of Niagara. Sunday School Problems and Methods. Chairman, the Bishop of Huron. Speakers, the Bishop of

Washington; the Bishop of Idaho; the Rev. Principal Rexford, Diocesan Theological College, Montreal, P.Q.; the Rev. Canon Powell, King's College, Windsor, N.S.

**Sunday, September 6th.**—Section A.—St. Paul's Parish Hall, Argyle Street. Practical Problems of the Canadian Church.—a.—10-11.30 a.m., Our Relations with the Church of the Motherland. Chairman, the Most Rev. Charles Hamilton, D.D., Archbishop of Ottawa. Speakers, the Right Rev. J. C. Farthing, D.D., Bishop of Montreal; the Rev. Prebendary Storrs, M.A., London, England; the Rev. Canon Phair, M.A., St. John's College, Winnipeg, Man. b.—11.30-1 p.m., Our Relations with Other Christian Churches. Chairman, His Honour, Judge McDonald, Brockville, Ont. Speakers, the Right Rev. W. J. Mills, D.D., Bishop of Ontario; the Rev. Herbert Symonds, D.D., Montreal, P.Q.; the Rev. W. H. Van Allen, S. T. D., Church of the Advent, Boston, Mass. c.—3-4.30 p.m., Diocesan Problems. Chairman, the Right Rev. C. L. Worrell, D.D., D.C.L., Bishop of Nova Scotia. Speakers, the Right Rev. David Williams, D.D., Bishop of Huron; the Right Rev. Alfred Harding, D.D., Bishop of Washington; the Rev. Canon MacNab, St. Alban's Cathedral, Toronto, Ont. d.—4.30-6 p.m., Parochial Problems. Chairman, the Right Rev. W. L. Mills, D.D., Bishop of Ontario. Speakers, the Right Rev. William Lawrence, D.D., Bishop of Massachusetts; the Right Rev. J. P. Thorneloe, D.D., Bishop of Algoma; the Rev. A. P. Shatford, M.A., Montreal, P.Q.

**Section B.**—Masonic Hall.—The Evangelization of the World. a.—10-11.30 a.m., Agents and Instruments, Men and Women. Chairman, the Right Rev. J. Hunter Dunn, D.D., Bishop of Quebec. Speakers, Ven. Archdeacon H. J. Cody, D.D., I.L.L.D., St. Paul's; Prof. Philip Rhineland, P. E. Divinity School, Cambridge, Mass.; Mrs. Willoughby Cummings, Editor "The Leaflet," Woman's Auxiliary to the Missionary Society of the Church of England in Canada, Toronto. b.—11.30-1 p.m., Agents and Instruments, Finance. Chairman, the Right Rev. J. C. Anderson, D.D., Lord Bishop of Moosonee, Chapleau, Ontario. Speakers, the Right Rev. William Lawrence, D.D., Bishop of Massachusetts, Boston, Mass.; the Right Rev. Charles H. Brent, D.D., Bishop of the Philippines, Manila, P.I.; R. W. Allin, Esq., Secretary Laymen's Missionary Movement, Anglican Section, in Canada, Toronto, Ontario. c.—3-4.30 p.m., The Field at Home. (The Indian, the Immigrant). Chairman, the Right Rev. William Cyprian Pinkham, D.D., Bishop of Calgary, Calgary, Alberta. Speakers, the Right Rev. J. L. Funston, D.D., Bishop of Idaho, Boise, Idaho; the Rev. Canon L. Norman Tucker, D.D., General Secretary Missionary Society of Church of England in Canada, Toronto, Ontario; the Right Rev. J. D. Morrison, D.D., Bishop of Duluth. d.—4.30-6 p.m., The Field Abroad: The Jew, the Moslem, the Heathen. Chairman, the Right Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands, Manila, P.I. Speakers, the Right Rev. Lord Bishop of Glasgow and Galloway, Glasgow, Scotland; the Right Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, Indianapolis, Ind.; the Rev. R. H. A. Haslam, Kangra, India.

**Mass Meeting for Women.**—Tuesday, September 6th, at 4.15 p.m.—At All Saints' Cathedral. Women's Work in the Church. Chairman, the Right Rev. Bishop Courtney, St. James Church, New York. Speakers, Bishop of Montreal; Mrs. Willoughby Cummings; Mrs. P. Hill, President Woman's Auxiliary.

**Evening Mass Meetings.**—Tuesday, September 6th, at 9 p.m.—At All Saints' Cathedral. Missionary Opportunity and Responsibility. Chairman, the Archbishop of Rupert's Land. Speakers, the Bishop of Glasgow; the Bishop of Tennessee; the Rev. Canon Tucker, General Secretary, M.S.C.C.; the Rev. Prof. Rhineland, Boston, Mass. At Trinity Church. Chairman, the Bishop of Montreal. Speakers, the Bishop of London; Bishop Brent, of the Philippine Islands; Ven. Archdeacon Cody, Toronto, Ont.

**Wednesday, September 7.**—Section A.—St. Paul's Hall. a.—10-11.30 p.m., Prayer Book Adaptation. Chairman, the Right Rev. J. C. Farthing, D.D., Bishop of Montreal. Speakers, the Right Rev. the Bishop of Glasgow; the Rev. Canon Scott, Quebec, P.Q.; the Rev. Dyson Hague, M.A., London, Ontario. b.—11.30-1 p.m., The Ministry of Healing. Chairman, the Right Rev. W. W. Perrin, D.D., Bishop of Columbia. Speakers, the Rev. Dr. Worcester, Emmanuel Church, Boston, Mass.; the Right Rev. J. P. Thorneloe, Bishop of Algoma; Sir Dyce Duckworth, Bart., St. Bartholomew's Hospital, London, England. Section B.—Masonic Hall. a.—10-11.30 a.m., The

Church's Work Among Men. Chairman, the Archbishop of Rupert's Land, Primate of Canada. Speakers, the Right Rev. J. Taylor Smith, D.D., C.V.O., Chaplain-General of the British Army, London, England; the Right Rev. David Williams, D.D., Lord Bishop of Huron, London, Ontario; Ven. Archdeacon Cody, D.D., St. Paul's, Toronto, Ontario; the Rev. William Wilkinson, M.A., St. John's Chapel, Trinity Parish, New York City. b.—11.30-1 p.m., Men's Work in the Church. Chairman, the Right Rev. J. Fielding Sweeny, D.D., Bishop of Toronto. Speakers, the Right Rev. J. Philip DuMoulin, D.D., Bishop of Niagara; the Right Rev. Charles H. Robinson, Editorial Secretary Society for Propagation of the Gospel, London, England; Ven. Archdeacon Madden, Liverpool, England.

**Devotional Mass Meetings.**—Wednesday evening, September 7, at 8 p.m., at the Cathedral and St. Paul's Church. 1. The Call to Bible Study. Cathedral, the Rev. Paterson Smyth; St. Paul's, the Rev. Principal O'Meara. 2. The Call to Service. Cathedral, the Right Rev. the Lord Bishop of London; St. Paul's, Ven. Archdeacon Cody. 3. The Call to Prayer. Cathedral, the Right Rev. Bishop Brent; St. Paul's, Bishop Taylor Smith.

**Note.**—The list of Congress subjects and speakers is subject to any necessary revision later.

**Thursday, September 8th.**—At Windsor, N.S. Special train to Windsor from Halifax for visiting delegates, etc. A drive about Windsor in the morning. Luncheon in the Dining Hall of the Church School for Girls at 2 p.m. 2.30 p.m., special convocation at King's College, the Empire's oldest colonial university, with addresses of welcome by the new president, Canon Powell, the conferring of honorary degrees on some of the distinguished visitors, and speeches by four Bishops, representing the Canadian, American, English, and Scottish Churches. Afternoon tea on the college grounds.

**Friday, September 9th.**—At Annapolis Royal, N.S.—The scene of the historic service held in 1710. Special train to Annapolis from Halifax. Stop at Wolfville for a visit to Grand Pré, the scene of Longfellow's "Evangeline." Luncheon at 1.30 p.m., with addresses of welcome from the representatives of the town, the county and the parish, with replies by representative visitors. 4 p.m.—Unveiling of monument in the cemetery to the Rev. Thomas Wood, the celebrated S.P.G. Missionary, with speeches by Judge Savary, of Annapolis, and Archdeacon Raymond, of St. John. 7.30 p.m.—Special service of commemoration on the site of the old fort, which will be specially illuminated. Music by united choirs of the town, procession of visiting clergy, and addresses by two of the visiting Bishops.

**Saturday, September 10th.**—7.30 a.m.—Celebration of the Holy Communion at St. Luke's Church, Annapolis Royal. 9 a.m.—Excursion on River to Digby. The General Organizing Secretary is the Rev. C. W. Vernon, Church of England Institute, Halifax, Nova Scotia.

### Brotherhood of St. Andrew

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

### OTTAWA

The local Brotherhood chapters are looking forward to a visit from Mr. Birmingham next week. He is expected to arrive on Saturday and on Sunday morning will address All Saints' Bible class at 10 o'clock, and in the afternoon he will address a large gathering at St. Matthew's at 4.15. On Monday, 30th, the Ottawa Local Assembly will meet him at supper in the Belmont Cafe, at 6.30, arrangements for which are in the hands of a strong committee. The object is to get right in touch with the field secretary, to arrange an active and aggressive campaign. Arrangements are also being made for a visit to Smith's Falls, Carleton Place, Almonte, Pakenham, Renfrew, and other points.

### The Churchwoman.

#### NOVA SCOTIA

**Halifax.**—The fifth annual meeting of the Diocesan Branch of the W. A., opened on Wednesday, May 18th, at 10 a.m. A corporate communion was held in St. Paul's Church, at which there were 150 communicants and a very forcible sermon was preached by the Rev. E. P. Hurley.

The thank offering amounted to \$582.62. The business meeting opened at 2 p.m., when an address of welcome was read by Mrs. LeMoine and responded to by Mrs. Corbin of West La Have. The president, in her address, made an appeal for the Shingwauk and Wawanosh Homes and the new diocese of Hontan, and hoped our branch would be sending at least one worker to that field. She also expressed a hope that all three diocesan pledges would be well supported—the insurance fund for clergy and the King's Divinity Scholarship not having received as good support as was hoped for. There are now 63 senior branches in the diocese, with a membership of 1,758, and 9 girls' branches, with a membership of 212, besides these, 27 junior branches, with a membership of 275, and 346 babies. From the babies' branches \$69.36 was received, and this sum is to be sent to the Temple children, India. There are now 13 life members—the very efficient treasurer, Mrs. Silver, having been made a life member at the annual meeting by the society in recognition of her very faithful services. The Dorcas secretary who was absent owing to illness in her family, sent her report, which showed good work done by both senior and junior branches. Two portable organs had been sent to the Northwest; a bed given to Alert Bay Hospital; a portable font, two surplices and many useful bales sent to various places. Two interesting missionary meetings were held during the session, when we had the great, good fortune to have with us the Rev. S. H. Haslam of Kangra, N. India, who is at home on furlough. His addresses were listened to with deepest interest and to hear one speak who had put his whole force and energy into mission work, and who could portray the conditions so wonderfully, could not fail to create an enthusiasm for work in the missionary field. It is seldom one is privileged to hear a speaker so impressive. Several good papers were read—one on "Ways and Means of working Junior Branches," by Mrs. Haslam, wife of the rector of Liverpool, N.S., another by Miss Ritchie on "How to conduct Boys' Branches." Also an excellent paper from Mrs. Miller on "Missionary Experiences"—she having been a missionary in Africa. Miss Johns gave a paper on "The Diocese of Hontan." The money received during the year was \$3,182.57. Deep interest in the proceedings was shown by all the delegates, and when the new pledges and appeals were read there seemed to be a general desire to respond to as many as possible. Altogether we felt that our fifth annual meeting had been in every respect a great success and encouragement. The officers for the ensuing year are as follows: Mrs. Worrell, president; Mrs. Armitage, 1st vice-president; Mrs. H. W. Cunningham, 2nd vice-president; Mrs. Lawson Fenerty, recording secretary; Miss Murray, corresponding secretary; Mrs. Dickey, organizing secretary; Babies' Branch; Miss Almon, junior secretary; Miss Ritchie, secretary literature; Mrs. Woodroffe, Dorcas secretary; Mrs. Silver, treasurer; Mrs. M. A. B. Smith, Leaflet editor; Mrs. C. W. Vernon, treasurer Extra-cent-a-day Fund.

### OTTAWA

Ottawa.—The 14th annual meeting of the Woman's Auxiliary in this diocese was held last week in this city, and was largely attended by delegates from the city and nearly all outside points. The opening service on Wednesday morning was held in the cathedral, Rt. Rev. the Lord Bishop of Algoma preaching. His Grace the Archbishop was celebrant at the Corporate Communion, when 256 members communicated. The diocesan thank-offering amounting to over \$350 received at this service will be devoted to the endowment fund of the Yukon diocese. When the business session opened in the hall adjoining, the president's address of welcome was acknowledged by Mrs. Stiles of Cornwall. The several officers reported upon the work of their departments and all showed earnest, progressive effort. Mrs. Greene reported for the Dorcas work that sixty-nine bales were sent to the Northwest missions and schools, thirty of which contained outfits for children in Indian boarding schools. One bale of knitted articles was sent to a leper mission in China, which were contributed by 10 branches. In the bale were placed some booties for babies at the Birds' Nest. Bales were distributed to the dioceses in the following order: Algoma 2, Athabasca 3, Calgary 18, Columbia 2, Moosonee 1, Rupert's Land 1-2, Qu'Appelle 1, Saskatchewan 18-2, Ottawa 1 and one leper bale. These contained 1,953 new garments, 541 second-hand

208 quilts, unmade material, groceries, Christmas gifts and bedding. To Canadian missions were forwarded 4 sets of communion vessels, 3 sets of fair linen, 2 sets of church hangings, 1 portable font, 1 church bell. Money was also contributed towards furnishing a new bell at Brockton, and a state-room on the new mission ship Columbia. Forty-three addresses were given to branches both parochial and diocesan, on a trip taken to the Northwest missions last summer, when this officer came in close personal touch with both missionaries and missions. The financial statement of this department showed that \$312.04, including a small balance from last year, had been received; expenditure \$291.04, leaving a balance of \$21. Total expended on Dorcas work, for new material, \$1,201.61; groceries, \$29.47; sundries, \$87.81; church furnishings, \$205.32; making the grand total of \$1,549.91. Miss Parmelee reported 14 branches of junior workers; with a membership of 467; 53 of whom are boys, making an increase of 21 members more than last year. The development of one junior into a girls' branch is a pleasing item quoted. The banner branch is that of All Saints', the cathedral coming second. In a local branch two of the girls have intimated that as soon as old enough it is their wish to train as deaconesses. Growth, interest and general development of the work are reported; magazines adapted to the lives of the young are subscribed for, such as The Juvenile, King's Messenger, The Letter Leaflet, New Era, and Round World. A map of China was made by one of the boy members which was used in illustrating the mission work and proved most beneficial in describing localities in that country. The total amount of cash contributed by the junior members amounted to \$176.57; 10 outfits, Christmas gifts, clothing and church furnishings, \$125.43 were donated, making a total from this department of \$302. In closing her report Miss Parmelee thanked the Girls' and Junior branches and friends for the honour conferred upon her the past year by making her a member of the general board. The report of the Extra-cent-a-day treasurer, whose absence from the meeting through a severe illness was much regretted, was read by Mrs. Greene, in which it was stated that the receipts for the year were \$301.69, of which \$158 were sent to various missions to assist in building churches, and other needy objects. A balance of \$143.69 is in hand which the delegates had the pleasure of voting away during the session. The treasurer's statement showed that the receipts for the year were \$3,057.65; a balance from the year previous of \$670.27; making the total receipts \$3,727.92. The disbursements amounted to \$2,214.61—this amount was sent to missions; diocesan expenses were \$571.78, which included \$322.06 contributed to the widows' and orphans' fund of the diocese, the thank-offering of 1909; making the total disbursements \$2,786.39, having a balance of \$941.53. The amount of \$2,214.61 sent to missions was distributed as follows: Canadian missions, \$651.63; Indian objects, \$863.53; foreign missions, \$657.65; special, \$214.80; diocesan, \$27. Of the receipts quoted \$388.24 was contributed by the girls' auxiliaries of the diocese. The officers elected for the ensuing year are as follows: Hon. president, Mrs. Hamilton; president, Mrs. Tilton; first vice-president, Mrs. I. R. Armstrong; second vice-president, Mrs. I. F. Gorman; recording secretary, Mrs. F. H. Smith; corresponding secretary, Mrs. E. H. Capp; treasurer, Mrs. Geo. E. Perley; Dorcas secretary, Mrs. Geo. Greene; editor Leaflet, Miss Lowe; secretary of literature, Miss Greene; organizing secretary, Mrs. Muckleston; Perth; junior secretary, Miss Parmelee; treasurer E.-C.-D. fund, Mrs. Doney. Ballots cast for designation of life members' fees, amounting to \$175, were divided as follows: Algoma diocese, towards church buildings at Charlton and Thorne-lee \$84.80; Keewatin, towards building a parsonage at Dryden, \$8.08; Moose, towards a church at Moose, \$22.89; Athabasca, church at White Fish Lake, \$9.43; and a mission school at Shaftesbury settlement, \$49.80. The sum of \$143 from the Extra-cent-a-day Fund, was disposed of in the interest of foreign objects; Japan, enlarging St. Mary's home at Matsumoto, \$45.72; India, dispensary at Ruauri, \$76.19; German East Africa, mission building, \$21.72. From the balance of \$121.21 contributed by the 450 members of the babies' branch, during the year, the following objects received help: Birds' Nest China, \$18; Jessie Naven, Indian girl, \$20; Indian boy, Calgary, \$25; to redeem temple child in India, \$15; missionary's son, \$12.85; hospital work in Jerusalem, \$20.36; diocesan expense fund, \$10. The evening meetings were well attended and most interesting, among the speakers being the Rev. A. P. Shatford of Montreal, Mrs.

Willoughby Cummings and Mrs. Plumtre, of Toronto, and others.

#### NIACARA

**Hamilton.**—The Local Ass. mby. of the Niagara Daughters of the King met on Tuesday evening, May 16th, at St. Stephen's Church, Mount Hamilton. In the absence of the rector, the Rev. Matthew Wilson, the devotional exercises were led by the Rev. N. Perry, curate of the Church of the Ascension. The feature of the evening was a conference on "Power." There is only one inlet of power in the life of a Daughter of the King—the Holy Spirit. There are five outlets of power—five avenues through which this Holy Spirit within shows Himself and reveals His power: (1) Through the life, what we are; (2) through the lips, what we say; (3) through our service, what we do; (4) through our money, what we do not keep, but loosen out for God; (5) through our prayer, what we claim in Jesus' name. Very excellent papers and tables on these subjects were delivered by representatives of the different Chapters.

### Home & Foreign Church News

From our own Correspondents

#### NOVA SCOTIA.

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

**Halifax.**—St. Paul's.—The parish hall was crowded on Wednesday evening, May 18th, for the public missionary meeting in connection with the Convention of the W.A. The Very Rev. Dean Crawford presided, and four interesting and instructive addresses were delivered. The first speaker was Mrs. Haslam, of Liverpool, who delivered a very interesting address on "The Ways and Means of Junior Branches" in connection with missionary work. "How to Conduct Boys' Branches" was ably dealt with by Miss Ritchie, who said by interesting the boys in the work while they were young would make them available when they became older. The Rev. F. E. Smith spoke briefly on missionary work in India and China. He told of the difficulties encountered by the missionaries in their work in India, and of the success that had been achieved in China. The missionary principle, he said, was the spinal cord of all Christianity and the Church would never be the light of society until it undertook to save the whole world. The Rev. R. H. A. Haslam, of Kangra, North India, was the last speaker and he gave an interesting account of the work that he had been engaged in in India and illustrated his remarks with some very excellent views.

#### ONTARIO.

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

**Kingston.**—The following are the Bishop's public engagements for the month of June:—2nd—Bath, 8 p.m. 3rd—Fredericksburg, 11 a.m.; Adolphustown, 8 p.m. 4th—Gosport, 11 a.m. 5th—Marysburg, 11 a.m.; Milford, 3 p.m.; Picton, 7 p.m. 6th—Gerow Gore, 11 a.m.; Wellington, 8 p.m. 7th—Hillier, 11 a.m.; Consecon, 3 p.m.; Carrying Place, 7.30 p.m. 9th, 10th and 11th—Examination of candidates for Orders, Kingston. 12th—Ordination in cathedral, Kingston. 14th, 15th, and 16th, Diocesan Synod, Kingston. 19th—Actinolite, 10.30 a.m.; Hungerford, 3 p.m.; Tweed, 7 p.m. 20th—Thomasburg, 11 a.m.; Moneymore, 3 p.m.; Roslin, 7 p.m. 21st—Flinton, 8 p.m. 22nd—Cloyne, 11 a.m.; Harlowe, 3 p.m.; Arden, 8 p.m. 23rd—Olde, 11 a.m.; Parham, 3 p.m. 24th—Harrow-smith, 11 a.m.; Sydenham, 8 p.m. 26th—Gananoque, 11 a.m.; Rockport, 3 p.m.; Lansdowne, 7 p.m. 27th—Warburton, 10.30 a.m.; Ballycanoe, 3 p.m.; Estcott, 7 p.m.

**St. George's Cathedral.**—A Prie Dieu of dark and handsome oak has been placed in the sanctuary of this cathedral before the Bishop's chair. A silver plate bears the inscription: "Presented to St. George's Cathedral for the use of the Bishop of the Diocese by the Church Woman's Aid Society, Ascension, 1910. Domine, preces exaudi nostras."

**Marmora and Marlbank.**—On Thursday, May 19th, the Bishop visited this parish and held

Confirmation services in Trinity Church in the morning and in St. Paul's in the evening. There were three candidates presented at Trinity and two at St. Paul's. On both occasions the churches were crowded to the doors.

**Prescott.**—St. John's.—This church celebrated its golden jubilee last week. Special services marked the event ending on Sunday, when the Lord Bishop of Ontario officiated at confirmation. At the services, Sunday, the 15th, two of St. John's former curates preached the sermons, Venerable Archdeacon Groat, of Delhi, N.Y., in the morning, and the Rev. J. D. Woodcock, of Trinity Church, Brockville, in the evening. The following evening Venerable Archdeacon Bogert of Ottawa, who was curate of St. John's at the time of the erection of the present church, addressed the congregational gathering on reminiscences of fifty years ago. Extra collections have been made during the last few weeks to clear the church of all indebtedness, and they have been more than successful, over \$600 more than was needed being raised. This is, with one exception, the only time in the fifty years that the church has been without debt. The parish was first established in 1821, but the original building was replaced by the present one in 1860. The first rector was the Rev. Robert Blakey, who held that office until 1858. The present building was commenced in September, 1858, but was not opened for service until 1860. The present rector, the Rev. H. B. Patton, is held in high esteem, and the work is prospering abundantly in his hands.

At the adjourned vestry meeting of this parish the following officers were chosen: Wardens, J. Tyler, G. Wilkinson; delegates to Synod, C. W. Beaven, A. T. Adams and G. Wilkinson.

Miss Sarah Murphy and Miss Annie Rosebrook, collectors for the Jubilee Fund of this church, have each been presented with a handsome gold cross and gold chain in recognition of their untiring efforts in connection with the raising of nearly \$2,500 towards the wiping out of the debt on the church.

The united meeting of the Deaneries of Leeds and Grenville were held on Monday and Tuesday of last week with a good attendance, the following parishes being represented: Augusta, Edwardsburg, Kemptville, Merrickville, North Augusta, Oxford Mills, Prescott, Brockville (St. Peter's, St. Paul's and Trinity Churches and St. Alban's School), Lyn, Gananoque, Kitley, Lansdown Front, Lansdown, Rear, Westport. Four other parishes were unrepresented. The Dean of Ontario, the rector of Ovidensburg and others also attended. A very pleasant social evening was held on Monday in the parish hall. A choral service of the united deaneries was held on Tuesday evening and a parochial service on Wednesday evening, with admirable sermons on both occasions by the Very Rev. Dean Bigwell. A delightful meeting was held, and the visiting clergy departed very much pleased with their pleasant visit to the parish and homes of the parishioners.

**Brockville.**—St. Alban's School.—On the afternoon of Sunday, May 22nd, the Lord Bishop of the diocese held a Confirmation service in the chapel, when he bestowed the apostolic rite on five of the boys. He chose for his text the words: "Have ye received the Holy Ghost since ye believed?"

A very interesting incident followed the service. This was the dedication of the memorial altar, reading-desk, lectern, chairs and altars recently donated to the school chapel by the old Albanians in affectionate memory of their old headmaster and friend, the late Rev. Charles J. Boulden, headmaster of the school from 1806 to 1906. The address to the Bishop was read by the captain of the school, McCaug, and his Lordship in fitting words dedicated the gifts to the service of God. A favourite hymn of the old headmaster was sung. The altar and the accessories are very attractive, and form a valuable addition to the chapel. There is also a brass tablet on the wall of the chancel proclaiming the date of the dedication. The late Rev. Dr. Boulden was the Visitor of the school, and Bishop Mills has kindly consented to succeed him in that office. A number of visitors were present at the service, among them being Mrs. Gordon Brown, Mrs. A. G. G. Wurtele, Miss Wurtele, all of Ottawa. Mr. Wurtele was the first cadet to enter the Royal Military College at Kingston after it was established.

**Trinity.**—In the evening the Bishop held a Confirmation service in this church, when he laid his hands upon twenty-one candidates, eleven males and ten females. He chose for his text Col. 1:18-20. There was a large congregation present.

meeting of his diocese city, and gates from The open was held in op of Algoma op was cele, when 256 cesan thank-ceived at this ment fund of nness session resident's ad-ged by Mrs. icers reported and all show-s. Greene re-ty-nine bales and schools, r children in le of knitted on in China, ches. In the babies at the d to the dio-ia 2, Athabas-osonee 1, Ru-Saskatchewan. These con-second-hand:

St. Paul's.—On Sunday, May 22nd, services were held to commemorate the twenty-fifth anniversary of the opening of this church, and sermons appropriate to the occasion were preached, both morning and evening, by the Rev. Canon Hague, of London, Ont., who was the first rector of this church. The present rector, the Rev. Rural Dean Dobbs, assisted at the services, which were very numerously attended, and many of the original members of the congregation were present. In the afternoon Canon Hague addressed the Sunday School. On the following evening a public reception was given by the congregation to both the Canon and Mrs. Hague, who accompanied her husband, and a most pleasant time was spent. The following incidents in connection with the history of the parish are of interest: St. Paul's Church was founded in 1885. On May 10th the first service was conducted by the late Rev. Canon F. A. O'Meara, of Port Hope, at Victoria Hall. On May 17th the second Sunday's service was held by the Rev. Dyson Hague, who became the first rector of this church by appointment of the late Archbishop Lewis (then Bishop of Ontario). In 1886 the present building was purchased, and, after being renovated and enlarged, was opened for service on the 19th December, the preacher being the late Rev. Canon O'Meara, of Port Hope. In 1891 Mr. Hague, having been appointed rector of St. Paul's Church, Halifax, the present incumbent, the Rev. Ogilvie G. Dobbs, M.A., then rector of St. George's Church, St. John, N.B., accepted the call to Brockville, and officiated for the first time as rector of St. Paul's on June 8th. In 1891 the present fine schoolhouse was built, the Right Rev. Dr. Sullivan, Bishop of Algoma, officiating at the opening ceremonies on December 20th. In 1892 the whole interior of the church was repainted and decorated, stained glass windows were erected and new seats and other furniture put in. In 1904 the adjoining property was purchased, the dwelling-house made over, and a primary class-room added. In 1906 the present chancel was added, the church was ceilinged with Virginia pine, and other improvements made.

#### TORONTO.

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

Toronto.—The Bishop of Toronto left on Thursday last to attend the State Diocesan Convention of the Protestant Episcopal Church, to be held at Des Moines, Iowa. He preached the Convention sermon on Sunday last, morning and evening, in St. Paul's Cathedral, Des Moines, of which Dr. Hare, formerly assistant at St. George's, Toronto, is Dean. Bishop Sweeny will be the guest of Dr. Hare during his stay in Des Moines. The Bishop of the diocese is the Right Rev. T. N. Morrison, D.D.

St. Alban's Cathedral.—The Rev. Canon Marsh, rector of Lindsay, preached in the morning, and the Rev. H. G. P. Purchas, of Jersey City, U.S.A., assisted in the service. The Rev. C. E. Hewitt of the Diocese of Algoma, preached in the evening.

The Synod of the diocese will meet for the transaction of business in St. James' Parish House on Tuesday, the 14th of June next. The convening circulars are being prepared and sent out.

The Rev. Father Pearce, of the Community of the Resurrection, Mirfield, Sussex, preached in the morning at St. Thomas', and in the evening at St. Luke's.

St. Jude's.—This is the only Anglican church in the High Park district. Up to the last two years the present small church was large enough to accommodate the congregation; at the present time it is wholly inadequate, for at every service numbers are turned away for lack of accommodation. The congregation is not strong financially; they have, however, decided that a large edifice is essential, and have accordingly resolved to build a new stone church, capable of amply supplying the present and future needs. This means that a comparatively small congregation have to assume a financial responsibility of at least \$50,000. If our beloved Church is to take its proper place in this new and progressive district we must have a church in harmony with the surroundings. The new church, a cut of which is given herewith, is to be built of grey stone of purely gothic architecture, and will have a seating capacity of 1,200 people. The Rev. J. L. P. Roberts, who is the rector of this parish, and who resides at 433 Roncesvalles Avenue, City, and the treasurer, Mr. W. E. Squire, 639 Dundas Street, City, will be glad to receive any subscription or donation, however small, from

anyone who feels inclined to help in raising the fund necessary to cover the expense of the building of this church which will be quite heavy.

Veterans' Annual Church Parade.—We have received from an old friend and veteran an account of this event which we are unable, owing to its length, to print in full, and are obliged to give extracts only. "His Majesty's Army and Navy Veterans and the Imperial South African Service Associations, held their annual church parade on Sunday, May 22nd. They paraded on University Avenue near the new South African monument, about 160 strong, and headed by their own fife and drum band they proceeded via Queen, Yonge and King to St. James' Cathedral, to the marches of "Onward Christian Soldiers," and "Shall we Gather at the River." On reaching the cathedral entrance, the Britannia Naval Drill Corps lined up on each side of the entrance, a compliment that the veterans very deeply appreciated. The veterans then proceeded to the pews in the centre and front of the church, their colours, including the one presented by our late Queen Victoria, being arranged on each side of the chancel. Even-song commenced by the singing of that beautiful stimulating Christian hymn as a procession, "Onward Christian Soldiers," with the organ played by Dr. Ham, who is too well known to require any lengthy reference to now. And those more than sweet and even balanced choir boys' voices, the deeper voices of the choir-men, congregation and veterans; one can picture and imagine how this hymn was sung, and what a feeling of holy reverence one would be drawn to at the commencement of such a service. There were present those who had seen service in the Crimean



New St. Jude's Church.

War, Mutiny, Egyptian campaigns, wars on India's frontiers, the Canadian Northwest, the more recent South African War and Thibet Mission. It was a well chosen text for the sermon on this occasion, "Take ye heed, watch and pray for ye know not when the time is," delivered by the Rev. Gore Barrow, at one time himself, an officer in the King's Own Scottish Borderers and now one of the curates at St. James', and the veteran's chaplain. It was a fine soldier's sermon, put as a soldier's chaplain best knows how to reach their hearts."

St. Simon the Apostle.—The annual meeting of the Toronto Ruri-decanal Conference was held last evening in the Parish House, the Rev. E. C. Cavley, Rural Dean, presiding. The secretary's report showed that \$7,200 had been collected in Toronto in the past year for church extension, that four missions in the south-west and north-west suburbs of the city had been founded and five others assisted. The following Executive was elected:—Archdeacon Cody, the Rev. C. A. Seager, the Rev. W. J. Southam, the Rev. R. Seaborn, the Rev. Canon Plumptre, the Rev. D. T. Cwen, the Rev. Anthony Hart, the Rural Dean, Messrs. J. A. Worrell, A. D. Braithwaite, G. S. Holmsted, W. H. Lockhart Gordon, C. J. Agar Evelyn Macrae and Casey Wood. Secretary-treasurer, W. F. Summerhayes.

Church of England Deaconess and Missionary Training Home.—The results of the Wycliffe examinations have been declared and 18 1st class honours have been obtained by our students. Good work has been done besides in gymnastics and physical culture. Railway station work has been undertaken by Miss Hurlburt on Sunday

mornings and evenings. She has worked three Sundays and has met 12 trains and assisted 15 persons. Medical work, district visiting and domestic science now occupy most of our time. On Ember Day, May 20th, four graduates were "set apart" by the Lord Bishop of the diocese, at a special service held in the church of St. Peter. These were: Miss Benbow, for work in connection with St. Peter's Church. Miss Grant for work in All Saints' parish. Miss Hurlburt, for special work among women and girls, All Saints', Winnipeg. Miss Nappie, for foreign service. At a candidates' committee meeting, held April 29th, two offers of service were accepted— one from Miss Jessie Marsh of Toronto, the other from Miss Kathleen Brown, of Hamilton. Recent letters from graduates abroad tell us that Miss Sedgwick and her sister have reached Shanghai in safety. Miss Archie (Japan) is on her way home on furlough.

Wychwood Park.—St. Michael and All Angels'.—Trinity Sunday was a happy day for the Church people here. On that day they were able to worship in their little church, the interior of which has now been completed. The walls have been plastered with a rich brown finish and the wood-work stained a corresponding colour, a new floor laid, the gift of Mr. Bigwood, Toronto, and comfortable new pews installed. The cost of this work has been borne by Mrs. Chamber of Toronto, as a memorial to her late husband. The handsome seats were made by the Valky City Seating Company of Dundas, and are a great boon to the church. A memorial such as this is one that is far more widely appreciated, because of its usefulness, than a cemetery monument, and is erected in such a form as to evoke the kindly thoughts for the departed in such a way that scarcely any other form of memorial could do. At the service, two other handsome and useful gifts were used for the first time. A good reed organ, the gift of Mr. Harry Ellis, Toronto, and a sterling silver bread box, to complete the Communion vessels set. The latter was the gift of Mr. David Orr and was given in memory of the late Archbishop Sweetman, who was deeply interested in the growth of this young parish. This church and congregation were complimented by the Bishop upon their rapid progress. In addition to having a pretty little church, well-appointed, they are making strong efforts to relieve the Mission Board of any further provision for their support, by attaining to the dignity of a self-supporting parish. It is an illustration of the way the Mission Fund is intended to assist parishes. Not three years have elapsed since work was begun in a tent, and to-day it has reached the present satisfactory stage. It has meant hard work, but the hearty co-operation of the workers has brought about this success.

Collingwood.—All Saints'.—At the vestry meeting of this church which was held on Tuesday evening, May 17th, the sale of the parish hall to the Salvation Army was ratified. The meeting also determined upon the erection of a new church fully up to the requirements of the congregation, both for church and Sunday School purposes. \$20,000 is the sum named as the probable cost. A building committee was appointed with full power to act.

Peterborough.—St. John's.—A Sunday School Convention and Teachers' Training School is to be held in the parish hall from Monday, June 6th, to Thursday, June 9th, inclusive. The convention is to be held under the auspices of the Rural Deaneries of Durham and Northumberland. On Sunday, June 5th, special sermons on the subject of Sunday Schools will be delivered in the various churches in Peterborough by the Rev. Provost Macklem, the Ven. Archdeacon Warren, and the Lord Bishop of the diocese, respectively. Those taking part in the convention, in addition to the gentlemen already mentioned, will be the various local rectors, the Rev. Canon Allan, the Revs. Canon Marsh, F. L. Barber, C. V. Pilcher, the diocesan field secretary, C. W. Holdsworth, J. Russell MacLean, C. H. Brooks and H. A. Ben Olie. Messrs. R. I. Darcy, J. W. Bickle, Barlow Cumberland, J. J. Turner, jr., J. Dayward, Col. Floyd, R. Murphy, Dr. Park and Mrs. Sheriff.

Port Hope.—St. Mark's.—A solemn memorial service was held in this church at 11 a.m., on the day of the funeral of our late beloved Sovereign Lord, King Edward VII. The service used was that ordered by the Bishop of the diocese, and was most reverently and impressively rendered by the choir and large congregation present. The service was attended by the local militia companies of the 46th Regiment, under command of



Major Smart, and the mayor and town council of Port Hope, accompanied by the Ideal Band, acting for the occasion as the 40th Regimental Band. The sacred edifice was filled to its utmost capacity and many were standing outside its doors, unable to find room within. The rector, the Rev. Canon Montgomery, gave a short address of one simple lesson from our late beloved Sovereign's life, on "Duty" as exemplified in his life towards God, the Empire, and his subjects. The fact that this old historic church of Port Hope attracted such a vast concourse of citizens within its sacred walls plainly shows that the old Church of the Throne and Motherland has not altogether lost its hold upon the faithful and loyal subjects of the Empire, when she rises in her might and asserts herself as she has the right to do on such an occasion, as one of the most potent factors in developing and moulding the destiny of the great British Empire. The rector, in response to a request of the mayor of Port Hope, gave an address on "The personal life of King Edward VII.," at the civic service held in the Methodist church in the afternoon, in his official capacity as a chaplain in his Majesty's Militia of Canada.

**Balmly Beach.**—St. Aidan's.—At a very largely attended meeting of the members of the congregation of this church, which was held on the 25th ult., the action of the Rev. E. A. McIntyre, rector of the parish, in introducing the processional and recessional hymns as part of the service was endorsed by a very large majority. The rector very candidly explained his position in the matter and asserted that while he wished to say nothing, and could say nothing, detrimental to those members of the church usually classed as ritualists or High Churchmen, he was a firm adherent of the doctrines as taught by what was known as the Evangelicals or Low Church party, and wished to be known as he really was—an Evangelical clergyman. The utmost harmony prevailed during the discussion that followed on the putting to the meeting of a motion to continue the hymns to which some of the more conservative members had objected. The objectors had announced openly that whatever the result they had no intention whatever of withdrawing from the congregation, but would continue the same loyal support they had hitherto given. The vote taken showed 110 in favor of the adoption of processional and recessional hymns, and 40 against. The result was received with applause.

**NIAGARA**

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

**Hamilton.**—On Trinity Sunday the Rev. Canon R. G. Sutherland, the Sub-Dean, as examining chaplain, presented seven candidates for Ordination to Bishop DuMoulin at Christ Church Cathedral. Mr. C. E. Riley, B.A., of McGill University, Montreal, was ordained to the diaconate and the following to the priesthood: The Rev. W. H. Judd, B.A., of Ridley College, St. Catharines; S. H. Prince, B.A., curate at St. Thomas' Church, St. Catharines; A. B. Caslor, incumbent of Beamsville; J. S. Carson, B.A., Marshville; A. S. Cook, Tapleytown, and Wm. Lyon, Port Robinson. The Ven. Archdeacon Clark was the preacher. In the evening Canon Almon Abbott, M.A., was the preacher, and the choir sang some special music.

**St. Luke's.**—The Rev. W. Burns, rector of this church, is the guest of Mr. and Mrs. Solon Kelly, Stamford, Conn., U.S. During the absence of the rector the services were taken by the Rev. John Fletcher.

Impressive memorial services were held in all the city churches on the day of the late King's funeral, and they were very numerous attended. The adjourned meeting of the Standing Committee of the Diocese of Niagara was held in the Synod Office in this city on Tuesday afternoon, the 17th ult. The auditors' report showed that the finances for the year ending March 31st were in a most satisfactory condition. It was accepted and ordered to be printed in the agenda paper for Synod. The report of the Finance Committee was also presented. It gave a review of all the funds of the diocese, and showed that all of them had a surplus after all expenses had been met. The Bishop of Niagara and others present expressed great gratification at the magnificent report put in, and it was unanimously adopted. The report of the Apportionment Committee, which was also under consideration, contained a recommendation for Synod to consider a large apportionment for M.S.C.C. purposes. This year \$9,700 will be asked for the North-West and foreign missions

as against \$7,812 last year. Leave was granted to St. James' Church, Dundas, to put a mortgage on its rectory in order to raise funds for extensive improvements to the church building. The Rev. Canon Sutherland was responsible for the report on the Sunday Schools, a most satisfactory document which was ordered to be printed on the notice paper of Synod. The report contained statistics indicating that the Sunday Schools are in a flourishing condition. It was agreed to open the Synod on June 7th at Christ Church Cathedral.

**St. Mark's.**—On Monday evening, the 23rd ult., the two patrols of Boy Scouts belonging to this parish went upon a scouting expedition to Caledonia and York. They returned to their homes twenty-four hours later after having had a pleasant time.

**Byng.**—The Ruri-decanal Chapter of Haldimand met at this place on Monday, May 23rd, those present being the Revs. Rural Dean Godden, M.A., Canon Belt, M.A., H. J. Leake, M.A., A. W. H. Francis, M.A., the Rev. F. C. Walling, and the Rev. R. H. Ferguson. The Rev. Canon Belt, M.A., gave a very profitable "Quiet Hour" talk; the Rev. H. J. Leake, "Greek Testament." The Rev. F. C. Walling spoke on "Young People's Societies," commending heartily the A.Y.P.A. Congratulations and best wishes were extended to the Rev. Canon Belt on his attaining to the thirtieth anniversary of his ordination to the diaconate. Evening prayer was said at the church, Port Maitland, at eight o'clock. The preacher at this service was the Rev. H. J. Leake, M.A., who preached a very practical and helpful sermon. It was decided to hold a Sunday School convention at Hagersville in September.

**HURON.**

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

**London.**—Huron College.—The Rev. Principal Waller, of this college, received word yesterday announcing the death on Monday, the 16th ult., at Little Coxwell, Faringdon, Berkshire, England, of his father, the Rev. C. H. Waller, D.D., formerly Principal of the College of Divinity in London, England. The late Mr. Waller was sixty-nine years old, and had been in failing health for some time. He was the eldest son of the Rev. S. R. Waller, and was educated at Bronsgrove Grammar School and at University College, Oxford, of which he was a Scholar. Upon graduating he became curate to the Rev. S. R. Pennefather, and started work in Mildmay, North London. His health gave way, and he was appointed senior tutor in the London College of Divinity. Upon the death of Dr. Boulbee he succeeded him as Principal and held that position until his retirement in 1900. In 1890 the late Mr. Waller paid a special visit to Huron College at the request of Dr. Peache. He was the author of a number of books on Biblical Exegesis. He leaves four sons and three daughters, the Rev. C. C. Waller, of this city; the Rev. A. H. Waller, rector of St. Peter's Church, Chester, England; the Rev. E. H. M. Waller, secretary of the Missionary Society in the north-west provinces in India; Dr. H. E. Waller, of Birmingham, England; Miss Waller and Miss Marjory Waller, at home, and Miss E. M. Waller, a missionary in India. Mrs. Lasbrey, who was a missionary in Egypt, and died about six years ago, was a daughter.

Meetings in Synod week.—Huron Synod meets Tuesday, June 7th. On Monday evening, and Tuesday morning before Synod the two

conferences, known as "London meetings" in Synod week, will be held as usual. At the Monday evening meeting at Huron College, the Rev. Rural Dean Chadwick will preside and the chief address will be given by the Rev. Dr. Sage, on the "Incarnation of our Lord." It will be discussed by the Revs. Rural Dean Miles, G. B. Ward, W. J. Doherty and others. On Tuesday morning, the clerical breakfast at Friend's Restaurant, 117 Dundas Street, London, will be held as usual at 8 a.m., the Rev. C. C. Purton being in the chair. The chief address will be by Ven. Archdeacon Richardson, on "The Consecration of Bishops," and it will be discussed by the Revs. A. A. Bice, E. F. Hockley, and E. B. Dymond and others.

**Stratford.**—St. Paul's.—The spring meeting of the Rural Deanery of Perth, which opened here on Wednesday morning, 25th ult., was brought to a conclusion on the same evening with a fine platform meeting, at which the chief speaker was Ven. Archdeacon McKenzie, rector of Grace Church, Brantford, who spoke on "Christian Work."

At the afternoon session two papers were read: "What the Church Teaches with Regard to the Sacrament of the Lord's Supper, Confession, Invocation of Saints and Prayers for the Dead," by the Rev. J. W. Hodgins, rector of St. Paul's, and "Christian Apologetics," by the Rev. A. L. Charles, Milverton. The Rev. Rural Dean Taylor, of St. Mary's, was president of the meeting, with the Rev. C. F. Washburn, Millbank, as secretary. The other delegates were: The Rev. G. W. Racey, Kirkton; the Rev. C. C. Purton, Mitchell; the Rev. H. P. Westgate, Atwood; the Rev. C. A. Andrew, Sebringville; the Rev. H. M. Langford, Listowel; the Rev. W. T. Cluff, St. James'; the Rev. J. W. Hodgins, St. Paul's, Stratford.

**St. Thomas.**—Trinity.—A Sunday School Convention of the various parishes in the Rural Deanery was held in the schoolhouse on Wednesday, May 18th. It was preceded by a celebration of the Holy Communion in the church. The Ven. Archdeacon Hill presided at the conference, and Mr. Neville L. Ward acted as recording secretary. Papers were read by Miss Dixon and Mrs. W. Little during the morning on "How to Study the Bible" and "Foundations," respectively. Discussion followed each paper. During the afternoon papers were read by Miss H. Caulfield and Miss Glenn, the subject of the former paper being "Hints for the Preparation of a Lesson." A most instructive address was delivered by Mr. Neville L. Ward on "The Study of Child Nature Essential for a Sunday School Teacher." The Rev. Canon Downie next gave an address on Sunday School work. The final paper of the convention was read by Miss Eva Pearce, in which she showed that the Bible was a missionary book. In the discussion which followed Archdeacon Hill spoke about the necessity of instilling into the minds of children that by virtue of their baptism they are members of the M.S.C.C. Before closing the session Canon Downie spoke about a world-wide Anglican Sunday School paper, which he hoped in the near future would be brought out. He explained to the meeting the methods that were being adopted to accomplish this end and the part he was playing in it. The Rev. Rural Dean Miles, B.A., moved a resolution to convey to the canon the sentiment of the Deanery of Elgin, which he felt thoroughly appreciated the steps that were being taken to procure this world-wide Anglican Sunday School paper. The Rev. W. A. Graham, B.A., seconded the motion, which was carried unanimously. Reports for the various Sunday schools in the deanery followed. The officers elected for the ensuing year were: President, ex-officio, the Rev. W. A. Graham; honorary vice-president, Rural Dean Miles; second vice-president, Mr. Ross. Committee—E. B. Dixon, R. McKee, Misses L. Dickson, R. Kane, secretary, curate of Trinity Church. The archdeacon brought the convention to a close, and said the papers were of exceptional merit.

At 5 p.m. a meeting of the various branches of the W.A. was held in the schoolhouse, when an earnest address was delivered by Mrs. Ward, of Waterford. At eight o'clock a missionary meeting was held in the schoolhouse, when an unusually large number of people were present to hear the Rev. E. J. Peck speak of his work amongst the Eskimos. The subject of Miss Jean Glenn's paper, read before the convention held earlier in the day, was "Prayer Book Teaching in the Sunday School."

**St. John's.**—This new church was formally dedicated to the service of God by the Lord Bishop of the diocese on Sunday morning, May 23rd. Amongst those who were present at the service were the Ven. Archdeacon Hill, the Rev. Rural Dean Farney, the Rev. C. J. Bourne, and

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the Rev. W. A. Graham, the rector of the parish. At the close of the dedication ceremony the Bishop preached a most appropriate sermon from the words, "And I will fill this House with My glory," Haggai 2:7. In the afternoon the Bishop held a Confirmation service in the church and preached again in the evening. There were large congregations present on each occasion and the musical portion of the services were of a high order, and were well and most acceptably rendered by the members of the choir. The new edifice, which has been erected at a cost of about \$15,000, is one of the most substantial and attractive among the churches of the city. The style of architecture is simple and dignified, and follows closely the lines of the accepted church designs of the Old Land. There is seating capacity for close upon 450, and almost every foot of floor space is made use of to the best advantage. The seating of quartered oak ends, with formed bodies finished to match, is of most comfortable and substantial design, and was put in by Wm. Smith & Son, of Chesley, Ont. The building is well lighted, and a noteworthy fact is that practically all the windows are in the nature of memorials, and have been presented by present or former members of the congregation. Among those to whom memorials have been placed are the late Mrs. John Midgley, J. B. Ussher, Mrs. John Thompson, Mrs. John Folland, Wm. Richardson, A. Kingswood, A. L. Pullen, Mrs. A. Oldrieve, Sergt. W. Ross, Wm. Brown, Miss A. Brown, John Cox, Mr. and Mrs. Miller (by whom the original church lot was given), and Mrs. P. Beaufor. The leaded glass windows from the old buildings have been utilized, and the effect of many designs is unique, but not displeasing. The walls are finished in grey and white, and the contrast with the dark golden oak finish of seating and principals is most pleasing. The building is well lighted by daylight, and ample provision has been made for artificial lighting by electricity and gas. The fixtures of large, oval design in brass with oval globes and Tungsten lights, add much to the artistic interior effect. The site of the new building is not, perhaps, ideal for setting it off to the best advantage, but its location is very central for all its members, and improvements to the grounds and surroundings which are contemplated will, it is expected, do much in adding to the building's environment. It will be heated throughout by steam. In addition to the leaded windows of the church, other gifts were: The pulpit, presented by the Rev. Mr. Hinde Bayfield, a former rector, who was prevented from being present at the services yesterday through illness; prayer desk and seat, J. S. and J. A. M. Aikins, Winnipeg, old friends of the rector; altar cloth, Mrs. Thos. Willgoose; Bible, prayer and service books, the S.P.C.K. Society of England. The chancel, pulpit and Communion table were banked with flowers adding much to the beauty of the interior. Special gifts of flowers were made by Mrs. W. E. Haslam, of Cranbrook, B.C., and by Mrs. W. Prior. The special collections at the services amounted to \$125, which with pledges placed on the offertory plates, brought the total up to close upon \$200.

#### ALCOMA.

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

The Rev. C. E. Hewitt, of this diocese, returned from Europe last week. Mr. Hewitt acted as S.P.C.K. chaplain on board SS. "Megantic," White Star-Dominion Line, the passengers numbering about 1,700. Mr. Hewitt expects to resume duty in this diocese in the course of a few days.

**Core Bay.—All Saints'.**—On Friday the 20th May, the day of the late King Edward's funeral, a memorial service was held in this church at 9.30 a.m. It was attended by the judge, the Crown Attorney, resident magistrate, sheriff and several other court officials of the Manitoulin district. The town council, the Free Masons and the Orange lodge were also represented. The church was draped in black and royal purple, and all the service was of an impressive character. Miss Edith Hewson sang "Crossing the Bar" most effectively, and also at the close of the service played the "Dead March in Saul," the very large congregation all standing. The Rev. John Tate conducted the service. Flags in the Island capital hung at half-mast all day.

Why should we burden ourselves with superfluous cares, and fatigue and worry ourselves in the multiplicity of our ways. Let us rest in peace. God invites us to cast our anxieties on Him.—Madame Guyon.

#### KEEWATIN

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

**Dryden.—St. Luke's.**—The memorial service to the late King, which was held in the above church on Friday evening, May 20th was largely attended, the sacred edifice being crowded to its utmost capacity. Full Evensong was taken, with special psalms and lessons, and an address on the life of King Edward was given by the incumbent, the Rev. A. A. Adams, basing his remarks on 2 Sam. 3:38. The church was tastefully decorated, the pulpit, prayer-desk and altar being draped with black and purple. During the offertory, which was in aid of home missions, the solo, "Face to Face," was very beautifully rendered by Mrs. Grant Gordon and the singing of the National Anthem concluded a very inspiring and instructive service.

A bazaar, held recently under the auspices of the W.A. of the above church, netted the handsome sum of \$100, which is partly to be used to defray outstanding old debts of the parish and balance for W.A. purposes. A social meeting of the W.A. was held on Monday evening, May 23rd, at the home of Mrs. Hayes, when a presentation of a handsome silver tea service was made to Mrs. J. E. Gibson, secretary, who has for several years been one of the most devoted and untiring workers, both in W.A. and Church circles. Mrs. Gibson leaves for a trip to the West, where her husband is engaged on work on the G.T.P., and expects to be away several months. She will be greatly missed, for her work was thorough and conscientious. Refreshments were served at the close of the evening.

#### RUPERT'S LAND.

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

**Winnipeg.—St. John's Cathedral.**—This cathedral was the scene of an impressive ceremony on the morning of Trinity Sunday, when the Archbishop of Rupert's Land ordained the unusually large number of sixteen candidates for Holy Orders, five to the priesthood and eleven to the diaconate. With the exception of two—Mr. A. E. Bell, of Wycliffe College, Toronto, and Mr. Walker, from Durham, England—all the candidates received their theological training at St. John's College, Winnipeg. The special preacher of the Ordination sermon was the Rev. A. Birtal Heeney, rector of St. Luke's, Winnipeg, who took for his text St. Matt. 24:35, "Heaven and earth shall pass away, but My words shall not pass away." The sermon was a striking argument for the permanency of the teaching of Jesus Christ, which alone could satisfy the needs of humanity. The preacher dwelt upon the high privilege of being the messenger of such a Gospel to the sin-burdened and sorrowing, the "weary and heavy-laden." Further, never, in his estimation, had conditions been so favourable for the upbuilding of the Church in the West. The one great qualification needed was "the power of the Spirit." Like the disciples before Pentecost, we all, priest and people alike, must seek the Upper Room in prayer, waiting to be "endued with power from on high." The candidates were presented by the Very Rev. Dean Coombes, who afterwards read the Litany. The anthem, "How Lovely are the Messengers," preceded the Holy Communion service. After the examination and ordination of the deacons the Holy Gospel was read by the Rev. R. C. Pitts. Then followed the examination of the candidates for the priesthood, and the invocation of the Holy Spirit in the solemn singing of the "Veni Creator Spiritus" by clergy and people alternately. In the ceremony of the "laying on of hands" four priests were associated with the Archbishop, the Very Rev. Dean Coombes, Ven. Archdeacon Phair, the Rev. Canon Garton, the Rev. W. B. Heeney. The service concluded with the celebration of the Holy Communion. The following are the names of the candidates and the parishes to which they are attached: Priests—The Rev. A. E. Cousins, B.A., St. Alban's, Winnipeg; the Rev. L. Leclair, Scantbury; the Rev. T. McReynolds, Wakefield; the Rev. B. L. Whitaker, Russell; the Rev. W. G. Wakefield, Minto. Deacons—The Rev. H. Cawley, B.A., Ninga; the Rev. R. E. Park, Miniota; the Rev. R. C. Pitts, Foxwarren; the Rev. R. W. Ridgeway, B.A., Clanwilliam; the Rev. H. S. Ram, B.A., Melita; the Rev. F. Halliwell, Elm Creek; the Rev. S. H. Hammond, Pearson; the Rev. W. H. Walker, Reston; the Rev. A. E. Bell, Teulon; the Rev. G. A. Wells, B.A., St. Thomas', Winnipeg; the Rev. G. A. Clark, Austin.

A meeting of the Executive Committee of the Synod of the Diocese of Rupert's Land was held on Tuesday, 17th, afternoon in Holy Trinity schoolhouse. There were present His Grace, Archbishop Matheson, in the chair; Archdeacon Fortin, Dean Coombes, Rural Dean Cowley, Canons Murray and Jeffery, the Revs. F. C. C. Heathcote and J. W. Matheson, and Messrs. E. D. Martin, Sheriff Inkster, E. L. Gregory and W. P. Sweatman. A vote of \$2,500 for summer work by students was passed. One hundred dollars each was granted to eleven young men, who will next Sunday be ordained deacons and will take missions in the diocese. This amount was to be used towards purchase of travelling outfit in each case. The men to be ordained as stated are Messrs. Walls, Clarke, Ridgway, Halliwell, Pitts, Ram, Park, Cowley, Hammond, Walker and Bell. Nine of these are graduates of St. John's College, one is a former student of Durham University, who has been working as a lay reader for several years in the diocese, and another is a graduate of Wycliffe College, Toronto. The Archbishop reported to the committee that in addition to these eleven men to be ordained deacons, five men will be raised to the priesthood on Sunday next at the Ordination service in St. John's Cathedral. Congratulations were extended to His Grace also to the college authorities by the Executive Committee on the large number of men coming up for Ordination. An outfit grant was also voted to the Rev. Mr. Cushing, at present in charge of the St. Thomas Mission in this city, but shortly to be appointed to another mission in the country. It was decided to continue the grant towards the stipend of the clergyman at Russell at the same figure for another year. An application was received for help towards the cost of a jigger to be used by Mr. Scrase, lay reader in charge of Fork River, Winnipegosis, etc. The vehicle in question is used on the railway in taking services at these points and at Sifton. The committee voted \$25 towards the purchase of the new velocipede. A letter of thanks was received from the vestry of St. Philip's, Norwood, for help extended to them in connection with the clergyman's stipend during the current year. The parish of Emerson, which has been separated from Dominion City, was voted \$150 towards the stipend of a clergyman to be placed at Dominion City. It was decided that Griswold should in future be attached to the Sioux Mission, and that services should be held there by the Rev. Mr. Maggrah, the missionary in charge of the Sioux Mission. A small grant was voted to Alexander and Glenvale towards the stipend of a clergyman to have charge of those points. Consent was given to a loan of \$32,000 on the property of St. Luke's Fort Rouge. This money is to be expended in clearing off an old mortgage and in meeting the cost of important extensions which are being made in the fabric of the church. Amongst the improvements proposed is a fine tower containing a chime of bells. It was decided that Miami should be separated from Rolland, and in future be the centre of a new mission, consisting of Miami, Deerwood and Altamont; also, that services should be opened at Myrtle, and that a grant of \$250 be given towards the stipend of the incumbent at Roland. The grant to Foxwarren was slightly increased for one year only; this increase was rendered necessary by the fact that the district had been visited by hailstones last year and the year before, and that the people were doing their utmost to pay off a small debt upon the church. It was decided to open a new mission, to be called Ochre River, in the Dauphin district. A student has been placed in charge, and it is expected that services will be held at several places in the large district which is rapidly being settled up on the east side of Lake Dauphin. A small grant was voted towards the expenses of a travelling outfit for the student. An application for consent to a loan on the parsonage at Alexander was acquiesced in. A small grant was voted towards the cost of a new parsonage at Wakefield, near Clandeboye. Consent was given to the sale of the parsonage property at Russell, the proceeds of the sale to be used towards the cost of a new parsonage to be built on the church property there. A small grant was also voted to the Rev. Mr. Belford, of Gladstone, towards the expense of providing service at Arden and Keyes. It was recommended to the Synod that a committee be appointed to revise the canons of the diocese, and to have copies of such revised canons printed for use throughout the diocese. A letter from the Rev. Mr. Vernon, of Halifax, requesting that delegates be appointed from the diocese to attend the coming bi-centenary of the Church of England at Halifax on September 3rd, was read by the secretary. It was decided to appoint His Grace the Archbishop, who would attend as Primate, and also Canon Phair, who, it was understood, had been asked

to read a paper at one of the meetings in connection with the proposed celebration. A Committee on Ballotting, appointed by the last Synod, presented a report outlining a new system of ballotting for the members of the Executive Committee and the delegates to the General and Provisional Synods. The recommendations of this committee were adopted by the Executive, and will come into force when the Synod opens next month. The Moral and Social Reform Committee of the General Synod having appealed to the various dioceses for sufficient funds to make up the total assessment of the Church of England throughout the Dominion, it was decided to pay forthwith to the treasurer of the said committee the sum which is asked for from this diocese, namely, \$52.77. The city rectors were appointed a committee to provide hospitality for the delegates attending the Synod in June. The secretary was authorized to procure a file cabinet and solicitor's box, to be used by him for filing purposes in the Synod office. Consent was given to a loan of \$2,000 on certain lots owned by the parish of St. Margaret's, Winnipeg. The secretary was instructed to renew insurance about to expire on the buildings that belong to the Sioux Mission at Griswold. The question of purchasing the old school property at Ochre River was considered. While not seeing its way to buying at the present time, the committee authorized the secretary to rent the property if, possible for the summer, with an option to buy the same later should it be found suitable for the needs of the church. The minutes of a recent meeting of the Property and Finance Committee were read by the secretary, and were endorsed. Among the acts of that committee thus confirmed by the Executive was the re-purchase from the Headingly School District of the site of the old school, which was some time ago destroyed by fire. This site was procured from the Synod some years ago by expropriation by the school trustees, and a new site having been decided on for the new building, the Executive of the Synod decided to re-purchase the old site. The Committee of Management of the Sunday School Association having requested the Executive to provide for the attendance of representatives of the Association at the regular meeting of the Sunday School Commission of the General Synod, it was decided that the Executive could not undertake this responsibility, and the request was referred to the annual meeting of the Diocesan Sunday School Association to be held on June 15th next.

In a letter to the Primate of All Canada the presiding Bishop of the Episcopal Church in the United States used the following words: "Our cathedral was filled yesterday at a burial service commemorative of King Edward. By all of us in the United States, in Church and State, his death is felt as a loss from our sight of a splendid and conspicuous example of duty unselfishly and assiduously done, and as the removal of a most beneficent force for good in promoting an intelligent understanding and a gradual feeling of amity among the nations of the earth. Our good wishes from the heart and our prayers to God go out to King George that such duty and peace of the paths of his father and his grandmother may be his to walk in."

**Western Manitoba Anglican Union.**—The Union held its second meeting in Portage la Prairie on Tuesday, May 17th. There were twenty members and delegates present, representative of four deaneries. The meeting opened with a celebration of the Holy Communion at 8 a.m. in St. Mary's Church, Portage la Prairie. The first session was held at 10 a.m. The minutes read and adopted. In the unavoidable absence of the president the Rev. W. P. Reeve was elected to the chair. The session was taken up by a very interesting address on the history of the early days of the Church in Canada, delivered by the Rural Dean of Brandon. At the afternoon session, which began at two o'clock, the programme called for a discussion of diocesan affairs, with special reference to the resolution passed at the last meeting of the Provincial Synod re the Metro-political Sec, putting an ultimatum before the Diocese of Rupert's Land, either to give up the election of its own Bishop or to give up its right to a fixed Metropolitanity. A very general discussion ensued, and the feeling of the meeting was that the diocese could not afford to give up its right of electing its own Bishop. In the evening a discussion on the state of the Church in Rupert's Land and its pressing needs took place, and after many addresses, setting forth in the main the need of more episcopal supervision, the following resolution was passed: "That, owing to the multiplicity of duties now devolving upon His Grace the Archbishop, this meeting of the W.M.A.U. strongly urges the Synod, with

the concurrence of His Grace, to take immediate action to secure more episcopal supervision in this diocese than is possible at the present time." Various other matters, such as a more representative Executive Committee, the preservation of Church records, and the business management of parishes, were discussed, but no definite action taken. After passing various votes of thanks the meeting was brought to a close by the pronouncing of the Benediction.

#### CALGARY

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

**Calgary.**—Trinity Sunday.—An interesting service took place on this day in the Pro-Cathedral, namely, the consecration of the building, which is now clear of debt. The Bishop held a general ordination in the Pro-Cathedral on Trinity Sunday morning. The ordination sermon was preached by the Rev. C. W. Horne, curate of the Pro-Cathedral. The clergy attending the Bishop were the Rev. J. B. Dewdney, who acted as the Bishop's chaplain; Archdeacon Webb, who presented the candidates; the Rev. W. G. Boyd and the Rev. Canon Hogbin. Seven laymen were ordained deacons and two deacons were raised to the priesthood. The following were ordained deacons: Rev. John Martin, who is in charge of the work at Big Prairie, west of Carstairs; the Rev. W. Leversedge, who has been working as a layman at Edmonton, and who has been placed in charge of the work at Bassano and Brooks; the Rev. W. Attwood, in charge of Sunnyslope, where he has been working as a layman; the Rev. W. E. Herbert, who remains in charge of the work at Bon Accord, northeast of Edmonton; the Rev. J. R. Gretton, nephew of the Dean of Canterbury, who has been placed in charge of Millarville; the Rev. W. H. F. Harris, in charge of Stettler, and the Rev. G. M. Morgan, in charge of Gladys and Dinton. The two ordained priests were the Rev. A. J. Patstone, who remains in charge of his old Mission at Rimby and Bentley, and the Rev. F. L. Carrington, who has worked for some time in Gladys and Dinton, and has now been appointed rector of High River, in place of the Rev. George Howcroft, resigned, to go to Pincher Creek, in place of the Rev. W. G. James, who goes to Prince Rupert, B.C.

With all the solemnity and impressiveness of which the service of the English church is capable on such occasions, the ceremony of the consecration of the Pro-Cathedral took place last night, when the building was solemnly set apart and dedicated to God for public worship, according to the ceremonies of the Church of England and none other. Needless to say the building was packed to the doors with an immense congregation which followed the interesting and unique service with the very closest attention. Before the service commenced a procession was formed which made its way from the vestry to the chancel in the following order: The choir, the priests and deacons who were ordained in the morning; the Rev. C. W. E. Home and the Rev. W. G. Boyd, head of St. Faith's Mission, Edmonton; C. F. Conybeare, Chancellor of the diocese, Canon Hogbin and Dean Paget, after whom came the Bishop's chaplain, the Rev. A. L. Dewdney, carrying the pastoral staff, and lastly the Lord Bishop of Calgary. The dean then read the petition for consecration and the special service which is provided for the consecration of churches was proceeded with. After two lessons, a number of prayers, the apostles' creed and some versicles and responses had been said and sung, the procession was reformed in the same order as it had entered the chancel and various portions of the sacred building were visited in succession, at each of which the Bishop recited one or more prayers. After visiting the font, the bell, the pulpit, the lectern, the organ, and the chancel, the Bishop, the Chancellor and the Chaplain returned to the sanctuary. During the course of the procession the hymn "Light's Abode Celestial Salem" was sung by the choir and the congregation. After this a number of other prayers were read from the sanctuary. After the Te Deum had been sung the statement of consecration was then read as follows: "In the name of God, Amen. Whereas we received the petition of the Very Reverend Edward Clarence Paget, rector of the Pro-Cathedral Church of the Redeemer, and dean of Calgary; Charles Wynn Ellis Horne, assistant priest; W. W. Mapson, people's warden; Ernest Pescod, acting rector's warden; J. T. Child and C. W. Rowley, vestrymen; and A. L. Nunns, B. M. Clarke, C. Kerr,

## INVESTMENT

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J. Macleod, M. C. Bernard, W. L. Bernard and J. P. J. Jephson, parishioners of the parish of the Redeemer, Calgary, whose names and signatures were thereunto subscribed, humbly praying that we would be pleased to consecrate the said building; and whereas we have taken into our consideration and complied with the same. We, Cyprian, by divine permission, Bishop of Calgary, do, by virtue of the authority ordinary and episcopal to us committed, now separate and set apart the edifice or structure containing in length, from east to west, one hundred and forty-five feet, and in width from north to south, fifty-six feet, inclusive of the exterior walls, from all profane and common uses; and do hereby consecrate the said building to Almighty God for the ministration of His Holy Word and Sacraments and for public worship, according to the rites, word and sacraments of the Church of England in Canada and none other. And we do openly and publicly declare that it shall continue separated, consecrated and dedicated by this our definite sentence or final decree which we make, pronounce and promulgate in these writings. Saving and reserving to us and our successors, bishops of Calgary, all ordinary episcopal jurisdiction, rights and privileges. In testimony whereof, we have caused our episcopal seal to be hereunto affixed, this 22nd day of May, A.D., 1910, and of our consecration the 23rd. (Signed) Cyprian, Calgary." After the Bishop had directed that this document should be preserved among the muniments of the registry, the ceremony concluded with the Benediction.

The following is the full text of the sermon which was preached on this most interesting occasion by the Lord Bishop of the diocese:—  
1 Chronicles xxix: v. 5 (in part)—"Who then offereth willingly, to consecrate himself this day unto the Lord." What a beautiful and most impressive service this is in which we are taking our part to-night. Only God Himself, and we, who offer it before Him, know the feelings of deepest thankfulness with which we take our respective parts in it. This church, the foundation stone of which was laid in September, 1904, by Lord Minto, then Governor-General of Canada, was dedicated and opened for divine service the following year. The building and furnishing of it was a great undertaking; and although the dean built the chancel at his own cost, and many others contributed to the building fund, there was a considerable debt, which had to be covered by a mortgage and all thought of formal consecration had to be indefinitely postponed. But we have been moving rapidly. Year by year the congregation faithfully met all its obligations with the loan company, and for organ, furniture, etc., and now, quite recently, by the sale of two lots, situated at the extreme east of this property, the rector and wardens are able to pay off the mortgage and have the church set apart forever, from all profane and common uses and consecrated for all the purposes of divine service. I like to think that it stands designedly and deliberately, because splendid offers for the site have been rejected in the heart of our city; and that from this vantage-ground it will be the House of God and the gate of heaven for many whose business hours are mostly spent near it; always pointing heavenwards and silently, in the very midst of the changes and chances of human life, proclaiming the things of God and eternal life. When service began to be held in it, it seemed to me that in its size, and with all its appointments, it far exceeded any building I, looking back to the condition of things when I came to the Red River Settlement in September, 1868, could ever have hoped to see in use, in the diocese entrusted to me. Yet now, thank God we have this fine building, which seemed so large

when we moved into it, the organ, and everything else needed for the due rendering of our beautiful and impressive services, free of all debt; and again, and again, since it has been in use, the building has been crowded with worshippers, so that many wish that the accommodation was far greater than it is. We would not be feeling, thinking men and women if we were not moved by such considerations to the deepest thankfulness and praise. When, on February 14th, 1889, I entered into an agreement with the rector and church wardens of this parish, under which, until a cathedral is erected, the Church of the Redeemer is to be recognized as the cathedral for this diocese, it was the first church here unenlarged, which was so recognized, and when this building took the place of the old one, the agreement was of course applied to it. It was indeed a very great advance upon the old one; only that just as for those for whom this building is now their spiritual home, memories glad and sad cluster about the old building, the tenderness of which those of us who are old-timers can alone recall and weave them into prayer and thanksgivings. Now, however, we are growing so rapidly and making history so fast, that it seems a very reasonable and conservative idea that many Anglican churches at least as large and as well-apportioned as this one will beautify and adorn this city and many other places in this diocese too in the next twenty years; and that, in the rapid acquisition of great wealth, which seems now to be a characteristic of many people in different parts of Canada and particularly in these Western provinces, open-handed Churchmen and Churchwomen, whose hearts God has touched, will soon be coming forward to consecrate a portion at least of the wealth God has given them in the acquisition of a suitable site, and for the erection on it of such a splendid edifice as shall be worthy to become the cathedral of this highly-favoured diocese, so that Calgary shall not forever have to be content with this parish church, which it seems to me we should always speak of as the Pro-Cathedral, but shall possess a Mother Church in no respect, as to size, beauty, grandeur, and costliness, behind the foremost of her sister dioceses in Canada, or even on this continent. And when I think of what St. Hilda's College may be expected to become in a year or two; and the Bishop Pinkham College, which the generosity of one Calgary Churchman led me first to think of and to work for; and of the generous gifts which have been made to the city and the liberality and enthusiasm which have been already shown in connection with the proposed University of Calgary; I am confident the Anglicans of this city and neighbourhood will not suffer the interests of their Church to be overlooked, since, if a people are to become and to remain truly great, the interests of religion and education must go forward hand in hand. Our text is found in the midst of the description of the materials provided by King David for the construction of the temple which he was not allowed to build, which was built by Solomon, his son. David's preparation for this work had been of the most minute and elaborate description; he gave Solomon patterns for the form, and gold and silver for the materials of it. His whole heart had been engaged upon it; and by his example and his entreaties he had prevailed upon the chief people in his Kingdom to follow his example. Who then offereth himself willingly to consecrate himself this day unto the Lord? He prevaileth upon them to consecrate themselves to God; and to offer willingly of their substance as the result of such consecration. Brethren, this is my desire for each and all of you. Starting from our present standpoint, with this church free of debt, it is my earnest desire and my hope, that every member of the congregation will do more in personal service, in prayers and praises, and in contributions for God's work, than has yet been done or even thought of. Calgary is said now to have a population of 45,000; yet our church accommodation is for less than 3,000 people, and I greatly fear that we are not in touch with more than 4,500 people. Can the leading Churchpeople of this city calmly go on using this church, and having no care where hundreds and thousands of Churchpeople in the city are going, or how they are to be supplied with churches which are just as dear to them, which they need just as much as you need this one. Then look at the needs of the diocese of which Calgary is the see city. It is a very important consideration; that if we at all accustom ourselves to think imperially, we shall realize that the moral welfare of the Empire and the moral welfare, therefore, of Canada, is intimately bound up with the vigorous life of our branch of the Church of Christ; and that it becomes us each to see that so

far as it lies in our power, that influence shall be paramount. This congregation must see to it that every cent required from it to make up the apportionment asked from us by the Board of Management of the M.S.C.C., as well as the assessment for the diocese is fully paid. It must take its part in the great movement, which has for its object the evangelization of the whole world in this 20th century in which we live. Every attendant at the services held in this church, whether well off or poorly off, must be individually approached, and encouraged to give his or her full share, whether it be little or much, for carrying on God's work. We must, each and all of us, take up and faithfully practise **proportionate giving**—giving that is as God blesses us—giving regularly and systematically. The dual system of envelopes should be in regular use; no one should be overlooked, or allowed to remain in ignorance of the responsibility of the congregation, and the giving by each member should be a distinctly religious duty, as much a duty as coming to church, and receiving the Holy Communion here; or as prayer, Bible reading and the discharge of other plain religious duties in daily life. It is a joy to me to think and to say that in neither of the dioceses of which I have been Bishop has there been such things as pew rents. Every sitting in every church throughout the diocese is free—people who attend may sit where they please; and, inasmuch as there is no such thing as one cent of income from any parochial endowment, since there are none, and the only source of income for the stipends of the clergy and all other church expenses is the open offertory, supplemented by the envelope system, gathered at every service and humbly presented at God's altar, every worshipper here, and throughout the whole diocese, must see to it that he takes his full share in this most necessary, most important, Christian duty. The very first thing then, my beloved, in connection with the starting out free of debt, so far as the Pro-Cathedral church is concerned, should be a most noticeable rise in its income. The income, in view of the unusual prosperity now prevailing, and the rate of salaries and wages now paid, should be doubled before the year is out; and the whole system of support so faithfully and systematically worked and encouraged, that we may confidently expect to see it fully trebled within three years. What has God done for you, my brother, my sister, assuming, as I have a right to do, that you are humbly and earnestly striving to love and serve Him; and what will He not do for you if you put your trust in Him and do His will? Hear what the prophet Malachi says of those who robbed God in his day: "Will a man rob God? Yet ye rob me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in Mine House and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." It is often said that the people of the West want the best of everything and that they want it quickly. And brethren, I can say to-night that I want the best from you—the very best you can give me; and this is not anything less than your hearts, for God's service. If you recognize the length and breadth and depth and height of the love of God in Christ Jesus our Lord; and that all you have is His gift; all you are absolutely His; then you will love Him in return; and to love Him is to live for Him; to devote to His service yourselves, your souls and bodies; your energies, your time, your money.

"See the rivers flowing  
Downwards to the sea,  
Pouring all their treasures  
Bountiful and free—  
Yet to help their giving  
Hidden springs arise;  
Or, if need be, showers,  
Feed them from the skies!

Watch the princely flowers,  
Their rich fragrance spread,  
Load the air with perfumes,  
From their beauty shed—  
Yet their lavish spreading  
Leaves them not in dearth,  
With fresh life replenished  
By their mother earth!

Give thy heart's best treasure—  
From fair Nature learn;  
Give thy Love—and ask not,  
Wait not a return!

And the more thou spendest  
From thy little store,  
With a double bounty,  
God will give thee more!"

#### ATHABASCA.

George Holmes, D.D., Athabasca Landing, Alta.

**Athabasca Landing.**—The many friends of our faithful and indefatigable Archdeacon Scott will be sorry to learn that within the last three weeks he has met with a very serious accident, involving the loss of a good team of horses and almost his own life. In crossing the Heart River on his way to hold service at Prairie River Settlement the ice gave way. The Archdeacon made a heroic effort to save his valuable team, but after an hour's fierce battle with death in the ice-cold water was obliged to give up the fight; and to us who know the place and circumstances, it seems nothing short of a miracle that he ever reached shore himself, and how, after a four miles' walk in frozen clothes, he escaped without fatal results is beyond human explanation. The team was his own personal property, and the loss to him is great. The Archdeacon, whose resignation on the grounds of ill-health, takes effect on June 30th next, leaves the diocese after nearly twenty years of faithful services, beloved of all, both Indians and whites, and his departure will be a great loss to the diocese. In view of the fact that the team was used for mission work and not for the Archdeacon's own pleasure, he ought to be compensated their value (\$300); and if justice were done him he ought to receive a year's stipend to enable him to take a well-earned furlough, in order to recruit his shattered health, but I am sorry to say that, with an almost empty diocesan treasury, it is impossible. I, therefore, commend him to his and our many friends, feeling confident that many would like to help to show their appreciation of his services. Archdeacon and Mrs. Scott have done a noble work under the most trying and often painful circumstances; he by his tireless efforts and great spiritual force, and she by her many years of patient suffering—always bright, loving and sympathetic. Her example has been an inspiration to many. Contributions may be sent to the Right Rev. Bishop Reeve, D.D., 544 Huron Street, Toronto, or to myself at the above address. George Athabasca.

#### COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria, B.C.

**Victoria.**—Christ Church Cathedral.—The Lord Bishop of the diocese held an Ordination in this cathedral on Trinity Sunday morning, when, at the request of the Ven. Archdeacon Pentreath, the Bishop-elect of New Westminster, he ordained the Rev. George Stewart, incumbent of Duck's, in the Diocese of Kootenay, to the priesthood. The Ordination sermon was preached by the Ven. Archdeacon Scriven from the words, "Ourselves your servants for Jesus' sake." The Revs. W. Barton and G. Cork also took part in the service.

**Cobble Hill.**—The small church at this place was crowded on a recent Sunday evening, when Bishop Perrin, accompanied by Archdeacon Scriven, was present to dedicate the brass tablet which has been placed in the chancel of the church by the Synod of the diocese in memory of Mr. John Nightingale. The evening service was taken by the Archdeacon, the lessons being read by the Rev. D. Holmes, of Duncans. Before the dedication the Bishop spoke of the twenty years' work as lay reader of Mr. Nightingale. Through his efforts the church had been built, and he held service every Sunday. His life and character were a splendid example, and his works followed him. His wife only survived him a short time, but long enough to be allowed to see the brass tablet. His sons still take an active interest in the work of the Church. The Bishop then solemnly dedicated the tablet to the glory of God and the memory of John Nightingale. In his sermon afterwards the Bishop dealt with the future of the district. The Rev. D. Holmes had for the present undertaken the work, and the gradual growth of the congregation showed their interest. On Sundays the Rev. D. Holmes is also going to hold services in the hall that has been built at Shawinigan Lake. A strong committee of Churchmen has been formed, and a guarantee of \$450 a year has been made to the Synod, who have undertaken to supply the stipend of a clergyman for the district.

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**CALEDONIA.**

F. H. DuVernet, D.D., Bishop, Prince Rupert B.C.

**Metlakatla.**—St. Paul's.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday evening, May 8th, when he bestowed the apostolic rite upon twelve candidates. His Lordship, in the course of his address, made a sympathetic reference to the incalculable loss which the Empire as a whole had sustained through the death of the late King.

**Correspondence**

**MIND YOUR STOPS**

Sir,—Your correspondent J.M.B. complains that the "new punctuation" of the first petition in the Litany is incorrect. It reads "O God the Father of heaven, etc." J.M.B. says that, in order to be symmetrical with the petitions immediately following, the reading should be "O God, the Father of heaven." Will you kindly allow me to point out what seems to me to be the proper punctuation?

O God the Father, of heaven:  
O God the Son, Redeemer of the world:  
O God the Holy Ghost, proceeding from the Father and the Son:

Here we have the symmetrical balance, and it is thus printed in the Cathedral Prayer Book. In St. Alban's Cathedral these petitions are all sung, both by the chanter and the choir, with a slight pause at each comma and with a deliberate enunciation of the word "of" in the first petition. The general custom is, I think, to render it in this way: "O God the Father of heaven," without a pause. A glance at the Latin Litany in the Roman service book (from which our Litany is adapted) shows that "of heaven" is a translation not of *coeli* but of *de coelis*. Pater de coelis Deus are the opening words.

Francis Coombes.

**A NATIONAL MENACE**

Sir,—Your article "A National Menace," in the issue of April 14th, does not surprise me. I am but a visitor in Canada and so do not propose to write at length on this subject, beyond saying that I have heard on more than one occasion allusions made from the pulpit to England and the English, which certainly showed that the preacher had never visited England and knew next to nothing about the better type of the English. Is it necessary that the narrow views of a Canadian priest concerning England and things English should be thrust down the throats of his congregation? Until Canadians learn that England and the English are not as they are too often represented by their more or less jealous neighbors

in Europe and the States, so long will there continue that strange exhibition of ill-feeling towards Englishmen and English customs, which is to be met with more or less throughout the Dominion.

A. B. Potter.

**THE S.P.C. AND THE EDINBURGH CONFERENCE**

The following letter from the Rev. Canon Robinson, editorial secretary of the S.P.G., speaks for itself:

R. W. Allin, Esq., Confederation Life Building, Toronto. My dear Sir,—At a meeting of the S.P.G. standing committee, about a month ago, it was formally decided to accept the invitation of the Edinburgh Conference to send delegates officially to represent the society. The question had come before the standing committee a year and a half ago; the committee then understood that the conference was to be undenominational, and decided to take no action in the matter. It has since realized that the conference is interdenominational, and that no points of doctrine concerning which Christians disagree will be discussed, and no resolutions of any kind passed, it has therefore decided cordially to co-operate, and we are sending 34 official delegates. For the last two years several representatives of the society have been serving on the various commissions; Bishop Montgomery is a member of Commission 1, and I am a member of Commission 4. We are both of us, hoping to attend the conference.

**THE NEW HYMN BOOK.**

St. John, May 23rd, 1910.

Sir.—It is good to know that Canon Roberts did not mean what he said about United States hymns, and is it too much to hope that the word "trash" in connection with ours, or any other hymnal, may be deemed unsuitable? With regard to "Ancient of Days," the phrases quoted hardly make the whole hymn a humble prayer. Rather does the triumphant trumpet blast of the very first line, "Ancient of Days, Who sittest throned in glory," convey the meaning of the text to the hymn, Daniel vii: 9-10: "The Ancient of Days did sit . . . and ten thousand times ten thousand stood before Him," and is there not action in "O Triune God, with heart and voice adoring." But anyone not familiar with the hymn should read it as a whole. After all, should not the author best know what he intended to express, and in a letter received a few days ago, Bishop Doane writes me: "I must say I absolutely disagree with Mr. Roberts' criticism and think the tune quite the best part of the hymn. It is certainly very resonant and ringing, but I see no objection to that element in a great hymn of praise."

F. H. J. Ruel.

**BOOKS RECEIVED**

**Handbook to Confirmation:** Being notes for those who have to prepare candidates. By G. E. Nicolls, M.A., Archdeacon of Lahore. Price 50 cents net. A. R. Mowbray & Co., Ltd., London, England.

**Reunion and Rome:** By the Rev. Percy Dearmer, M.A., with prefatory letter by his Grace the Archbishop of Canterbury. Price 25 cents net. A. R. Mowbray & Co., Ltd., London, England.

**DASHING DICK.**

**THE LIFE STORY OF A MACPIE.**

By Rev. W. Everard Edmonds.

(Continued).

**Chapter XIX.—Among the Appenines.**

The sun was shining brilliantly as we set out on the last stage of our long journey across the continent. Beautiful Florence faded from our view, and again we met at the various cross-roads those little votive shrines decorated with garlands of flowers. We had seen many of these in Switzerland, but here in Sunny Italy, they appeared to be more numerous than ever. Occasionally we would see some passing peasant-woman stop in her journey, drop on her knees before one of these little shrines, and mutter a prayer as she quickly told her beads. We spent the night at Cucina, and early on the following day came out into a broad and fertile plain bordered on the north and east by the rugged mountains. This great plateau with its desolate scenery, reminded

me very much of the Bad Lands in the western part of America. There were the same bare rocks, the same deep gullies, and the same sombre vegetation, I had seen in Nevada and Idaho. It was a great relief to me to reach Arezzo at dusk, and to hear my master arrange with a vetturino or driver to take us in his cart on the morrow. Rising early the next morning, Guido climbed up into the cart, and though the poor old horse scarcely moved faster than my master could walk, yet it was a change, and I thoroughly enjoyed it. After several hours of steady travel, we reached lake Trasymene, on whose shore, the vetturino said, a great battle had been fought long ago between the Romans and Carthaginians. Skirting the shore of the lake for a considerable distance the road then took a turn in the direction of Perugia, where we arrived late at night and said good-bye to our driver. During the next day Guido walked to Faligno, a distance of thirty miles amongst the rolling hills. Descending the mountain from Perugia, we crossed the muddy River Tiber, and journeyed on steadily all day. The walking was somewhat difficult, and Guido on reaching Faligno, decided that he would engage a vetturino to take us the remainder of the way. An agreement was entered into with a driver at the inn, and the following morning at five o'clock, our vehicle rattled out of the gateway with my master and three other passengers, bound for Rome. Our way lay through the Clitumnus valley, and after several hours of steady travelling through rich orchards and fruitful fields, we arrived at Spoleto in time to enjoy a short siesta or noon-day rest. From this on, our progress was painfully slow. The steep hill which lies beyond Spoleto is a very difficult one for the horses to climb, and in some places it was found necessary to obtain the assistance of a yoke of oxen kept there for that purpose. We reached Terni late in the evening and drove through the valley to Narni, on the following afternoon. Many of these villages are strewn with ancient ruins, whose stones were lifted into place when Rome was at the height of its power. At Civita Castellana, where we spent the night, there is an old Roman aqueduct, which still supplies the town with water from the hills. During the last day of our journey we travelled for many miles through a dreary waste not unlike our great American prairies. This was the Campagna, where bright-eyed shepherd boys tended their great flocks of sheep. At mid-day we reached Baccon, a small village only twenty miles from Rome. After refreshing ourselves here, we were soon off again on the road which now ran upwards to the crest of a long hill. Slowly but steadily we neared the top, and then, O joy of joys! we saw the dome of St. Peter's, in the distance. Guido could not restrain his deep emotion; he leaped out of the carriage and gazed long and earnestly across the level plain. A faint blue line to the westward marked the shore of the Mediterranean, and nearer still, stood the Eternal City. Tears stood in my master's eyes, as he whispered,—"Home, Dicky, Home! after all our wanderings we are nearly home." On re-entering the slow-moving vehicle Guido could hardly repress his impatience at our tardy progress. There was no help for it however, and it was dusk before we descended to the Tiber, and saw the spires and domes of the city of Rome close at hand. Crossing the river on an ancient stone bridge, we came into a straight road which ran into the very heart of the city. Presently our carriage rumbled into a dark archway, and came out into a large square. Guido and the other passengers gave up their passports to the proper official, and after a brief delay, the driver chattered to his weary horses, and we were driven rapidly through the darkening streets. A funeral procession passed us; priests in white and gold carried flaming torches, and the coffin covered with cloth of gold was borne along in a splendid hearse, guarded by four stalwart friars. At last the carriage stopped in front of an inn, and my master and his fellow-passengers alighted and settled their accounts with the driver. Guido was uncertain as to what to do. His home was five miles out of the city, and it would be very late before he could reach it now. Desirous as he was, of spending the night at the dear old cottage, he feared that his sudden arrival at such a late hour, might give his parents a shock, which at their age, they would be unable to bear. For some moments the good fellow stood there, his breast torn by conflicting emotions; finally discretion prevailed and he entered the door of the inn. We partook of a light meal and retired to rest; Guido, to dream of father and mother and little Bonita, I, to fall into a deep sleep, from which I did not awake until break of day.

(To be Continued).

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## British and Foreign.

Handsome silk burses and veils of white and green have been presented to Christ Church, Little Rock, Ark., by the Daughters of the King.

The Rev. H. St. Clair Hathway, rector of Christ Church, Bordentown, N.J., has been appointed rector of St. John's, Norristown, Pa.

A pair of silver-mounted cinets have been given to St. Luke's, Delta, Colo., in memory of her mother, by Miss Ellen W. Collins.

The clergy and the laity of the diocese have presented the Lord Bishop of Manchester with a motor car as also with a sum of money for the maintenance and up-keep thereof.

The Rev. F. J. Poole, rector of Felscombe, and vicar of Piddinghoe, and Mrs. Poole, have been presented with a silver tea and coffee service on the occasion of their leaving the district for the vicarage of St. John, Lewes.

The Bampton Lecturer for 1911, who was elected lately, will be Canon Skrine, vicar of St. Peter-in-the-East, Oxford. His subject will be "Creed and the Creed: their Function in Religion."

The nieces of the late Dr. Andrews of Christ Church, St. Paul, Minn., have placed a handsome brass ewer in the church in memory of their uncle, the Rev. C. D. Andrews, D.D., who was rector of the church from 1887 to 1905.

We must, as a clergy, rouse ourselves from our torpor in things Scriptural, and enter upon and use the treasures open to us, like scribes instructed to bring forth from our store things new and old.—The Bishop of Exeter.

A solid silver paten was presented by the congregation of St. Thomas, Lyndhurst, N.J., and was used for the first time at the early celebration on Easter Day. The chandelier in the chancel was presented by the former Guild of Busy Bees.

At a Confirmation service lately held in the Church of the Holy Comforter, Virginia, 20 candidates, most of whom were adults, were presented. Amongst these were former Baptists, Methodists, Lutherans, Jews and two from Roman Catholic families.

Mrs. Blunt, widow of the late Bishop of Hull, has presented a beautifully executed painting of the Ascension to St. John's Mission Church, Scarborough, as a memorial to her husband. Dr. Blunt was vicar of St. Mary's, Scarborough, for forty-one years.

A massive credence table of oak, beautifully carved, has been placed in the sanctuary of the cathedral at Quincy, Ill. It was given by the late Mrs. Gatchell in memory of her daughter Jennie and Rose, who were at one time members of the Altar Guild.

The Reverend J. W. O'Donnell, lately chaplain of Christ School, Arden, N. Carolina, and formerly missionary at Comherimer and Rockingham, Ont., has accepted the Curacy of the Church of the Advent, Louisville, Ky., and entered on his duties on May 1st, 1910.

The Rev. Rathbone Hartley, vicar of All Souls' Heywood, who has given generously to the church in past years, and a tower is now in course of erection in memory of his wife, announces that he has arranged for a bell weighing 20 cwt., to be placed in the church tower.

The vicar's warden of St. Mary's, East Leake, writes to an exchange as follows:—"My colleague, our parish churchwarden, is a lady, Miss Alice Harwood. She is an ardent Church woman, secretary of our S.P.G. branch, and a devoted worker. She makes an admirable colleague, and does the work splendidly."

The Rev. Joseph Anastasi, who has been in charge of the Italian mission of the Presbyterian Church at Calumet, Mich., in the diocese of Marquette, has resigned his post and has applied to the Bishop of the diocese to be admitted to Holy Orders. He will probably take up work amongst his own people under Bishop Williams.

A silver paten of special design and great beauty has been presented to Christ Church, Little Rock, by the parish branch of the Daughters of the King in memory of Miss Caroline Peyton Peay. Miss Peay was a descendant of the first senior warden of a church parish in Arkansas, the late Mr. J. H. Crease. She was leader of the work of the parish which her ancestor had founded.

The Rev. the Marquess and the Marchioness of Normanby, Mulgrave Castle, Lythe, near Whitby, have undertaken to bear a very large portion of the expense of restoring Lythe Parish Church. The estimated cost of the proposed work, in memory of the late Marquess and Marchioness of Normanby, is £7,330, and Lord and Lady Normanby have offered to defray the balance above the amount already subscribed or promised.

I am not a missionary, nor the son of a missionary. All my "direct interest" in the work is summed up in this, that owing to the very high opinion which I have to med of the present state and future prospects of mission work, I have gladly seen my eldest son devoting himself to that work.—Sir Andrew H. L. Fraser, K.C.S.I., L.L.D., late Lieutenant-Governor of Bengal.

England's Oldest Sunday School.—The one hundred and forty-first anniversary of Wesley Sunday School at High Wycombe, has just been celebrated. The school was established by Hannah Ball a few years before Robert Raikes began his historic movement in Gloucester. It is, therefore, the oldest Sunday School in England, and used to be held in the old chapel in which Wesley preached in St. Mary Street, Wycombe, this building now being used as a chair factory.

Good progress is being made with the Coventry Martyrs' Memorial, which is shortly to be erected. The memorial takes the form of an old-style Celtic cross which, with steps, will reach to a height of 20 feet. In whose will be executed in the beautiful silver grey Cornish granite, with the laurel wreath and arms of Coventry in solid gun-metal. The cross has been designed by Messrs. George Maile & Son, granite sculptors, of 367 Euston road, London, who have been entrusted by the committee with the execution of the work.

Creeds are not "musty and old conventions," says the Bishop of Albany, but they are foundation stones of the great temple of belief rising from them and towering nearer and nearer to the heaven of full knowledge. They are the old spring and source from which flows the streams of personal religious experience, bringing forth the fruits of holy lives. They contain the accumulation, the authorization and the authentications of the past on which the mind and the working of the mind, the soul and the best efforts of every soul, should be brought to bear, in order to translate them into the expression of personal belief and to assimilate them into the result of personal righteousness.

Prebendary King George.—In the list of Cursal Prebendaries or Honourary Canons in connection with St. David's Cathedral there is the following: "1901, Cursal 1st, His Majesty the King." This prebend was held by King Edward's mother, Queen Victoria, throughout her long reign, and it is said that the late Duke of Edinburgh, when he visited the cathedral many years ago, was much interested in seeing what was then his Royal mother's stall. Since Queen Victoria's

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death, and in her memory, a layman has placed over the stall a plaque bearing the arms of Edward VI., who was the first Royal Prebendary of the cathedral. Today the stall is draped in purple, as a sign of mourning for King Edward VII., and the cathedral bell is tolled daily, in accordance with the custom which obtains at St. David's on the death of a Prebendary of the cathedral. No history can be discovered of this appropriation of one of the stalls of the cathedral by the Crown, but it is believed that it dates back to a period before the Reformation. The duties are, of course, nominal and the stipend almost so, though an annual pension of £3 from the cathedral revenues was formerly paid to the Crown and is still called the "Praebenda Regis." Queen Victoria was the last Sovereign to receive this, and she generously handed it over to the Principal of Jesus College, Oxford, to whom it has been paid ever since. One writer, discussing the subject points out that there is nothing really incongruous about the King being a Prebendary, for British Kings are not only crowned but "consecrated." That is true enough, but they are not consecrated to the ministry of the Word. Practically the canony is a lay one.

Church people in Virginia celebrated the 125th anniversary of the founding of the diocese last week. A special service was held in St. John's, Richmond, Va., the mother church of Henrico parish and the next oldest in order of continuity in America, in which the diocese was organized 125 years ago. In the procession that entered the old church were representatives from the daughter dioceses of Southern Virginia, and West Virginia including Bishops Gravatt and Tucker, together with the Bishop and Coadjutor-Bishop of Virginia and a large number of clergy. The Rev. E. Goodwin of Fairfax, clerical secretary of the diocese, made the historic address. Following this address the

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Rev. R. A. Godwin, the rector of St. John's, spoke of the two great rectors of the tribesome period of more than 100 years ago. Tablets were unveiled to them, namely, the Rev. Miles Carey Selden and the Rev. John Buchanan, D.D. For 33 years, Mr. Selden was the rector of St. John's. The tablet was unveiled by Miss Elizabeth Redman Selden, the great-great-granddaughter of Mr. Selden, through whose efforts the memorial was secured. On the tablet appears this inscription: "In memoriam. The Rev. Miles Carey Selden. Born in Virginia, 1726. Died, 1785. Ordained in London, 1752. Minister in Henrico

Parish, 1752-1785. Member Henrico Committee for Safety, 1774-1775. Chaplain Virginia Convention, 1775." Immediately following the unveiling of the Selden tablet, the memorial to the Rev. John Buchanan, D.D., was unveiled by two members of the vestry. The tablet is of granite and is in the aisle of the church on the vault where his remains rest. The inscription is: "In Memory of the Rev. John Buchanan, D.D. Born in Scotland, 1743. Died in Richmond, 1822. First Treasurer of the Diocese of Virginia. 'The beloved parson.' This stone is placed by the Congregation of St. John's Church, 1910."

**Children's Department.**

**PECULIAR CUSTOMS IN KOREA.**

The first thing that one observes on coming in contact with the Koreans is that all of them, both men and women, are dressed in white cotton. This white dress is a badge of national mourning. In former years, when any member of the royal family died, the nation was required to wear white for twelve months. In later and more troublous times the occasion for the white dress came so often, and the expense and trouble of changing to it was so burdensome, that they adopted it as the permanent national costume, so as to be in readiness for the emergency as it might arise.

When any member of a family dies, the family is expected to go into mourning from one to three years, according to the nearness of the relationship. The badge of this family mourning for the men is an enormous bamboo hat, of conical shape, coming down over the face and shoulders like an umbrella, and signifying that "Heaven is angry with the mourner, and does not wish to look upon his face."—Children's Missionary.

**THE JOKE PLANT**

"Who watered Grandma's plants?" asked Marcia, coming around the house to where the other children were playing with picture-puzzles.

"I did. Why?" asked Thomas fitting an arm to his man's body without looking up.

"You broke her fern all down," said Marcia.

"I didn't!" cried Thomas. "I was just as careful as could be."

"I guess I saw it," said Marcia. "It was all withered and drooping."

"Why Marcia Packer!" said Julia. "I saw that fern just a few minutes ago, and it was all right."

"And I saw it," put in Joseph, "and it was all broken, just as Marcia says I guess I can see as well as any one."

The children's voices grew louder and louder, until Grandma came out to see what was going on. She listened to their story, and then said, "Suppose we go and see the plant. Maybe that will tell."

Julia and Thomas looked very triumphant when the little plant was all right and not drooping at all. Marcia could scarcely believe her eyes, and Joseph looked very shamefaced, but just as Julia and Thomas



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were saying, "What did we tell you?" Grandma reached over and touched the delicate fern-like leaves. All at once they drooped and fell, and the plant looked very forlorn standing there all broken and wilted.

"Why! Why! Why!" cried the children, but Grandma motioned to them to wait.

One by one the little frond-like leaves began to rise and in a few minutes were as fine looking as any one could wish. Grandma explained that it was called Sensitive Plant, and the children tried over and over to see the leaves fall and revive, but they never called it Sensitive Plant.

"That isn't a very good name," said Joseph. "I'm going to call it the Joke Plant, because it played such a trick on us." And to this very day the children look for Joke Plants whenever they go to visit their grandmother on the farm, and tell how they once were foolish enough to quarrel about them.—Hilda Richmond.

**AT WHOSE HOME?**

A beautiful little canary came flying by and settled down on a branch of the honey-suckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm quite sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came round the corner of the porch, limping and crying, for a boy was running after him, striking him cruelly with a big stick.

"O! O!" said the bird, and away he flew. "I couldn't stay here. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peeping in, he saw two little sisters quarrelling over a doll.

"Let go! That's my doll! No, you shan't have it! I want to play with it;" and in the struggle, the poor little doll was pulled to pieces.

"Dear! O dear!" chirped the poor little bird. "They might try to do that to me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on to a porch to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you poor little thing! O, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now go and feed him."

And the little canary found happiness and kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little birds would have to fly away sorrowfully from your home?

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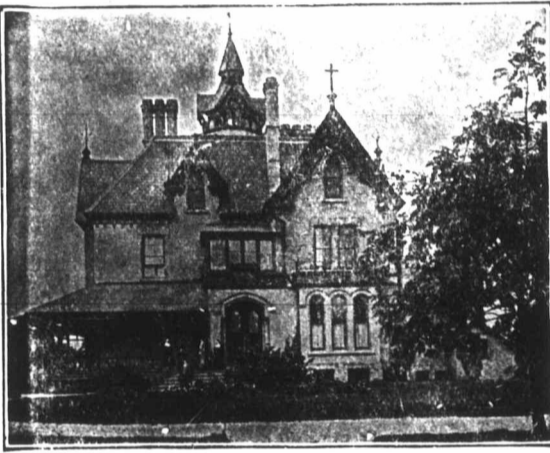
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