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The Outlook

Church Unity

Interest in the subject of Unity has received a great impetus by the recent pronouncement of the Eastern Bishops of Canada in opposition to the Appeal, followed, on the other hand, by the formation of the Church Unity League. In view of the importance of the subject, as well as of the great differences of opinion among us, it seems essential to continue the discussion in order that Churchmen may be able to view the question from all sides. We, therefore, propose from time to time to insert communications from our readers, whatever may be the precise opinions expressed. All that we require is the absence of the purely personal element. The assertion of this has prevented the appearance of some of the communications that have reached us. No imputation of motives, no personal abuse, and no individual charges should be allowed to enter into the discussion of a subject so full of vital importance to the whole community. The one side must credit the other with the sincerity it claims for itself, and strive to fix attention on the great principles of Scripture and history which bear on the issue. Only thus will truth be found and followed. Along these lines all communications from our readers will be welcomed, and, as far as possible, inserted.

"Peace among Yourselves"

Dr. Boyle, of Trinity College, made the excellent suggestion last week at the Niagara Synod that unity within the Church should first take place before the hand of friendship could be extended to other denominations. This proposition ought to prove fruitful. It would probably start with the enquiry as to the Church and Ministry; which view is correct, that of Bishop Lightfoot or of Bishop Gore? Then would follow an enquiry as to the Sacraments, and a consideration of the views of representative men like Bishop Moule, Dean Goode, and Mr. Dimock on the one side, and Prebendary Sadler, Dr. Darwell Stone, and Canon Mason on the other. The question would arise whether these opinions are merely complementary or really exclusive, and it would be necessary to enquire whether agreement in the form of a compromise would be possible. We shall be interested to see whether Dr. Boyle's suggestion is taken up. In his opinion "extreme Churchmanship should give way to a more moderate Churchmanship, which would be a step forward to Church Union."

The Folly of War

The address of Bishop Clark at the Niagara Synod included a fine pronouncement against war. The Bishop's words are particularly worthy of note:—

At present the civilized nations are living in a state of chronic war, each armed to protect itself from attack by its neighbour. This involves, even in time of peace, a war burden which is becoming intolerable. No principle can be settled by war. The fact that one country has a more effective army or navy than another may be established. It may show that Britannia rules the waves, or that she does not, but the justice or the injustice is not made apparent by a battle. Geneva, Paris and The Hague tribunals have disclosed to us a better way, and in the better way led us to better results. And now the proposal which has met with favor on both sides of the Atlantic should receive the commendation of all Christian men.

It is the bounden duty of every Christian man to strive to the utmost of his power on behalf of International Arbitration.

A Magnificent Plea

On the same subject of Peace instead of War, the Hon. W. A. Charlton, M.P., delivered a remarkable speech in the House of Commons at Ottawa in connection with the Naval Bill. He entered an earnest and urgent plea for peace, and said that the nations of the earth are waiting for a message from somewhere, and that Canada alone, without bloodstain and in peace with the whole world, was more fitted to give this message than any other nation. Nothing could be finer than Mr. Charlton's appeal, as he pointed out the various menaces to peace, the crushing debts of the nations in connection with expenditure for war, and the necessity of arbitration, as illustrated by the enthusiastic gathering of the International Congress at Boston in September last. Mr. Charlton also argued that this work is essential for the Churches, and expressed the opinion that, as in every congregation people are praying for the peace of the world, this cannot possibly be all for nought. During the last month many indications in Germany, the United States, and Great Britain have been pointing in the direction of better understandings between nations, and such events

give particular force to our familiar prayer, "Give peace in our time, O Lord."

The Pacific Coast

One of the best known of Western papers, the Vancouver "World," recently had an editorial in reference to labour conditions on the Pacific Coast. The article was based on the finding of a body of a suicide in Stanley Park, Vancouver. The man was penniless, and the alleged motive for self-destruction was inability to secure employment. In commenting on this the Vancouver "World" said:—

In the majority of cases the immigrant fares well, but there are times when the supply of immigrants exceeds the assimilative powers of the life of a country in which assimilative power is not unlimited. Such a time is the present, and the fact should be recognized and acknowledged. British Columbia should be left for a time to add to her population by natural increase, unaugmented by organized efforts to bring in population from the outside. The flow of immigration should be checked.

This frank statement will meet with the attention it deserves, and in particular many will agree with the opinion of the paper in question, that, while immigrants will continue to come, "the flow should be slackened." Certain financial conditions in Vancouver seem to point in the same direction. The rush of progress in the West has been so great that a quiet time in which to go more slowly will do immense good all round. There are marvellous resources in British Columbia, and with care, wisdom, and proper guidance, development will proceed along right lines. Nothing must be done to cause a reaction which would check the progress of Canadian prosperity for years to come.

The Budget Plan

In a recent issue of "Church Work" the Rev. C. W. Vernon makes an able plea for a more systematic, statesmanlike, and comprehensive method in connection with the business affairs of the Church. The apportionment plan has done much for missionary operations, and the Sunday School Commission now proposes to meet its financial needs in a similar systematic way. Mr. Vernon thereupon raises the question why all the funds of the Church should not be provided thus, with a Budget covering all its needs, just as the State and great business institutions do. He proposes, first, a Dominion Budget, to be passed by the General Synod, and to provide for various purposes connected with the whole Church. Then would follow a Diocesan Budget, dealing with the various branches of work in the Diocese. Last of all, the Parish Budget would be forthcoming, which should be decided at the annual meeting of the congregation, and recognize the obligation of the people to all the schemes of the Church, parochial and extra-parochial. Mr. Vernon rightly says that such a scheme would commend the work of the Church to business men, and, as the idea has already been adopted by the Presbyterian Church with marked success, there does not seem any reason why the Anglican Church should not consolidate its financial forces in the same way. The plan could be adopted by any parish and by any diocese before its acceptance by the General Synod, if this were for any reason found necessary or advisable. We commend the proposal to the earnest consideration of all those who wish to see our Church finance managed in the best possible way.

The Training of the Clergy

Just at present the subject of clerical training is obtaining a good deal of attention in England, mainly through an open letter addressed to the English Bishops by Dr. Headlam, Professor at King's College, London. In the course of an article on the subject, the "Spectator" expressed the opinion that if the Church of England is to remain a truly national Church it must comprehend the whole nation, and, therefore, must not refuse its offices and ministrations to anyone who seeks them. In the opinion of the writer there is no other basis on which an Established Church can be logically defended, and what is true of the nation in relation to the Church ought to be true of the clergy as representative of the nation. The "Spectator" says that every scheme for better training of the clergy must be judged by the test whether it will or will not fit in with the essential theory of the Church as a body automatically embracing everyone in the nation. This is an interesting point and describes an ideal, which, of course, is quite impossible of realization in England or elsewhere. But the principle is directly applicable to Canada and to our own Church. Just as we must not refuse our "offices and ministrations to anyone who seeks them," so we must welcome as candidates for the ministry men from every part and class of the community. While we need a more numerous, more cultivated, and better-trained clergy, nothing must be done which will not "fit in with the essential theory of the Church as a body automatically embracing everyone" in our midst. The clergy can do much by keeping this ideal before them, and encouraging and helping forward in every way likely and promising young men. What Dr. Boyle said the other day in connection with his own college is true of every other institution in our Church; the need of men is even greater than the need of money. We may fairly hope that when the men are forthcoming God will supply the means.

Protection of Immigrants

The Canadian Government has made certain regulations for the protection of immigrants seeking employment from companies, firms, or persons carrying on the business of Intelligence Offices, or Employment or Labour Agencies in Canada. Every such person, firm, or company shall first obtain a license for the purpose of having business dealings with immigrants. The license will be issued without fee if the Superintendent of Immigration at Ottawa is satisfied that the applicant has complied with the requirement and its regulations. The license will remain in force for the calendar year of its issue, and shall be posted in a conspicuous place on the holder's premises. It will not be transferable, and will be revoked on the written order of the Superintendent if he is not satisfied that the holder is complying with the requirements of the law. The Superintendent will keep a register of all such license-holders, and no person engaged in an Intelligence Office, or Employment or Labour Agency business shall make false representations to any immigrant seeking employment in Canada. All license-holders are to keep thorough and careful records of his business, such books being open at all times to inspection by the Superintendent of Immigration and his officers. There are other important regulations which we cannot here detail, the last one being the notification that any failure to comply with the requirements will subject the license-holder to a severe penalty, or in default to a term of imprisonment. We welcome these requirements as calculated to prevent unscrupulous employment agents from imposing upon immigrants seeking work, and we are glad to take this opportunity of calling attention to them and their supreme import-

ance. A copy of the regulations in full can be obtained from the Superintendent of Immigration, Ottawa.

The Palestine Exhibition

This most valuable Exhibition closed on Saturday after three weeks of uninterrupted success and amid tokens of definite spiritual blessing. The attendances at Toronto were the largest of any city in Canada, and were only exceeded by the great Exhibition held in London, England, some years ago. The two-fold outcome should, and we trust will, be a renewed interest in and knowledge of the Book of Books, as illustrated by Palestine life, and a renewed interest in and love for the Jews as the people of the land. Love of the Book and of the People of God will then have its effect in renewed obedience to the apostolic word concerning the Gospel: "To the Jew first."

KNOWING AND DOING

The passages of Scripture selected for the Epistles and Gospels for the early Sundays after Trinity seem to have a very definite significance. They emphasize the practical aspect of Christian living. The Christian Year is clearly and naturally divided into two parts: from Advent to Trinity we are concerned mainly with the doctrines of our faith; from Trinity to Advent with the duties. First, the Christian facts, and then the Christian forces, because every fact is intended to be a factor in daily life. First doctrine, then duty; first creed, then conduct, first divine revelation and then human response. And herein lies the force of our Lord's words: "If ye know these things, happy are ye if ye do them." The doctrines are intended to be the source, spring and standard of our practical life. The highest truth is to be expressed in lowliest obedience. Just as the sun descends millions of miles to open the petals of a little flower, so the most exalted doctrines and principles of our faith are intended to be the mainspring and inspiration of the humblest piece of ordinary service.

"If ye know these things." Then it *does* matter what a man believes. Pope's lines are often quoted with approval as something very fine, broad and manly:—

"For creeds and forms let senseless bigots fight,
His can't be wrong whose life is in the right."

But they are miserably untrue and absolutely untrustworthy. Creed is essential to conduct; doctrine to duty; principle to practice. The spring of all action is knowledge. "Knowing these things" is a call to holiness. The Lord assumes discipleship as a fact, takes for granted the truth of conversion, new life, the new start, and then emphasizes the consequent duties. Holiness is "writ large" on the Bible: "Be ye holy, for I am holy." Salvation is to lead to character; what we *have* is to be shown in what we *are*. When we are delivered from sin and Satan it is for the purpose of "holiness and righteousness all the days of our life." Then, too, "knowing these things" is a call to service. Christianity is to be propagated and disseminated. We are "saved to serve." The Prince of Wales' motto, "Ich dien," "I serve," is essentially true of the Christian. The divine order is: Salvation, Sanctification, Service. Work for God is involved in the very idea of the Christian life. Service for God is to be rendered by His redeemed people, and can only be properly rendered by them. "That we being delivered . . . might serve." As Moses said to Pharaoh: "Thus saith the Lord, Let My

people go that they may serve Me." None can really serve unless and until they have been redeemed and reconciled, for God's service is not the work of the slave, but of the son; His "service is perfect freedom." "If ye know these things." We must "know" that God calls us to holiness and service.

"If ye do them." The "knowing" is to lead to the "doing." Christianity is a creed, but not a creed only. As the spring of all action is knowledge, so the object of all knowledge is action. We must reveal our principles, declare our knowledge, live our creed. Holiness must be manifested. Sanctification is not a sentiment but a service, not a feeling but a fact. It will always and inevitably manifest itself if it be really in existence. The graces of humility, purity, strength, love, kindness, tenderness and the like are to be shown. They are not only to be known, but also practised. We are apt to forget that the Apostle did not speak of the "fruits (plural) of the Spirit," but of the "fruit" (singular). The nine elements are not so many different graces to be manifested separately by different Christians. They form a complete whole: three in relation to God, "love, joy, peace"; three in relation to man, "longsuffering, gentleness, goodness"; and three in relation to self, "faithfulness, meekness, self-control." Like a cluster of grapes on one stalk, these aspects of "fruit" are all to be manifested by every follower of Christ.

But service is to be shown as well as holiness. Christianity is above all things practical. We are saved to save others; we are healed to be helpful. Our Christianity must be first individual and then social. We must work from the centre to the circumference. In our home life we must prove the reality of our Christian profession by "showing piety at home." In our Church life we must work for God in whatever way possible. "Pure religion . . . is to visit the fatherless and widows." Every Christian should do something definite for his Master. National life should also feel the effect of our Christian profession. The evils of our nation will never be cured apart from the Gospel of Christ applied by Christian men and women. The awful sins of drink, gambling, impurity, avarice, graft and luxury cry aloud for attention and attack. The various social, economic and moral ills of our day wait for treatment by those who have learnt the secrets of righteousness, purity and truth. And wider still, the universal work of missions, of world evangelization waits to be done by the Church of Christ. Heathenism of every kind needs the redeeming, uplifting, transforming power of the grace of God, and nothing else will suffice to satisfy human needs and save human lives.

"Happy are ye if ye do them." The outcome of knowledge and obedience is blessedness. Knowing; Doing; Happy. The blessedness of holiness is assured because of the presence, peace and power of the Holy Spirit. The joy of the Spirit of God is one of the outstanding truths of the New Testament and one of the undoubted facts of Christian experience. Then, too, there is the blessedness of service. The joy of obedience is a fact and a glorious reality. The joy of influence is equally true, for a man can have no greater satisfaction than the consciousness of being of service to others. And not least of all is the joy of unselfishness, the realization of sacrificing self for others and of devoting every power to the good of those around. No wonder, then, that our Lord describes that disciple as "happy" who "knows" and "does" the will of God. It is another testimony to the truth of the Psalmist's words that in the keeping of God's commandments there is "great reward." And the conclusion of the whole matter is seen in the Apostle's

(Continued on Page 365).

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NEW LIGHT ON THE GOSPELS

An account of the discovery of one of the most valuable and ancient versions of the New Testament in Greek

ABOUT six years ago the lively interest of Biblical students was aroused by a report of the discovery of a new Greek manuscript of the Gospels, rivalling in age the great codices which are the basis of the textual criticism of the New Testament. It had been found in Egypt, the home of so many literary discoveries; but instead of being a tattered fragment of a papyrus roll from the rubbish heaps of a lost town, it was a complete volume on vellum, which must have been preserved intact in a monastery or a tomb. It is revealing no secret to say that this precious manuscript (with the others that were found with it) would have had a good chance of finding its way, like so many others, to the British Museum; but its destiny was altered by the presence in Egypt of a rich and cultivated American, Mr. C. L. Freer (owner, among other treasures, of a wonderful collection of Chinese and Japanese paintings), who, being on the spot with money in his purse, was able to secure the prize. Nor, considering the interest which America has always taken in the Bible, need one regret that Washington should rank with Rome, St. Petersburg, London, Cambridge, and Paris, as the possessor of one of the most valuable and ancient copies of the Greek New Testament.

VERY EARLY DATE.

Preliminary accounts of the new manuscript were published without delay, and facsimiles of a few pages were issued (among others by our own New Palæographical Society). These sufficed to show that the manuscript was very early (estimates varied between the fourth and the fifth century), and that its text contained some remarkable features, notably an apocryphal addition to the last verses of St. Mark; but no real judgment could be formed as to its value until the whole text, or a full collation, had been published. The task of publication was assigned by Mr. Freer to the University of Michigan, and was put into the hands of Professor H. A. Sanders, of that University. Precedence was given to a companion MS. of the Old Testament, of somewhat later date and less importance; and it is only now that the Gospels MS. lies before us, in a stately facsimile (due to Mr. Freer's munificence), with a separate collation and introduction by Professor Sanders.

The first question which scholars will ask is—To what textual family does the new manuscript belong? Does it support the type, of Egyptian origin and of generally recognized excellence, to which our own Revisers, under the influence of Westcott and Hort, assigned a marked pre-eminence, and of which the leading representative is the great Codex Vaticanus, supported by the scarcely less great Codex Sinaiticus? Or does it come to reinforce that very early, but still imperfectly understood, group of authorities which Westcott and Hort called "Western," and of which the chief representatives are the Old Latin and Old Syriac versions, and the Greek Codex Bezae at Cambridge? This is a type of text showing strong divergencies from both our Authorized and our Revised Version, formerly regarded as negligible on account of its erratic character, but which has received far more attention and respect from textual students of the present generation. Or the new authority might range itself with our great Codex Alexandrinus as a champion of that editorially revised type of text which, from about the fifth century onwards, became the official text of the Byzantine Church, which appears in nearly all the subsequent copies of the Greek New Testament, and which for us is embodied in our familiar Authorized Version.

THE TYPE OF TEXT.

A brief examination of the facsimile in selected passages is sufficient to show that the Freer MS. is not homogeneous—indeed, is far from being so. Either it or an ancestor of it must have been copied from a number of distinct manuscripts (no doubt papyrus rolls which could not contain more than a single Gospel) which themselves had diverse textual pedigrees. The order of the books is Matthew, John, Luke, Mark. In St. Matthew, except for a few verses in the 11th chapter, it agrees regularly with the later, Byzantine, form of text; it is rarely in agreement with the Vaticanus or Sinaiticus when they separate themselves from the general mass; and in-

deed it is not too much to say that if this book had stood alone the discovery of the MS. would have been of small importance.

But when we pass to St. John the position is completely changed. The first quire of this Gospel (as far as ch. v. 12) is written in a hand different from the rest of the MS., and apparently later (though Professor Sanders is of the con-

Archbishop of Sydney



The Most Reverend JOHN CHARLES WRIGHT, D.D.

Archbishop of Sydney, Metropolitan of New South Wales, and Primate of Australia, succeeded the late Archbishop Saumarez Smith in 1909. He spent last week in Toronto, and is journeying this week to Vancouver, after attending the Rupert's Land Synod at Winnipeg. He sails for Australia on June 11. The Archbishop has been in great request for preaching and speaking during his brief stay in England, and one of the most interesting gatherings was the Annual Meeting of the Colonial and Continental Church Society, when he spoke on behalf of Australia, and Principal Lloyd of Saskatoon on behalf of Canada.

traïy opinion, for reasons which do not seem very convincing). Here the text is of a decidedly earlier and better type than in St. Matthew, but it fluctuates in character, as though a text originally of the best Egyptian type had been subsequently modified in transmission. In the well-known passage in the fifth chapter, relating to the troubling of the waters of Bethesda, the Freer MS. agrees with the Vaticanus in giving the name as "Bethsaida"; differs from it in including the words "waiting for the troubling of the water"; and agrees again in omitting the mention of the angel. For the rest of the Gospel (from ch. v. 12 to the end) the type of text is definitely Egyptian, and in almost all the important passages it agrees with the Vaticanus. Scholars will find a notable instance in ch. xix. 39, where the Freer MS. agrees with the Vaticanus and Sinaiticus against practically all other authorities.

CURIOUS PHENOMENA.

Passing to St. Luke, we notice a curious phenomenon. In the first seven chapters the symptoms are the same as in St. John, and agreement with the Vaticanus and Sinaiticus in important variants is constant. For example, the words "Blessed art thou among women" are omitted in ch. i. 14; in ch. ii. 14, the hymn of the angels is in the form "and on earth peace among men in whom He is well pleased"; in vi. 1, the puzzling phrase translated in the Authorized Version as "the second Sabbath after the first" is omitted. But from the eighth chapter onwards (Professor Sanders locates the transition more precisely at ch. viii. 12) the character of the text changes, and the MS. is found habitually as an ally of the Alexandrinus, and a representative of the official or Byzantine text. In the final chapters, where important textual variants are numerous in our principal MSS., it agrees with the Alexandrinus and Vaticanus in omitting the incident of the Bloody Sweat, with the Vaticanus and Codex Bezae in omitting the saying from the Cross, "Father, forgive them"; while in ch. xxiv. 36, it has a reading peculiar to itself, "It is I, be not afraid, peace be unto you."

Finally, in St. Mark its character fluctuates, and it has several readings in which it stands alone, or almost alone. Thus, in ch. i. 27, the exclamation of the people at our Lord's miracles takes the form, "What is this new, this authoritative teaching, and that He commandeth even the unclean spirits and they obey Him?" In ch. ix. 24, is the curious variant (no doubt a scribe's error), "the spirit of the child," instead of "the father of the child."

A NEW SAYING ATTRIBUTED TO CHRIST.

But the most remarkable peculiarity of the manuscript is reserved for the end. Like the great mass of manuscripts (but unlike the earliest of them) it contains the appendix known as the last twelve verses of St. Mark, which in our Revised Version are given a position detached from the rest of the Gospel; but in the middle of this passage it inserts some verses which occur in no other known manuscript of the New Testament, although they were known to St. Jerome, who quotes a part of them. In the Freer MS., after verse 14, where it is said that Jesus upbraided His disciples for their unbelief, the text continues as follows:—

"And they excused themselves, saying that this age of lawlessness and unbelief is under Satan, who, through the agency of unclean spirits, suffers not the true power of God to be apprehended. For this cause, said they unto Christ, reveal now at once Thy righteousness. And Christ said unto them, The limit of the years of the power of Satan is (not) fulfilled, but it draweth near [the text, here and elsewhere, is corrupt]; for the sake of those that have sinned was I given up unto death, that they may return unto the truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in heaven. But go ye, &c."

Enough has been said to show that in the Freer MS. Biblical scholars have new material of a highly interesting kind. Textual as well as palæographical considerations make the fifth century a more probable date for it than the fourth, to which Professor Sanders, with the pardonable enthusiasm of a first editor, is inclined to assign it; but that is early enough to place it in the first class of authorities for the text of the four Gospels, and to ensure a cordial welcome to the sumptuous edition which we owe to the University of Michigan and to the enlightened munificence of Mr. Freer.—("The Times.")

KNOWING AND DOING.

(Continued from Page 364).

appeal to be "steadfast, immovable, always abounding in the work of the Lord," and this, because our "labour is not in vain in the Lord." When the Sundays after Trinity are filled with lives of this sort, lives that know and do the right thing, lives that express the holy Gospel they profess, lives that show by loving consistency "Whose they are and Whom they serve," the truth of the Gospel is seen to be real, and is likely to be received and followed. It is when our light shines before men that they see our good works and glorify our Father in Heaven.

FROM CAMP TO CAMP

By Mr. W. Morgan, C.C.C.S. Student, Wycliffe College, Toronto

(An experience of last year which will be repeated by many this summer, and constitutes an earnest call for prayer)

FOR about four months last summer I was travelling atoot or in canoe between railroad camps on the Canadian Northern Railroad which is now under construction between Sudbury and Port Arthur. My "beat" consisted of a distance of 253 miles, over 90 miles of which there is steel laid. I visited, in going once along my beat, about 60 camps, averaging 15 or 20 men per camp. This includes engineer camps, where there are usually about six or seven men. The average big camp contains about 60 men, of which the majority are Swedes, Russians, Finns and Austrians. One finds along this road about two or three Englishmen (i.e., English-speaking men) in a camp. The Swedes, Norwegians and Danes alone of all the other nationalities understand English fairly well.

The camp itself consists of a number of log buildings chinked with mud. There is an office, a cook shack, a sleep shack, a warehouse, a stable, and a blacksmith shop. The cook shack is a combined dining-room and kitchen. The meals are good and are mostly of tinned stuff. Desiccated potatoes, cabbage and onions and salt pork, beans, tinned fruit and dried fruit are in abundance.

ONE PLATE, ONE BASIN.

At meal times one has one plate and one basin, both of tin. These serve for all articles. For instance, should one have soup it would be taken out of the basin, and if tea is then required the basin must again be used. Similarly the tin plate served for preserved fruit as well as pork at the same meal.

The sleep camp is a huge shack containing two tiers of bunks. They are usually built to accommodate about eighty men. The engineers' camps are different. They are usually built of trimmed logs and have about five rooms. Naturally they are built with a greater attempt for comfort.

"HITTING THE TIES."

Travelling between camps is often difficult. On the steel it is usually accomplished by "hitting the ties" or walking on the sleepers. The trouble is that the ties are not evenly laid and one has to take a short step here and a long step there until the monotony of it shakes one right up. If one travels far on the ties the effect of this continued odd stepping gets on the nerves so that one imagines one is walking on them even when one is on a fairly smooth road. One is usually fortunate enough to catch a ride on a handcar or speeder.

On my first trip out I was walking the ties on the second day when behind me came a gasoline speeder. There were three boys on it, typical railroaders, and they shouted an invitation to join them. I was glad to do so. The engine began to misbehave itself just after we had started again and I heard some language which was sufficient to "turn the air blue." After a few minutes they managed to make the machine work again, but it gave out just a mile from our destination. Then again the language rolled forth and some very choice epithets were applied to the engine.

Suddenly one of the boys, during a lull in the storm, turned to me and said, "What are you going to do up the line?"

I replied quietly and with a smile, "Preach." The expression on the boys' faces made me laugh outright and that put us on good terms with one another.

They apologized for the language in the usual bush form—"You must excuse me, parson; it's only a bad habit and not so much of a sin." Since that time I have often met them and we always laugh.

THE AVERAGE SKY-PILOT.

This leads me to one of my difficulties in the work. I know that cursing and blasphemy are wrong; I hate to hear foul language: how am I to combat it? That is not all. The average bush sky-pilot who has visited the camps, where I visited at any rate, has one and only one message for the boys. This message might be summed up as:—Poker is Hell, Cursing is Hell, Drinking is Hell.

As a consequence I would go into a bunk-house after supper, chat with the boys, tell them what I was doing, and suggest a service. In-

variably the answer was "It's up to you." The expression on their faces and the tone of voice they used spoke more eloquently; it said, "We'll take the medicine."

THE BEST MESSAGE.

What is the message, then, that I should preach? The "Poker is Hell" sermon may be right, but it won't hold the boys. They are almost entirely without love and sympathy. Is the Bible a story of the fear of God or of His wonderful Love? With these thoughts I determined to be a little different from my predecessors and I determined to serve. I helped a boy along. I sympathized with one who needed it. I kept smiling always and had a "Good day!" for every one, and the boys appreciated it. The consequence was that I was welcome everywhere and the boys were ready to listen to me at any time.

AFRAID OF THE WHISKY.

The great majority of the boys are on the railroad because they are afraid of the whisky. Many of them have told me that that is why they are in the bush. They stay up there six months and think they are cured and then go to town. As soon as they strike Sudbury they get the craving for the drink again and a six months' stake (from \$200 to \$800) goes in two days. This has occurred several times in my short experience. The greater part of the money is taken from them when they are drunk.

When I am in town I take the precaution to carry only a small sum of money in my pocket. I had about \$2.50 last night and to-day it is gone. I expect some one visited my room during the night, for only my purse was emptied and put back again. Such is Sudbury.

THE REMEDY.

What is the remedy? The boys tell me they are never going to take the whisky again. They really mean it when they say it! There is only one remedy and that is the one which we, who love the Lord Jesus Christ, hold. My experiences have proved that to the hilt. The question is how are we to give them the remedy? Never can we hope to succeed by the "Hell Fire" method, as the boys call it, but only by a heart of love for the boys and for the Master. Show them by example of your own life that Christ is all in all and they will follow you step by step.

YOUNG LIFE IN CAMP.

Perhaps the worst side of all the railroad life is the question of the rising generation. To me, being particularly interested and peculiarly attracted to the study of child life, it has appeared as a crying shame that boys of sixteen and seventeen—straight from home and absolutely inexperienced in the ways of men—should be allowed to work on the road. They leave home straight from school, they, with the natural imitative genius of man, ape the man. They learn to swear and gamble, to drink and to—The railroad spells the ruin of many lads who should have had a guiding hand to help them in their first experiences of the world.

A young lad of sixteen, of an excellent family in Toronto, came up here two months ago. I met him on the train in Sudbury and rode to Ruel with him. He was an average lad with a good education (at least an average education) and was clean-mouthed, and, as far as I could judge, clean living but very "green." One month later I met the lad and he was as foul-mouthed as it was possible to be. Who is responsible? Are you to blame the camps or the boys? To my mind one must blame the home influence on that lad.

To digress somewhat from actual camp experiences may be of service at this point.

LACK OF "HOME LIFE."

The greatest problem of Canada to-day is its "home life." I say "home life" when I should say its lack of home life. To the greater part of Canadian boys "home" is a place to sleep and to eat. It is nothing more. The fathers have no time to give their boys, and the mothers likewise. So long as Johnny goes to school, is well fed and has lots of pocket-money he will be all right. I met the same attitude in this respect last year in the West. Johnny knows all his

father's business and even at the age of seven and eight will poke his nose into private conversation. The fathers and mothers are proud of this. They think Johnny is smart. One day Johnny hears a curse and he comes home and proudly curses his dad and the "dad" is delighted. Johnny is a wonderful boy. The above is an actual fact and such experiences are numerous. What are the consequences? The lad goes from home. He must be a man, and immediately he learns to curse and swear and to do far worse things than that. He prides himself on being drunk so many times a week and on other filthy exploits. That is the type of boy we get on our railroads and the railroads are blamed for it. Let us be brave and strong enough to realize that it is on our own shoulders that the blame must lie. If you will not be a real live father to your boy, if you will not let him see the world under your clear guidance, he will be sure to fall away when he leaves you.

WANTED.

In conclusion, we want two classes of men for the work in Canada. We want, first of all, fearless preachers of the Truth. Let no man volunteer for work here because of the status the clerical garb will give him. Give us men! We want men who are intending to be Canadians. "I still love the old land as any true citizen will do, but Canada is the land of my adoption and I am out in the Master's name for her." Such should be and must be the vow of a volunteer.

Again, we want teachers. Public-school or elementary-school teachers who feel that they would love to be in the work and who feel that they can do good amongst the rising generation. Opportunity is now for teachers in this country and a trained or an untrained teacher will find a grand life-work for the Master in this land.

Do not think it is easy to leave all behind. Never imagine that we all make our thousands of dollars here, but believe that the best bank account a man can have when his day's work is done is—a record of the Master's name written on his life.

NOW AND THEN

Thoughts of a Western Churchman

Something of the immensity of the problems confronting the Church in Western Canada is suggested by the statistics concerning immigration at the present time. Roughly speaking there are a thousand new settlers arriving at Winnipeg every day. Seventy-five per cent. of these are English-speaking people who will make their homes in the West. Possibly two-thirds of these pass through Winnipeg to points further west. A great majority are members of the Church of England, a fact that means a serious responsibility for the Church in Winnipeg, where the immigrants should be promptly looked after by representatives of the Church, as well as for all of us to see that the new-comers are provided with the means of grace.

The need of better equipment is being felt by many of the congregations in the dioceses of Western Canada. Taking Winnipeg as an example, one finds that of the twenty churches in the city there is only one that is really properly equipped for doing the work of a city parish. Nearly every congregation has a building project on hand, and in several instances the work is being seriously hindered by lack of room. Two Sunday Schools are unable to accommodate their scholars in their own buildings. Besides the new churches already being built there are ten new buildings urgently needed. Very few parishes are able to provide parsonages, and only two or three churches have curates. It will take an enormous sum of money to provide anything like adequate means for doing the work there is to be done.

The Synod of the Diocese of Rupert's Land meets earlier than usual this year, and it promises to be a most interesting and important one. It will have a good start with the Synod sermon preached by the Archbishop of Sydney. Canon Gould and the Rev. R. A. Hiltz are expected to be present representing the M.S.C.C. and the Sunday School Commission. The matters to be discussed at the sessions are of the utmost importance to the Church. Definite action will probably be taken with reference to the division of the diocese, the Metropolitan See question will be re-opened, a radical change in the canon on patronage will be proposed, a "minimum stipend" for clergymen will be urged, and an effort will be made to induce the Synod to re-

(Continued on Page 367).

CHURCH UNITY

During the past week the following noteworthy utterances have been made on the subject which is occupying so much attention:—

The Bishop of Quebec.

"I feel it to be my duty, according to consecration vows, by which I promised to banish and drive away all erroneous and strange doctrine contrary to God's word," to solemnly warn you, against any action, however charitable and however plausible it may appear to be on the surface, which would tend to lower the church standard in regard to the orders of her ministry, the existence of which she most clearly traces back as founded upon the Holy Scriptures.

"No one yearns more than myself for an absolute unity amongst all the Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour, and it is because I am convinced that the proposals recently put forth, no doubt with the best of intentions, in a circular letter entitled, 'An Appeal on Behalf of Christian Unity,' would hinder rather than forward this happy consummation that I am constrained to utter again to-day, with all the authorities of my office, this solemn warning."

The Bishop of Montreal.

The Bishops are not opposed to union, they are eager and anxious for it, and are willing to make great sacrifices for it, and do all they can to further it, as far as is possible, without the betrayal of principle. What the Bishops objected to was certain specific recommendations contained in a Circular Letter sent out. They objected to these because they believed they would hinder and not further union. "The Open Pulpit Canon" in the United States has become a dead letter, as I am informed by several Bishops in various parts of the United States with whom I have corresponded on this subject. It would not be wise for us to adopt here what has not succeeded there.

I cannot speak for the Bishops of Eastern Canada, but I am sure they would not oppose that part of the constitution of the Church Unity League which has been published, that we should strive in every way possible "to discover the lines of demarcation between those things that are always and everywhere essential and those which are expedient." This is just what the Bishops of the whole Anglican Communion at the Lambeth Conference in 1908 urged the Church to do. It is also what I urged upon our own Synod last January, as may be seen by referring to my Charge. I am glad that the League has decided to follow the advice of the Lambeth Conference, and as long as they adhere to this constitution and strive to cause men to study the questions which divide and those which unite, and seek to find a solid, substantial and permanent basis of union, I am sure they will have the co-operation of the Bishops of Eastern Canada.

Dr. Paterson Smyth.

"Let us be very eager to reunite with our separate brethren, but let us remember that union may be bought too dearly if we have to surrender vital truth for it. The Church stands in a unique position. Our Church has to be especially watchful, for in God's providence we stand in a unique position in Christendom. It is the simplest common sense to say that no other religious body in the world has the same position as a mediator for unity. For here she stands with all the essentials of catholicity and with a friendly, sympathetic attitude towards our Protestant brethren, which no other church has.

"We share with the Greek and Roman Churches the historic episcopate and valid ministry and sacramental life. We share with our Protestant brethren the open Bible, freedom of thought and evangelical religion. Surely we may hope that God has some purpose for us in this effort for re-union, and, therefore, surely we must be careful that our position is guarded so that neither the catholic nor protestant side of it be lost.

"The danger in Canada to-day is mainly to the former. The desire to draw closer to our Protestant brethren has a tendency to level down rather than to level up, to lower the barrier, to take the emphasis off the Sacrament and ministry, to identify ourselves with the Protestant bodies. Several recent happenings in Canada emphasize this danger. A union in this direction is very easy, but beware of it—it spells ruin for us."

The Church Unity League.

The resolutions passed at the meeting of Anglican clergy and laity, when the new Church Unity League was formed, are of a more general character than might have been last March. That circular laid especial stress on two suggested "practical steps" towards the promotion of Christian unity. Those two steps were: (1) the admission of ministers of other churches, under certain restrictions, and by rightful authority, and (2) the giving of permission to members of other communions—being members in good standing in their own communion—on occasion, and with consent of the ordinary to communicate in Anglican churches. But neither of these two "practical steps" were embodied in the resolutions passed.

An Opinion of the League.

"For myself, I frankly regret that they were not," said one of the signatories to the circular, who was present at the meeting, and also at the preliminary gathering of clergy which preceded it in the afternoon. "Those two steps were definite and practical. If we had adopted them as an integral part of the policy of our new Unity League, our non-Episcopal brethren would have had a definite warranty of our earnestness. However the great majority of the clergy at our afternoon meeting did not think it wise to incorporate these two suggestions in our policy, and I, for one, felt bound to defer, though with great reluctance, to their judgment."

NOW AND THEN.

(Continued from Page 366).

linquish all help from the Old Country societies. It is a heavy programme involving principles of the deepest significance.

The first term of the Rev. J. J. Robinson's tenure of office as Warden of St. John's College, Winnipeg, closes under the happiest auspices. The Dean of Belfast has won the esteem of the students as well as the confidence of the diocese. The wisdom of those who chose him for the office is apparent already.

Westerner.

The Churchwoman

HALIFAX. — The eighth annual meeting of the Woman's Auxiliary was held in Halifax on May 21st, 22nd and 23rd, when 87 delegates from different branches were present and a very pleasant and profitable time was spent. At the service in All Saints' Cathedral, at which Canon Lloyd was the preacher there were 150 communicants, and the thank-offering amounted to over \$700. There are now 66 Senior Branches, 10 Girls' Branches, 25 Junior Branches, and 15 Babies' Branches, with a total membership of 3,407. The corresponding secretary, Miss L. H. Murray, was made a life member by the society, in recognition of her faithful service. It was a great disappointment that Canon Gould could not be present as was at first expected. Miss Pooley, of Korea, who is home on furlough, gave an interesting account of her work and many interesting letters were read, some from the Indian schools and others from missionaries who are receiving help from the W.A. The new arrangement by which the W.A. is to work almost exclusively for the women and children in the foreign field puts a greater responsibility on the society, but no doubt when fully understood and acted upon it will prove the best method. Six new life members have been added during the year, there now being 28; 21 bales were sent out by the Dorcas secretary, and liberal subscriptions were given to the Church Furnishing Fund. There are 701 baby members, and their thank-offering was devoted to the Temple children in India, Lytton Hospital, Blind School at Gifu, and \$6 for a font. The Senior and Girls' Thank-offering was given to Kangra, Honan, and Mid-Japan, \$25 to Mr. Whittaker's work, \$25 to Miss Pooley's work in Korea, \$150 to the Bishop for needs in the diocese, and the balance to the Divinity Scholarship and Insurance funds. The

Juniors devoted their thank-offering to a cot in hospital in Jerusalem and Mid-Japan, and a font for the North-West. The missionary meeting was a large and successful one. Bishop Worrell presided. Dr. Griffith Thomas, of Toronto, gave an inspiring address. His special message to the W.A. was the personal spiritual benefit derived by every member who engages in the great work. Rev. C. W. Vernon gave a very interesting talk on David Livingstone, illustrated with lantern slides. On the last night a reception was held in St. Paul's Hall, and afforded an opportunity for the city members to meet the visiting delegates. All the officers were re-elected. The total receipts were over \$4,000. Next year the annual will meet in Lunenburg.

REGINA.—The W.A. of St. Paul's, at their annual meeting reported that \$3,028.34 was raised during the year for all purposes. Of this sum \$458 was devoted to missions, \$122.20 for bales and the balance for parish purposes. Mrs. Lydiatt presented the report of the Junior W.A., stating that \$140.21 had been raised during the year, of which \$55.85 had been expended. The Dorcas secretary reported an expenditure of \$307.35.

KINGSTON.—The annual meetings of the Diocesan W.A. were held from May 27th to 29th. Holy Communion was celebrated in St. George's Cathedral at ten o'clock by Bishop Mills. There were 300 communicants present, including about ninety delegates. The sermon was preached by Rev. A. L. Flemming, Lake Harbor, Baffin Land. The thank-offering of \$768 was presented. Adjournalment was made to St. George's Hall. Here Mrs. Mills delivered an address of welcome to the delegates, and Mrs. (Dr.) Hill, of Roslin, replied. The address of the president, Miss Macaulay, and a paper on "Our Privileges," by Mrs. M. Atkinson, of Brockville, with reports, were the chief items on the afternoon programme. The evening was given over to the Juniors, when Canon Starr presided, and Rev. Mr. Flemming gave a lantern lecture on the Eskimo.

At 9.30 o'clock on Wednesday morning the missionary litany was said in St. George's Cathedral. Miss M. Lewis, the treasurer, reported that the Auxiliary contributed to mission fields \$16,717.89, as follows: Diocese of Honan, \$4,339.61; District of Kangra, \$1,102.92; Diocese of Mid-Japan, \$3,206.76; to other fields, \$8,068.59. Miss Cartwright, president of the Toronto Diocesan W.A., and general thank-offering secretary, addressed the meeting in the morning, and explained, in a very clear manner, the united thank-offering, or triennial thank-offering. In the afternoon Mrs. J. H. H. Coleman, of Merrickville, read a paper, entitled, "The King's Business Requireth Haste," and later a reception was held at "Bishopcourt" for the delegates and their hostesses. In the evening, St. George's Hall was filled when a public missionary meeting was held. The Very Rev. Dean Bidwell presided. Dr. Archer, medical missionary at Kangra in the Punjab of India, gave a stirring address on the work of the medical missionaries in that country. The work in the hospitals was a real power to the evangelization of the natives, through the breaking down of the walls of opposition and the opening of the closed door. India was a land where there was little fellow sympathy and philanthropy. A portion of the mission work in the Punjab had been allotted to the Canadian Church and he made a strong appeal for its support. When he would return to India a new hospital at the cost of \$18,000 was to be opened. Miss Cartwright spoke on the charges of the times. The watchword of the present day was self-reliance and self-dependence. Rev. A. L. Flemming paid a high tribute to the natives and said they were yearning for the Gospel. Some had got enough of the Gospel to want more. He did not ask for the pity of the people but their prayers. The delegates gathered in the Cathedral at 9.30 o'clock on Thursday morning, where the missionary litany was said by Rev. W. F. FitzGerald. Rev. R. S. Forneri said the prayers at the noon hour. Dr. A. Archer, medical missionary in Kangra, India, addressed the ladies in the morning, explaining his work and setting forth its needs. The report of the Peigan Home, in the Diocese of Calgary, one of the Diocesan Auxiliary's first charges, was read by Miss A. Daly. She also read a letter from Miss Rawson, who was engaged in missionary work at the Indian industrial school at North Battleford. The Dominion Government, appreciating her voluntary work, donated \$300 to her, which she divided between the debt of the Diocese of Saskatchewan and W.A. work in that diocese.

The \$768 thank-offering contributed on Tuesday was voted as follows: \$500 to the Diocesan Missionary Fund; \$100 to Dr. Archer's work in India; and \$160 to the Peigan Home. The meeting designated that the thank-offering for 1913 should

at the age of seven into private conversions others are proud of smart. One day he comes home and the "dad" is delightful. The above is an instance are numerous. The lad goes from and immediately he and to do far worse es himself on being k and on other filthy of boy we get on our re blamed for it. Let ough to realize that it t the blame must lie. e father to your boy, e world under your ire to fall away when

o classes of men for ant, first of all, fear. Let no man volun- of the status the Give us men! We ng to be Canadians. any true citizen will of my adoption and ame for her." Such vov of a volunteer. s. Public-school or who feel that they k and who feel that he rising generation. ders in this country d teacher will find a ter in this land. o leave all behind. ke our thousands of the best bank ac his day's work is aster's name written

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ity of the problems Western Canada is concerning immigra- Roughly speaking tlers arriving at Win- e per cent. of these who will make their y two-thirds of these oints further west. A of the Church of a serious responsi- nipeg, where the im- looked after by re- as well as for all of rs are provided with

ent is being felt by in the dioceses of Winnipeg as an ex- twenty churches in af is really properly c of a city parish. as a building project stances the work is lack of room. Two o accommodate their gs. Besides the new there are ten new Very few parishes ges, and only two or . It will take an provide anything like he work there is to

of Rupert's Land s year, and it pro- ing and important tart with the Synod hbishop of Sydney. R. A. Hiltz are ex- anting the M.S.C.C. mission. The mat- ssions are of the ut- ch. Definite action eference to the divi- ropolitical See ques- tical change in the proposed, a "mini- will be urged, and uce the Synod to re- age 367).

be devoted to the United thank-offering. A pleasing feature of the morning's service occurred when Miss Mansour presented Mrs. W. L. Mills, the honorary president, with a life membership on the general W.A. Board. The Bishop's wife responded and His Lordship, who was called to the platform in a short address, expressed his personal thanks for the honour done his wife. Mrs. E. J. Bidwell was appointed an honorary president of the Diocesan Auxiliary, which she appreciatively accepted. Bishop Mills closed the meeting with the Benediction.

Church News

PREFERMENTS AND APPOINTMENTS

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy and Churchwardens are invited to send us all such information accurate and complete.

- LUND, the Rev. F. S. B.A., curate of All Saints', Winnipeg, to be rector of St. Paul's, North Battleford, Diocese of Saskatchewan.
RADCLIFFE, Rev. C. E. S., B.C.L., rector of Kitley, to be rector of Deseronto, Diocese of Ontario.
MARTELL, Rev. Dr. G. R., rector of Windsor, N.S., to be Archbishop of Nova Scotia.
LLWYD, the Rev. Canon, vicar of All Saints' Cathedral, Halifax, to be rector and dean of All Saints' Cathedral, Halifax, Diocese of Nova Scotia.
HARDY, the Rev. S. S., vicar of Church of the Redeemer, London, Ont., to be curate of the Church of St. Mary the Virgin, Toronto, Diocese Toronto.
LOVE, the Rev. A., rector of Humbolt, to be rector of Rosbarn, (Diocese of Saskatchewan).

NOVA SCOTIA.

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

Full report of the Synod of this Diocese held till next issue on account of shortage of space.

HALIFAX.—ST. PAUL'S.—On May 29th there was a most interesting ceremony at H.M. Halifax Dockyard on the occasion of the unveiling of two tablets erected by the Nova Scotia Historical Society, to Sir Provo Wallis, and Major-General Beckwith. A large contingent of men was present from H.M.S. "Cumberland" and "Melbourne" and H.M.C.S. "Niobe," with the officers. The tablets read as follows: Near this spot in H.M. Naval Yard was born Sir Provo William Parry Wallis, K.C.B., 1791-1892, who served with great distinction for 88 years in the navy; first won fame on board the "Shannon," in her famous action with the "Chesapeake," and brought the prize to Halifax, 1813; rose to the rank of admiral of the fleet; and long bore the great honour of being "The Father of the British Fleet." Nova Scotia Historical Society. Near this spot in H.M. Naval Yard was born Major-General John Charles Beckwith, 1789-1862, Knight of the Order of St. Maurice and St. Lazarus, who rendered distinguished service in the Peninsular war, and on the famous field of Waterloo. Nova Scotia Historical Society. Archdeacon Armitage, President of the Nova Scotia Historical Society, presided at the unveiling.

MONTREAL.

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

MONTREAL.—ST. GEORGE'S.—N. B. Stark and Company made the second payment of \$100,000 on the purchase of St. George's Church recently. The price agreed upon for the property is \$1,180,000, the sale having been made possible by a special act passed by the Provincial Government at its last session. A ten story, six hundred room hotel, is proposed for the site when it is vacated by the congregation.

WESTMOUNT.—CHURCH OF THE ADVENT.—The rite of confirmation was administered by the Bishop of Montreal in this church on May 25th, at the evening service. In the absence

of the Bishop, the Rev. Dr. M. L. Laidlaw, who was entrusted with the task of officiating at the service, read the following prayer: On Sunday, May 12th, and following days undergone a severe illness, and on May 12th, 1913, was presented by the Rev. Canon, Assistant Priest, among those who were admitted to the service was the Most Rev. Dr. W. W. Burton Morgan, B.A., a graduate of Queen's and Trinity, was ordained deacon. He will have charge of the mission at Killaloe, Waskana, Whiting and Algonquin Park.

ONTARIO.

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

KINGSTON.—ST. LUKE'S.—A memorial service was held in this church on Sunday, May 26th, and a service of the Sunday School session in the afternoon in memory of the late Miss Caroline Saunders, who died last week. Miss Saunders had been an active worker in the church and a former teacher in the Sunday School.

ST. JAMES'.—The Sons of England Benefit Society attended St. James' Church in a body on Sunday morning. There was a large turnout. Rev. W. Savary gave an inspiring sermon on "Our Calling as Britishers," taking his text from Deuteronomy vi. "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people."

ST. GEORGE'S CATHEDRAL.—On Friday, May 20th, Rev. E. Loucks, canon of St. George's Cathedral, celebrated the fifty-sixth anniversary of ordination to the ministry. In the eighty-fifth year of his age he is in good health, and his keen sense of humour is as apparent as ever. For thirty-nine years he has been rector of Picton. About ten years ago he retired from its active charge, the present vicar being Rev. L. Barber. Canon Loucks was ordained in Quebec in 1858, and has been with the Diocese of Ontario since its formation.

Archbishop Hamilton of Ottawa will consecrate Rev. Dr. E. J. Bidwell, Dean of Ontario, as Co-adjutor Bishop of Ontario in St. George's Cathedral on the 24th June. The Bishops of Ontario and Huron will assist. The sermon will be preached by the Bishop of Salina, Kansas, an old friend of the Bishop-elect. The Bishops of Toronto, Niagara, Fredericton, and Nova Scotia, and Bishop Reeve, expect to be present.

Bishop Mills has appointed Canon Geo. Lothrop Starr, St. George's Cathedral, rector of the Cathedral and Dean of Ontario, succeeding Dean E. J. Bidwell, Bishop-elect of Kingston. Canon Starr has been connected with the Cathedral parish for fourteen years, is a native of Brockville, and attended the Military School at London. He is an honour B.A. and M.A. graduate of Trinity College, Toronto, and was ordained a priest in the Anglican communion in 1896. His first incumbency was at East Toronto. He was appointed curate of St. George's Cathedral in 1898. Since coming to Kingston he has been closely identified with all the benevolent activities in the city. Canon Starr also takes a lively interest in military matters, and holds the rank of Major and Chaplain of the Anglican garrison of the city. He wears the long-service and Coronation decorations.

BROCKVILLE.—TRINITY.—At the annual meeting of the choir of Trinity Church, held recently, occasion was taken to honour the 25th anniversary of the ordination to the ministry of the rector, Rev. Rural Dean Woodcock. Mr. Rothwell, the president of the choir, read an address of congratulation, and the treasurer presented a well-filled purse to the rector.

STORRINGTON.—ST. JOHN'S.—The re-opening of this church took place on Sunday, May 25th. Archdeacon Dobbs, Kingston, officiated, and preached a very thoughtful and forceful sermon from St. John xxv. 21. During the past few weeks the church has been thoroughly renovated and fittingly decorated. The Archdeacon also preached at St. James' in the morning, and in the evening at the Church of Herald Angels, to large congregations.

DESERONTO.—The Rev. C. E. S. Radcliffe, B.C.L., rector of Kitley, has been appointed rector of Deseronto in this diocese. He will take up work there on Sunday, July 20th.

OTTAWA.

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

OTTAWA.—CHRIST CHURCH CATHEDRAL.—On Sunday, May 27th, at Christ Church Cathedral, an ordination service was held by Arch-

bishop Hamilton. The sermon a brief exhortation of the office and work of a deacon was preached by the rector of the Cathedral, Rev. Canon Kittson, M.A., D.C.L., the Ven. Archdeacon Bogert, the Rev. Lenox Smith, curate of the Cathedral, and the Rev. John Holmes, M.A., assisted. Mr. W. W. Burton Morgan, B.A., a graduate of Queen's and Trinity, was ordained deacon. He will have charge of the mission at Killaloe, Waskana, Whiting and Algonquin Park.

ALTONVILLE.—ST. PAUL'S.—The beautiful memorial window erected in this church by Mr. Chas. P. Empey, of Montreal, to the glory of God and in loving memory of his wife, Annie Louisa Summers, was solemnly dedicated with special and appropriate service on May 13th. The Rev. J. L. Homer, rector, and Rev. G. S. Anderson, of Morrisburg, officiated. There was a large congregation present. The window is a work of art and adds a great deal to the appearance of the church. In the upper portion of the window is the figure of "The Good Shepherd," whilst in the three lights of the lower section is represented the "Ascension of our Lord." The window reflects great credit upon the artists, J. C. Spence and Son, Montreal.

TORONTO.

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

TORONTO.—ST. JAMES' CATHEDRAL.—The Archbishop of Sydney, N.S.W., preached in St. James' Cathedral on Sunday evening last from St. Mark vi., vs. 48 to 50. He prefaced his sermon with a few remarks, saying in the first place that he very greatly appreciated the privilege that he was now having of being able to preach in Canadian pulpits. He added in this connection that he believed that he was the first Australian Bishop who had had that privilege. He added that no Canadian Bishop had so far preached in Australia. He further dwelt upon the fact that he would like to see more intimacy and intercommunion between the Church in Australia and in Canada for although they were living under widely different conditions yet the Church people in both countries were confronted with similar problems. In the second place he said that he deemed it a further privilege to be able to preach in a church in Canada which had celebrated its centenary, for both in Australia and in Canada such churches were very few and far between. The evening sermon was upon the constancy of God, in which the speaker appealed to the people never to despair or give up. Grace, "never despair, never give up, toil on, struggle, bend your back to the task, and be sure He will help you. He has not forgotten." In the very darkness of anxiety Jesus comes and His "It is I" is the surety of confidence.

ST. MARY THE VIRGIN.—The Rev. S. S. Hardy has been appointed to the curacy of this church. He was ordained in 1909 for work in St. James' Church, London, later he was curate at St. Paul's, Woodstock. Mr. Hardy returned to London, having accepted a post on the staff of Western University, and in conjunction with this work he undertook the charge of the Church of the Redeemer in that city.

CHURCH OF THE REDEEMER.—Nearly fifty members of the choir of this church gathered at the Royal Canadian Yacht Club on Wednesday evening of last week to bid farewell to their organist and choirmaster, Mr. F. G. Killmaster, B.A., Mus. Bac., a banquet tendered him by the rector and wardens of the church. In proposing the health of Mr. Killmaster, the Rev. C. J. James spoke feelingly of his six years of faithful and successful work, and wished him success in his new position as organist and choirmaster of St. Paul's Cathedral, London, Ont. The presentation of a purse of gold was made by Mr. R. H. Greene, Chairman of the Music Committee. Addresses were also given by the church wardens and Mr. W. C. Brent. On the previous Wednesday the boys of the choir banqueted Mr. Killmaster and presented him with a handsome travelling bag.

From a considerable number of candidates Mr. Otto James has been selected to fill the position of organist and choirmaster at the Church of the Redeemer, Toronto. Mr. James, who is an Associate of the Royal College of Organists, England, has been organist of St. John's Church, Newport, R.I. He has previously held appointments in Galt and Kingston, Ont., and was strongly recommended by Dr. Albert Ham, F.R.C.O., for the position in Toronto.

CHURCH OF MESSIAH.—Last Thursday evening about 120 members and friends of the Churchwomen's Association met in the schoolhouse to pass a social evening. The choirmaster, Mr. Stipples, had arranged a splendid programme,

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DER.—Nearly fifty... hurch gathered at... y on Wednesday... ell to their organ... Killmaster, B.A.,... him by the rector... In proposing the... Rev. C. J. James... rs of faithful and... im success in his... choirmaster of St... The presentation... Mr. R. H. Greene... ittee. Addresses... wardens and Mr... Wednesday the boys... illmaster and pre... avelling bag... of candidates Mr... fill the position of... Church of the Re... ho is an Associate... ists. England, has... rch, Newport, R.I... ments in Galt and... gly recommended... for the position in

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given by members of the church choir, including mixed and male quartette numbers, solos and violin selections. The Rev. Dyson Hague, the vicar of the Church of the Epiphany, Parkdale, gave a most interesting lecture in the schoolhouse which was well filled, on Thursday evening last, on the subject of "The Story of the Book of Common Prayer." He showed the beauty of the arrangement for devotional purposes of morning prayer. Mr. Hague, who is a member of the General Synod Committee on Prayer Book revision, told something of the progress of the committee's work. Refreshments were served at the close of the evening.

BISHOP STRACHAN SCHOOL.—On May 29th the first sod in preparation for building the new Bishop Strachan School on Lonsdale Road was turned. Upwards of two hundred of the pupils marched to the grounds from the preparatory school. Many of the parents of the pupils and members of the School Association and members of the School Council and their wives, the Principal, Vice-Principal and ex-Principals were present. The clerical members of the Council attended in their robes. A brief dedicatory service preceded the turning of the sod by Miss Grier, Principal of the school from 1876 to 1899. An address by the Bishop followed, outlining the history of the school from its opening in 1867 in Pinehurst and removal the following year to the old Bishop's Palace, and through its forty-four years in its present property on College Street. Past Principals whose services were recalled were: Mrs. Nixon, Miss Dupont, Miss Grier and Miss Acres, and warm tributes were rendered to the memory of Mr. James Henderson, whose gifts to the school were munificent, to Archdeacon Langtry, whose unwearied efforts called the school into existence, and to Canon Broughall, the only present member of the Council associated with the school since its formation.

BISHOP STRACHAN SCHOOL.—Reports at the annual meeting of the Bishop Strachan Old Girls' Association yesterday gave a gratifying account of the valuable work accomplished by the members in assisting the Downtown Workers' Association.

ST. ANDREW.—This church on Centre Island was opened this season for Divine service on Sunday last. The Right Rev. Bishop Reeve is in charge. The services are at 11 a.m. and 7.30 p.m., on each Sunday. Sunday School will be held at 3 p.m.

ST. MARY THE VIRGIN.—The corner-stone of the new church in this parish will be laid next Saturday, June 7th. The church will be located on Westmoreland Avenue, opposite Northumberland Street.

SYNOD.—The convening circular for the coming Synod, (June 10th-13th), has been issued. The opening service will be held in St. James' Cathedral at 10.30. The Bishop will be the celebrant. Synod will convene at twelve o'clock. The Synod service will be held in St. James' Cathedral on Tuesday evening at eight o'clock. The clergy are requested to bring their surplices and join in the procession. Dean Abbott, of Hamilton, is the special preacher both morning and evening.

HAVERGAL COLLEGE.—The Principal, Miss Knox, the president and the council, gave a garden party last Friday afternoon, when the clergy of the city and their wives, with the friends of the college, were invited to meet Archbishop and Mrs. Wright. A programme of drills and may-pole winding by the gymnasium classes afforded a pretty spectacle for the guests.

ST. PAUL'S.—Archbishop Wright, of Sydney, Primate of Australia, preached on Sunday last in this church from Dan. 3:18, "But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." These words, he said, are full of heroism—the young men daring to be singular although realizing the cost. Principle with them was first and all else was secondary. So, with the apostles later on it was God's rather than men, and so it should be to-day with us. He made a strong appeal for Christians to have convictions of their own, to hold them sacred, and to set them before convenience and, though knowing the cost, stand as an example. Dare to stand for conviction, was the preacher's plea. It is being done over and over again by the people at the bottom of every great reform and change. Such an act as the abolition of the slave trade in the United States was by a man who dared to be ostracized to be singular. There are people who do not shirk the cost, and every man has a secret admiration for them. People are slaves who do not dare. Every person has their own "furnace," but God has said: "I am with you to the end of the world."

PARKDALE.—EPIPHANY.—This church was packed to the doors on Sunday evening last to hear the Rev. Samuel Schor of the "Palestine" preach his farewell sermon to Canadians. Mr. Schor took for his text Isaiah vi.-8, and preached with conviction and power a most striking and effective appeal to Canadians that the Bible should be taught in every school in the Dominion; parents, he said, give your children the Bible, and warned his hearers that any man in power or office who worked or voted against the Bible in the schools was, a man not to be trusted. Mr. Schor also urged the need of the "family altar," and appealed to the men who pleaded "no time" to lay aside their newspapers each morning for five minutes, to open the old family Bible and lead his family in asking God's blessing on the coming day. He then, in glowing terms, and in forceful appeal, urged his hearers first to surrender themselves as willing to obey the "Master's" call and to respond as Isaiah did, "Here am I; send me." And in impressive earnestness placed the need of "His people," the Jews, to the first consideration of all. The race from whom the Saviour Himself came, and to whom we owe so great a debt of thankfulness should receive the "Saviour" we love back from us. Mr. Schor closed with a hearty appreciation of his reception in Canada, and a final appeal that this great Dominion should put "first things first," and be true to God Who has so bountifully blessed our country.

EGLINTON.—ST. CLEMENT'S.—St. Clement's College held its annual Sports' Day May 29th. A goodly company of the parents of the students and friends of the college were present. The prizes were distributed by the Principal, Rev. A. K. Griffin.

WESTON.—ST. JOHN'S.—Twenty-three candidates were confirmed in this church last night by Bishop Reeve. They were presented by the pastor, Rev. J. Hughes-Jones. Ten of the number were men. The offertory was donated to the St. Alban's Cathedral building fund.

MONO MILLS.—The annual financial report for 1912-13. Total receipts of \$2,749.10. The work of the parish has made gratifying progress under the supervision of the present rector, Rev. R. J. W. Perry, who has shown zeal, diligence and excellent judgment in his pastoral work.

CAMPBELLFORD.—The fifty-ninth meeting of the Rural Deanery of Northumberland and Peterborough was held at this place on May 19th and 20th, the Rev. Rural Dean Pickford, presiding. Evening prayer was said in Christ Church, and the Rural Dean was the preacher. The Holy Communion was celebrated at 8 o'clock on Tuesday morning. The Chapter met at the rectory at nine, Greek Testament passage Ephesians iv. 1-17 was read, the Rev. C. Carpenter leading in the discussion. "The circular letter on Christian Unity" then came up for consideration, and a carefully prepared paper on the subject was read by the Rev. C. W. Holdsworth, of Havelock. The comments which followed were valuable, but no formal resolution was passed, all, however, expressing themselves as desirous of promoting unity in every way possible. After dinner at the rectory, a splendid address was given by Dr. Archer, lately returned from his medical mission work at Ranaghat, India. At the afternoon session, the Rev. F. J. Sawers read a paper on "Miracles in the New Testament." A very hearty vote of thanks was tendered to the Rev. Charles Carpenter and Mrs. Carpenter for their kind hospitality. Archdeacon Warren said the closing prayers.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

SYNOD OF NIAGARA.

BISHOP'S CHARGE.—In his charge Bishop Clark read appreciative statements of the work of those who had passed away during the year, Rev. J. K. Godden, Rev. Dr. Gabriel Johnston, Rev. Canon W. H. Wade. He reported a clerical gain of two by ordination accession from an outside diocese, and fourteen transfers within the diocese; 1,065 persons have been confirmed since last Synod, one new church (in north-east Hamilton) had been opened, two churches restored, two parish halls opened and two churches consecrated within the year. The Bishop recommended the appointment of a diocesan secretary for Sunday Schools. He strongly urged the practice of family prayer. The Church Extension Committee has been active. Another church has been added in Hamilton, making the fifth mission church in a few years; one of these has become self-supporting. There is a new brick church in Guelph and another near the Agricultural College is needed for the Anglican students numbering 60-100.

Steps are being taken regarding work at Welland and Niagara Falls Centre. The Bishop expressed satisfaction at the new marriage laws, as preventing clandestine matches. He spoke on the International Peace Conference. Regarding stipends the Bishop praised the Synod greatly by declaring that he would not appoint any clergyman to a parish offering less than \$850 and a house. He thought even this was too small and the lowest ought to be \$1,000 and a house. The Bishop next spoke of Church Unity. After reviewing the history of the early centuries, his Lordship said the question of reunion, it will be seen, concerns the whole Christian Church and reaches far back into its history. I want to-day to deal with the Christian bodies, once of our own communion, but now separated from us. These should certainly have the first place in our interest and affection. Their separation from the Anglican Church might, perhaps, have been prevented by a larger measure of charity. The ties of kindred and the bonds of matrimony often unite us. The same home frequently shelters us. We are fellow-citizens, we are associated in the countless walks of domestic, social, business and professional life, and for the most part our relations are most happy. We cannot read the reports of the immense work for good which is being done by them without thanking God, even though it be by those "who follow not with us." Our attitude towards these brethren should be one of love. Our position towards them is that we are trustees of God for them; for all mankind as well as for ourselves. The Church is a kingdom and as such has a historical life. It was owing to all this that the Bishops in the Lambeth Conference were led to issue their earnest appeal on Church Unity. Let us show a readiness to enter into a brotherly conference with all, or any, Christian bodies seeking the restoration of the organic unity of the Church. Let us encourage the holding in each city, once or twice a year, of joint meetings for prayer and conference, the subject being the Unity of Christendom; a unity that the world can see, and be convinced by it that the Father has sent His only begotten Son. While sympathizing with the efforts of the signatories to the circular league, the Bishop had absolutely no hope of promoting unity in the way suggested.

In closing his address, Bishop Clark stated that the Church had increased fifty per cent during the decade, and gave as some of the reasons: The consolidation of the Church of England in Canada, the establishment of the M.S.C.C., and its forward policy in the west, the policy of the Society for the Propagation of Christian Knowledge, and the Church extension scheme operated in the larger cities.

FIRST DAY.—Scrutineers and press committee were appointed. The report of Trinity College was read by Archdeacon Davidson, of Guelph. Canon Llwyd who had gone to Halifax, had been a good financial agent for the college. He had secured subscriptions of \$156,852 to the Endowment Fund. The present grounds and buildings had been sold for \$625,000 to the city of Toronto, but the college had the use of them until August, 1917. Rev. Dr. Boyle, Dean of the Faculty of Divinity at Trinity College, spoke to the report, showing that the attendance had increased four-fold in the last few years. He took this occasion of exhorting his hearers to do away with divisions in the Church before thinking of Church unity. He advocated a sane, moderate, well-balanced churchmanship.

Canon Sutherland presented the report of the Standing Committee: Invested funds, \$473,254.15, with income \$27,534.50. M.S.C.C. apportionment had been over-subscribed by \$600, the amount being \$11,010.61. Diocesan mission had fully met charges, leaving a small balance. The Divinity Students' and Widows' and Orphans' Funds also met their obligations. The total apportionment for diocesan purposes was \$0,000. In the evening service was held in St. Thomas' Church. Rev. Dr. Ericson, of Yonkers, N.Y., was the special preacher.

SECOND DAY.—After opening prayers, Mayor Merritt and Alderman Burgoyne, of the city, presented an address of welcome to the Bishop and Synod, couched in warmest terms. The Bishop replied in felicitous terms complimenting the city on its growth and industry. Later Rev. Dr. Smith, pastor of Knox Presbyterian Church, was invited by the Bishop to take a seat on the platform. Upon the report of the Laymen's Missionary Movement, a most interesting discussion took place. The value of the duplex envelope system and the formation of active missionary committees was unanimously admitted. Rev. Canon Howitt, of St. George, Hamilton, described the methods adopted in his church. He had a missionary committee,

also used the duplex envelopes. But the chief plan adopted was, that missions occupied first place in the Church's work at the beginning of the year. Special missionary sermons were preached on that Sunday, pledge cards and pencils were distributed by men of the congregation at both morning and evening services, and the amounts so pledged could be afterwards paid through the duplex envelope or in a lump sum. He had been promised \$1,350 thus far for the year, and this would probably reach \$1,500. The result was all the congregation was reached. References of a missionary character were made from the pulpit monthly, chiefly consisting of communications from their own missionaries. Archdeacon Forneret advocated personal canvassing in November to be followed by congregational meeting. Archdeacon Perry thought it better to study the foundations of missionary giving rather than canvassing on the part of the missionary committee. Knowledge of the need first of all would make the canvassing for money unnecessary. The Dean of Niagara adopts the plan of four missionary Sundays per year, two for Diocesan and two for M.S.C.C., with a canvass of the parish every two years, but he thought more was accomplished by the personal work of the clergyman of the parish. The Library Committee reported a large gift of books by friends in England and Canada to the Diocesan Library for the use of the clergy. The Committee on the State of the Church reported progress all along the line, increases being most encouraging in every department of work in the diocese. In the report of the Sunday School Committee, exception was taken to the extreme views expressed in articles in "The Empire," but the committee had been assured by the publishers, the S.P.C.K., that this would not occur again, and the Synod was asked to give increased support to this paper. The committee upon work amongst the foreigners announced the forward step in Niagara Diocese in appointing Mr. Silverlight, student of Wycliffe College, as diocesan missionary amongst the Jews of Hamilton for the coming summer months. A delightful garden party was given to the delegates in the grounds of his beautiful home by the Mayor of St. Catharines on Thursday afternoon, which was enjoyed by a large number. Refreshments were served in a marquee on the lawn, and a delightful programme of music was rendered by the 10th Regimental Band. On each day of the Synod luncheon was served by the ladies of the St. George's and St. Thomas' parishes, and everything was done to make the visit as enjoyable as possible to the members of Synod. Before closing Synod on Thursday night, the Bishop wished Ven. Archdeacon Perry godspeed, and expressed the desire that he would return after his year's absence, to the people of his parish for the rest of his life. On Friday afternoon the clergy and lay delegates accompanied His Lordship the Bishop to Homer to lay the corner-stone of a new church there. The visitors and choirs of the city were conveyed by about 100 automobiles, and after the ceremony refreshments were served and the visitors were then taken for auto rides to Niagara Falls and Chippewa. Before Synod was closed the permanent secretary announced that the attendance was larger than that in Hamilton last year. The following is the result of the elections: Standing committee, clerical, Dean Abbott, Archdeacons Forneret, Davidson, Perry and Irving, Canons Sutaerland, Howitt, Bevan, Revs. Davis, Etherington and Garrett. The Bishop appointed Canons Spencer and Daw, and Revs. Hovey, McIntosh and Gordon. Lay, G. E. Bristol, G. C. Copley, Hon. R. Harcourt, J. H. Ingersoll, E. Kenrick, F. T. Smye, Adam Brown, T. E. Heather, Dr. W. H. Merritt, Chancellor K. Martin, C. S. Scott and Col. White. Appointed by the Bishop, H. H. Champ, P. J. Myler, C. E. Bourne, H. H. Francis, E. V. Wright, and William Nicholson.

General Synod.—Clerical, Very Rev. Dean Abbott, Archdeacon Forneret, Archdeacon Davidson, Archdeacon Perry, Canon Sutherland, Rev. F. W. Hovey. Substitutes, Canon Bevan, Archdeacon Irving and Canon Daw. Laymen, G. E. Bristol, Hon. R. Harcourt, G. C. Copley, Col. White, Chancellor Martin, Adam Brown, T. E. Leather and C. S. Scott.

ST. CATHARINES.—ST. GEORGE'S.—The Diocesan Sunday School Association met here on May 27th, when Rev. T. Stannage Boyle, M.A., D.D., of Trinity College, Toronto, delivered an address upon "The Problems of the Church." The chief problem, in his opinion, was the Sunday School. The speaker touched briefly upon the question of church union. He stated that he stood for church unity, a united Church in the spiritual sense rather than a union with the idea of reducing expenses or from any other temporal standpoint. Rev. G. Burgess Brown, of St. Simon's Church, Toronto, addressed the convention on "Grading and Development of Sunday Schools." He recom-

mended a grading of classes as applied to rural schools according to the age of pupils. Good results had been attained where the system had been applied. The Synod opened this morning with service in St. George's Church. His Lordship Bishop Clark, celebrated and was assisted by Very Rev. Dean Abbott, Archdeacon Perry, and Rev. L. W. B. Broughall, rector of the church.

On May 30th, Bishop Clark, assisted by a number of the clergy of the diocese, laid the corner-stone of a new church for St. George's parish. After the ceremony, his Lordship and the delegates enjoyed a motor tour through the fruit district.

GUELPH.—ST. GEORGE'S.—The annual church parade of the Guelph Collegiate Institute and Public School Cadets took place on Sunday, May 25th. The sermon was preached by the rector, the Ven. Archdeacon Davidson, who chose for his text Joshua xxiv-15. There was a large turnout, several members of the Army and Navy Veterans also accompanying the cadets.

HURON.

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

LONDON.—ST. PAUL'S.—The Junior Clergy Union, which holds its annual meeting on Monday afternoon of Synod week, will fix its attention on the vital question of "Immigration in Relation to the Church." Revs. C. C. Purton, T. B. Clarke, A. B. Farney and E. Softley, men of large experience, will be the leaders in the discussions, opening up the various phases of the question.

BURFORD.—Under the will of the late Canon Wade, Holy Trinity Church is given \$500.

ST. MARYS.—ST. JAMES'.—The spring meeting of the Perth Rural Deanery was held in St. James' Church and hall, St. Marys, on May 29, 1913. The morning session opened at 10.30 o'clock with a celebration of the holy communion, after which the chapter met for business. Mr. B. Lancaster read a suggestive paper on the "Secrets of Sunday School Teaching." This paper was followed by an instructive dissertation on "Suggestions to Teachers," by Rev. T. Charlton. Rev. T. B. Howard, diocesan S.S. secretary, read a paper on "The Boy." He also conducted a round table conference. The Rev. Mr. Whittaker, of Herschell Island, gave an account of his splendid work among the blonde Eskimos. The evening session opened at 8 o'clock with a paper on "Pedagogy in the Sunday School," by Dr. Silcox, principal of the Stratford Normal School, with his characteristic ability and personal magnetism. The meeting was concluded by an account of his work in German East Africa by Rev. T. B. R. Westgate. He held the large audience spellbound with his interesting narrative, which showed that his self-sacrificing life was meeting with abundant success. It was decided to hold the next meeting at Milverton in October.

STRATFORD.—Annual missionary services were conducted on May 25th in St. James' and St. Paul's. The speakers were Rev. Canon Howitt, of Hamilton, and Mr. R. W. Allin, of Toronto, both of whom delivered strong addresses, the latter treating the missionary project from a layman's viewpoint, and Canon Howitt dealing with the problem as it appeals to the church.

ST. JAMES'.—Mr. Walter Evan Jones, organist of this church, died suddenly on May 27th. He was giving a music lesson in his studio at the time. Mr. Jones, a native of England, was a brilliant organist and vocalist.

ST. THOMAS.—ST. JOHN'S.—Third anniversary services of the opening of this church was held on May 25th. Rev. R. W. Norwood, rector of Cronyn Memorial Church, London, and

Rev. T. B. Clarke, rector of All Saints', London, were the special preachers.

TRINITY.—A presentation of an inlaid mahogany tray with silver mountings and a handsomely bound Church of England hymn book was made by the choir to Miss Ethel E. Jones, daughter of Mr. J. H. Jones, organist and choirmaster of this church on the eve of her approaching marriage.

DORCHESTER.—ST. PETER'S.—The annual meeting of the Sunday School Association of East Middlesex was held here on Monday, and was well attended. Reports were read by Miss Kingsmill and Principal Waller. Rev. C. R. Gunne's paper on the "Preparation of the Bible Class Lesson" was read by Rev. E. Appleyard. The Diocesan Secretary, Rev. T. B. Howard, was on hand with instructive and helpful suggestions.

BRANTFORD.—GRACE CHURCH.—On Sunday, May 25th, the rector, the Venerable Archdeacon Mackenzie, announced that through the generosity of Major Reuben Leonard, of St. Catharines, a former Brantford boy, and a member of the parish, a tower would be given for Grace Church. The plan, which had been approved by Mr. Leonard and the church committee, called for a square Gothic tower in stone of great beauty. A peal of bells would also be included in the gift.

ST. JUDE'S.—Rev. G. W. Latimer, B.A., who for the past year has been curate of St. Jude's Church, while completing his course at Wycliffe College, will be the first incumbent of Trinity parish. Trinity Church will be separated from St. Jude's after Sunday next. Rev. G. W. Latimer was advanced to the priesthood on May 25th by Bishop Williams.

WINDSOR.—ALL SAINTS'.—His Lordship, the Bishop of Huron held a special ordination service in this church, Sunday, May 25th, when several deacons were advanced to the order of the priesthood. The candidates were examined in London by the Bishop's chaplains, Revs. Canon Sage, D.D., of St. George's Church, and R. S. W. Howard, M.A., of Chatham. They were presented to His Lordship at the ordination by the Ven. W. A. Young, D.D., Archdeacon of Norfolk, and registrar of the diocese. The sermon was preached by the Rev. C. E. Jeakins, M.A., B.D., rector of Clinton. It was very earnest and scholarly and left a marked impression on the minds of candidates and congregation. The impressive ordination service was then proceeded with by the Bishop. The following is a list of the candidates: Rev. G. W. Latimer, B.A. of Brantford; Rev. A. A. Trumper, B.A., of Dover East; Rev. C. O. Pherrill, B.A., of Sebringville; Rev. J. H. Hosford, B.A., of Water's Falls; Rev. P. N. Harding, of Windsor; Rev. W. A. Shipway, of Lakeside; Rev. W. G. White, of Sombra. A second ordination for deacons will be held in this city on June 15, the Sunday preceding the meeting of the Synod.

We regret to read that a fall down an elevator shaft in Denver, Col., hospital, may result in the death of Miss Ida Carlisle, sister of Rev. Arthur Carlisle, rector of All Saints' Church, Windsor.

FOREST.—Rev. D. J. Cornish, rector of Forest, lost his only child on Sunday, May 25th, by scarlet fever. He was a bright little lad of 3½ years and in perfect health 24 hours before. Mr. Cornish and his wife have the sympathy of the congregation and his brother clergymen.

LUCKNOW.—The Bruce ruri-decanal meetings were held in St. Peter's, Lucknow, on May 27th. The Rev. W. Henderson preached the sermon, which was full of encouragement and inspiration to clergy and laity alike. The Holy Communion was celebrated at 9 a.m. on Wednesday, with Rev. E. G. May, M.A., of Warton, as celebrant and preacher. The chapter of the Deanery met at 10.30 a.m. The routine work being disposed of, most animated discussions took place on live church topics. The question of "Votes for Women" in vestries divided the chapter into two camps.

Mrs. T. J. Hamilton, of Southampton, with a class of small children, demonstrated "How to Tell Stories to Children." A paper on "The Boy," prepared by the Rev. H. B. Ashley, of Chesley, was read and discussed by the Rev. C. V. Lester. The boy is getting a large place in the discussions by Sunday School leaders, and this in a sane, sensible and scientific way.

The organized adult Bible Class was discussed very fully and from personal experience by the Rev. T. J. Hamilton, B.A.

Miss Fearon, of China, spoke to the children about the children of China.

A "round table" conference was taken by the diocesan secretary, the Rev. T. B. Howard, B.A., in the evening the Rev. C. E. Whittaker took his listeners to the far North and showed that the

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Gospel has proven sufficient for the needs of the Eskimos. The Rev. T. B. E. Westgate, held his audience while he took them to Africa and showed them the transforming power of the same Gospel when faithfully preached to the blacks of "Darkest Africa."

ONONDAGA.—The May meeting of the Rural Deanery of Brant was held here on Thursday, May 22nd. Owing to the absence, through illness, of the Rural Dean, the Rev. T. A. Wright, the chair was taken by the incumbent, the Rev. Wm. Stout. After the opening service, the morning was devoted to routine business, including a discussion on the admission of women to the vestries. The Sunday School Association met in the afternoon under the presidency of the Rev. C. W. Saunders. The first address was given by Mr. F. E. Morrison, of Brantford, on "The preparation of a teacher for S.S. work." A carefully prepared paper was read by Mrs. Simpson, of Onondaga, on "The Rural Sunday School." Mrs. Simpson spoke of the discouragements of rural schools, but in the discussion that followed it was shown that there is always more good being done than is apparent. A very effective address on the Teaching of the Church Catechism was given by the Rev. J. L. Strong, after which a round table conference was led by the Rev. T. B. Howard, Diocesan S.S. Secretary. This probably was the most interesting feature of the whole programme. An interesting paper on "Missions in the Sunday Schools," was read by Miss Peddie, of Brantford, and the afternoon session was closed by a brief address on "Religion of the Home," by the Rev. E. Lee. In the evening the Rev. T. B. R. Westgate and the Rev. C. E. Whittaker gave addresses on their work in Africa and the Far North. The people of Onondaga generously entertained the visitors, luncheon and tea being served in the Town Hall.



ALGOMA.

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

NORTH BAY.—ST. JOHN THE DIVINE.—The Bishop of the diocese visited North Bay and Callander on Sunday, May 25th, for Confirmation. At Callander, Mr. Hamilton, catechist, presented 8 candidates, where an impressive service was held at 11 a.m. The confirmation at North Bay was in the evening, when the church was taxed to its utmost capacity. The rector, (the Rev. C. W. Balford) presented 11 confirmees, nearly all men. The sermon by the Bishop, which was on the text: "As He is so are we in this world," was full of fire and eloquence, and dwelt upon the necessity and profit of imitating Christ. The Men's Auxiliary of the parish had the gratification of putting on the plate a cheque for \$1,000, to wipe off the floating indebtedness.



RUPERT'S LAND.

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

WINNIPEG.—ALL SAINTS'.—Bishop Newnam of Saskatchewan has appointed Rev. R. S. Lund, B.A., curate of this church, to be rector of St. Paul's, Battleford. Mr. Lund will leave Winnipeg early in June to take up his new duties. He has been at All Saints' Church about two years, and his departure will be a distinct loss to the parish.



QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

REGINA.—At a special meeting of the Executive Committee of the Diocese of Qu'Appelle held on May 22nd, the following new Mission stations were decided on: Webb, Bengough, Assiniboia, Prapot, Goodwater and Wroxton. Bishop Harding announced that Rev. Rural Dean Simpson, M.A., rector of Condie, had been appointed as incumbent of the new parish in the southwest part of Regina.

ST. PAUL'S CHURCH.—The rector and vestry of St. Paul's have consented to the constitution as a parish, one of their Mission churches.

GRACE CHURCH.—Rev. E. C. Earp is in charge of Grace Church and recently received a most encouraging letter from his parishioners recording him a vote of confidence and thanks for his successful efforts in building up their church.

CALGARY.

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

EDMONTON.—CHRIST CHURCH.—On Thursday, the 22nd May, the congregation of Christ Church, Edmonton, extended a reception to their new rector, the Rev. C. W. McKim. During the evening Mr. Henderson, on behalf of the congregation, presented the Rev. Arthur Murphy with a solid silver tray and tea service as a token of his unselfish services, gratuitously given to the church during the months they were without a rector. The reception was attended by the other Anglican clergy of the city.



ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

ATHABASCA LANDING.—ALL SAINTS'.—On Trinity Sunday the Right Rev. Bishop Robins held an ordination in this church at 11 o'clock. The candidates, who were both admitted to deacon's orders, were Mr. J. W. McDonald and Mr. Basil Colclough. The ordinands, who are students of Wycliffe College, Toronto, were presented by the Rev. A. S. White, who also preached the sermon. Rev. J. McDonald is taking up the work in the district of Athabasca Landing, and will have in his charge four churches, St. Andrew's, Collington; St. James', Pine Creek; St. Mark's, Flat Lake; and Holy Trinity, Pleasant Valley. Rev. B. Colclough goes to Lesser Slave Lake to take charge of St. George's Grouard; and St. Mark's High Prairie, and the outlying districts, which are so fast filling up with settlers.

PLEASANT VALLEY.—HOLY TRINITY.—On Trinity Sunday the Right Rev. Bishop Robins dedicated this pretty little church. Mr. Harry Thorn, one of the settlers of the district, who has been largely instrumental in getting the church built, assisted in the service. The Bishop's journey to this service was attended with considerable danger, owing to the bush fires that were raging in the district, accompanied by a high wind. The Bishop and those who accompanied him were in constant danger of being struck by falling trees.



NEW WESTMINSTER.

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

VANCOUVER.—ST. MARK'S DIVINITY HALL.—The first annual closing exercises of St. Mark's Hall, were held on Tuesday evening, May 20th, in the Hall, 1249 Davie Street, Vancouver. In the absence of the Chairman of the Council, Mr. H. B. Robertson, of Victoria; the vice-chairman, Mr. R. H. S. Cresswell, of Vancouver, presided. The Principal, Rev. C. A. Seager, M.A., reported an excellent year's work and good prospects for the ensuing year. There were 13 students in the Hall, 5 in Divinity, 6 in Arts, and two special students. There will probably be about 20 men in attendance when the term opens in October next. The prize for General Proficiency in Divinity had been won this year by Mr. G. C. P. Wells. Two students were ordained to the diaconate by the Bishop of New Westminster on Trinity Sunday, May 18th. Mr. A. B. Lane, a special student taking only one year, and Mr. E. W. Baxter, who had completed two years in Trinity College, Toronto, was to return to St. Mark's next autumn to complete his fourth year. Appreciative reference was made to the work of the tutorial staff which consisted, besides the Principal, of the Rev. W. T. Keeling, M.A., (Cantab), Rev. C. C. Hoyle, M.A., (Durham), and Mr. C. B. Reid; and to the work of the Woman's Guild of St. Mark's Hall, which had undertaken the furnishing of the Hall. Turning to finances, the Principal said that the sum of \$14,784 had been paid in from all sources during the year so far. Of this \$6,500 had been paid out in the purchase of the house which forms the temporary premises of the Hall. The balance, except what is still in the bank, had been spent in the maintenance of the Hall for the year. Grateful reference was made to assistance received from England through the B.C.C.A., and to valuable gifts of books for the library from individuals in the Old Country and locally. There are 122 local subscribers, which number will be very much increased during the coming summer. Reference to the death of the late Archdeacon Pentreath was made, and it was announced that a fund is to be

created for the endowment of a chair in Church History to be known as the Pentreath Memorial Chair. Rev. F. A. P. Chadwick, M.A., rector of St. Paul's Church, Vancouver, and Hon. Bursar of the Hall, addressed the meeting on financial and other matters. He stated that the total assets of the Hall, including property, furniture, books, etc., amounted to \$29,621. The only liabilities were \$5,000 mortgage and a small outstanding account of \$60. The Rev. Dr. Cameron, a retired priest, and the two men ordained on Sunday, gave brief addresses. The message of the former being a word of cheer for the future of the Hall, and of good advice to the recently ordained deacons. After the meeting refreshments were served by the ladies of the Guild.

CHRIST CHURCH.—Rev. C. C. Owen, rector of this church, sustained a serious fracture of the skull on May 24th. He fell from a rig while returning from a funeral, and was lying in a semi-conscious condition for some time. Later reports say that he has fully recovered consciousness, and hopes are held out for his recovery.



COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The United Clericus of the dioceses and jurisdictions of Oregon, Olympia, Spokane, Columbia, New Westminster, Caledonia and Kootenay, met here May 26th-29th. The Very Rev. Dean Doull was chairman. Many instructive papers were given: Rev. E. R. Bartlett on "The Place of the Supernatural in Christianity"; Rev. G. C. d'Easum, on "The Attraction of Modern Cults"; Rev. C. R. Littler, on "The Relation of the Child to the Public Worship of the Church"; Rev. F. K. Howard on "Poverty and its Prevention"; Rev. E. G. Miller, on "The Reunion of Christendom." A public meeting was held on Wednesday night when Bishop Wells, of Spokane, and Bishop Scadding, of Oregon, spoke on "Practical Problems of Religion."

VICTORIA.—ST. SAVIOUR'S.—On Trinity Sunday this church celebrated its twenty-fifth anniversary, and the twenty-second anniversary of its consecration. The church was crowded for both morning and evening services. The collections, which took the form of a special thank-offering, were very gratifying as being a memorial to the work accomplished in the past and an expression of the desire of the future. Rev. Baugh Allan, Rural Dean, preached a sermon in the morning of a retrospective nature. In the evening the rector preached. Instead of a text he took as his subject "The Purpose of Christ." This, he said, showed to be threefold. Fruit, the proclamation of the Gospel, the evangelization of the world, the calling of men to allegiance to Christ; those who accepted the call and entered the ecclesia still further continuing the work of holding forth the word of life. The Laymen's Missionary Movement was commended for its loyalty to this ideal. The second part of the Church's purpose was the training of its members in holiness, godliness, character. The importance of home religious education as well as of the Sunday School could not be overestimated. If the Church was not training itself in character its work must be a failure. The third part of the Church's work was its influence on the world about. This was the necessary expression of the life within it. No "social gospel" could be a substitute for the real Gospel, but the Christian as a citizen must rise to his responsibilities and opportunities as such. The Church should not be on the defensive, but rather an aggressive force sending out its healthy invigorating influence on every side. Working along these lines and not seeking popularity or financial power the Church must be a success.

Correspondence

WOMEN ON VESTRIES.

Dear Sir,—Once more may I ask the favor of space in your valuable paper, to place some facts on record regarding "Women as members of the Vestry"? The late Archdeacon Dixon, of Guelph, one of the most learned writers on canon law (as Churchmen very well know), stated, "That according to English ecclesiastical law, females have a right to vote at vestries." This has been the case in England from time immemorial, has never been found fault with, and never re-

pealed. Therefore, when the English Church was planted in Canada, the law on vestries was the same as in England. Years after, no one seems to know just when and how, a change was made in this law on vestries in the Church in Canada, and the word "male" introduced, thus excluding women. Everyone knows that during the last 50 years, avenues for the higher education of women have opened in every direction, so that now, with minds developed, they read, consider and discuss with great intelligence, the questions of the day, both in, and out, of the Church. Another fact well known to everyone is that the Church within the last 50 years has authorized the formation of many societies in order to carry on diocesan and parochial work, thus bringing women out of their homes to work weekly in these societies. So, after all that has been said about "women leaving their homes for outside work," thereby implying a neglect of home duties, and foolishly and illogically giving it as a reason why women should not be members of the vestry, it is the Church and its needs that must answer for bringing women out of their homes. Gladly they have responded to the call and done all they could to promote its interests. Witness the Woman's Auxiliary, with its numerous branches, carried on and financed exclusively by women for over twenty-six years, handling thousands of dollars, meeting all its obligations, and that without one paid official. Then, too, Women's Guilds, Women's Aids, Chancel Guilds, Dorcas and District Societies for visiting and clothing the poor, and other organizations too numerous to mention.

Education, therefore, and work in these societies, accounts for the awakening of women's minds to the broader views of life. The Church has a first claim upon them, and they naturally look at their immediate circle, the parish. Thus has come up the question, by what right are women excluded from a voice and vote in the vestry? They give financial support and abundant labour to carry on God's work in the parish. Why, then, because they are women, should they be excluded, and a youth of 21 years, who has paid \$2 during the year to the support of the church, have the right, which has been taken from women because they are women? Why are the women of the diocese of Huron left in this disfranchised state while women of nine other dioceses in Canada enjoy the right to vote in the vestry? The dioceses of Calgary and Caledonia have joined the ranks of Niagara, Ottawa, Ontario, Montreal, Nova Scotia, Saskatchewan and New Westminster in giving women an officially recognized position in their respective parishes (Bishops and Clerical Secretaries in the above named dioceses furnished this information regarding the official position of their women).

Now, Sir, Churchwomen should not have to furnish reasons for being made members of the vestry; the question is, why should they not? Let me add as a last word that I am fully expecting generous treatment for our Huron Churchwomen when the matter comes before the Synod. Would that it might be, as the Bishop of New Westminster stated of his Synod, "carried unanimously," and if that may not be, then let there be no acrimony, no bitterness in the discussion, but as true followers of their Lord, recognize that "There is neither male nor female, for ye are all one in Christ Jesus." As the apostles of old recognized women as "fellow helpers in Christ Jesus," so may the Church in all its work, diocesan and parochial, grant to the women of this diocese, an official position, and extend a warm welcome to them, as "fellow-helpers in Christ." Thanking you, Mr. Editor, for past and present favours.

London, May 28th.

E. M. Tilley.

Sir,—Thankfully realizing and gratefully acknowledging the fact, that oftentimes through the editorial or correspondence columns of the "Churchman" its perplexed readers have been enabled to obtain help towards a solution of their occasional difficulties, we, a few puzzled Churchwomen, desire to invoke your assistance in the unravelling of a problem which may or may not have light thrown upon it at the coming Synod of the diocese of Huron to be held shortly in London, Ontario.

We recognize that the concession which may then either be granted or refused to us is, after all, only a part of a much larger question still, one which causes us, especially at this juncture, a good deal of disturbing thought, and it is just here where you can help us.

If the men of a diocese either by virtue of their office, or through their election to Synod by the exclusive votes of the men of their parishes, can include or exclude from representation at their

vestries the women of their congregations, may there not be in existence on some other pages of their statute book, some other canon giving power which may virtually exclude us from Church membership altogether, or make us, as it were, only members on sufferance? Is there, by any possibility, an existing canon which can be construed into degrees of membership, or which could be made (if it has not been made already), to override the foundation rule of the early Church which plainly states that "There is neither male nor female; for ye are all one in Christ Jesus," Galatians iii. 28th verse.

Until brought face to face with the possible contingencies which might presumably be the outcome of the intermeddling of the human hand with the Divine purpose for the oneness of the Church on earth, we women, with never a doubt as to its being both our duty and privilege as members thereof, have joined in its services from Sunday to Sunday. When the injunction, "Let us come, let us confess our sins, let us pray, let us sing, let us worship and fall down, let us rejoice and show ourselves glad," etc., fell upon our ears, we have never doubted but that we ourselves, and our daughters as well as our fathers, our husbands, and our sons were included, for were we not, as, thank God, they, too, were, "His people and the sheep of His pasture."

Hoping that your columns may not be too crowded for you to grant us space in an early issue, and thanking you for your continued interest in the subject of so much moment to the Churchwomen of Huron Diocese. Gratefully yours,

H. A. Boomer et al.

27th May, 1913.

Sir,—Will you kindly publish for information of Minnedosa Deanery the number of dioceses in Canada in which women vote and the canons governing the vote? Are there any cases where women act on vestry or as churchwardens? I trust I am not asking you too much.

G. A. Wells.

The Rectory, Minnedosa, Man., May 26, 1913.

[The information given in the above letter from Miss Tilley will probably suffice for our correspondent.—Ed. C.C.]

Books and Bookmen

"The Interior Life" is the title of a book of addresses by a well-known member of the Cowley St. John Brotherhood, Oxford, the Rev. George Congreve (London, England: Mowbray and Co., 5s. net). There are twenty-eight addresses in all, and they are marked by all the characteristic features of the devoutness associated with the author and his school of thought. They will not be acceptable to those who consider that the word "religious" is very much more and other than the life of monastic brotherhood, and the almost unrelieved sombreness will not be regarded as adequate to the New Testament joyousness of Christian living. But within their limits, and bearing in mind that they only represent a very decided section of Christian experience, they will prove helpful to the discriminating reader. Mr. Congreve is particularly partial to the contemplative life, and all his addresses are marked by the mysticism associated with those who belong to the author's ecclesiastical position.

The Apostle Paul was particularly anxious that his young friend and colleague Timothy should make full proof of his ministry, and every book that helps along this line calls for special attention. In "The Minister as Shepherd" (New York: T. Y. Crowell Company, \$1 net), the Rev. C. E. Jefferson, of New York, has written one of the finest books available on pastoral work. In five lectures he discusses The Shepherd's Idea, The Shepherd's Work, The Shepherd's Opportunity, The Shepherd's Temptations, and The Shepherd's Reward, and no clergyman can read the book without having his mind impressed, his heart stirred, his conscience touched, and his will inspired to more faithful pastoral work. We should like to feel that every clergyman, old and young, had a copy of this book, which will, if read and pondered, do immensely valuable service to shepherd and to sheep. On almost every page there are suggestive thoughts and inspiring counsels. We shall put this book in a prominent place among our works on the Pastoral Ministry.

No one will ever arrive at a true conception of any part of the Bible who does not include in his study a consideration of its spiritual message

and purpose. In "The Pentateuch" (New York: Loizeaux Bros., \$1), Mr. S. Ridout presents some new features of special interest. In Part I. he discusses the Pentateuch in relation to the rest of Scripture, dealing with its position in regard to the Old Testament, its connection with the New, its authorship, inspiration, object, and method. In Part II., which forms the bulk of the volume, a detailed examination of the various books is given, bringing out their spiritual lessons. Then in Part III. is found a list of books helpful for further study, with a brief description of each. The author writes from the standpoint of one who is convinced of the truth of the conservative position, and while some of his points may be regarded as unduly fanciful, and his list of books somewhat one-sided, yet the spiritual meaning of the Pentateuch, as a whole, and in several of its parts, is distinctly brought out, and we believe the book will be of special value to those who are called upon to teach and preach from this portion of the Word of God. There has been far too little of the spiritual and typical element in a good deal of modern teaching. This book seeks to redress the balance.

It sounds almost paradoxical to read of "The Romance of the Hebrew Language" (London and New York: Longmans, Green and Co., 4s. 6d. net), and yet under this title the Rev. W. H. Sauley has written a most interesting and attractive work, in which he endeavours to show the value of the Hebrew language in the hope of inciting to its mastery those who have not yet attempted it. He desires to awaken interest in Hebrew by explaining the treasure it contains to those who have never yet learned it. In a series of chapters he writes on the Derivation of Words, Translation, Accents, Pointing, Tenses, Poetry, and other subjects, on all of which he has a great deal to say that is fascinating beyond measure. While it may be possible for some to fail to accept all the author's positions, no one can question his keenness and enthusiasm for Hebrew and his patient study of that tongue. If this book does not lead men to take up Hebrew it may be frankly said that nothing else will. Bible students will rejoice in the suggestions here found and will seek to prosecute the studies still further. Let every young clergyman look at this book, and then follow its advice.

The Family AND SO HE DID.

Last night right after supper it was dark,
And I went out to play around in front
A little while, till time to go to bed,
And Sam and Charlie Rossman stopped and said,
"Come on with us and let's go round the block."
And so I did.

We walked and walked and walked,
And it was dark, and they was nine years old,
But I was only five, and when we got
Away past all the stores and everything,
They said, "Come on, let's run and leave the kid."
And so they did.

And I ran all I could,
But they was nine years old, and I was five
And couldn't go so fast, so pretty soon
I had to stop and walk and come on home
All by myself, alone. And it was dark.
And there was mother waiting on the porch.
She said, "You naughty boy! Go on upstairs!"
And so I did.

Then mother took the switch
And led me in the bathroom by the hand,
And shut the door, and switched me on the legs
And broke the switch in two, and then went on
And licked me with the pieces; then took off
My sweaty clothes, 'cause I had run so hard,
And bathed me clean, and told me I should pray
That I should never run away again.
And so I did.

Well, by-and-by, when I
Was crying on the pillow in the dark,
Father came in and held me in his arms.
He said when he was just the size of me
He ran away with two big boys one night
Because they told him to, and they stayed out
Till nine o'clock! And when he got back home
He got a lickin', just the same as me,
So he knew just ezactly how it was.
Then after we had talked a little while
He said to dry my tears and go to sleep.
And so I did.

—The Newark News.



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Personal & General

His Majesty King George celebrated his 48th birthday on Tuesday last.

The Balkan War is over. The treaty of peace was signed at noon on Friday last, May 30th.

Alfred Austin, the Poet Laureate since 1896, died on the 1st inst. at his residence in Kent, aged 79.

Norman Angell, the "Peace Advocate," visited Toronto this week. He is the well-known author of "The Great Illusion."

Palestine closed in Toronto its 150th Exhibition on Saturday last. Rev. S. Schor will now take a long and well-deserved rest.

The Lord Bishop of Toronto and Mrs. Sweeny entertained the Primate of Australia and Mrs. Wright at luncheon at the See House on Thursday.

It is computed that ten million children saluted the Flag at the various celebrations which were held on Empire Day throughout the Empire.

The Argonaut Rowing Club have sent an eight once again to the Henley Regatta to row for the Grand Challenge Cup. The boys of the A.R.C. deserve to win.

The many friends of Rev. Cecil C. Owen, of Vancouver, who heard with regret of his accident will be glad to hear that the latest telegram received announces that Mr. Owen has regained consciousness and hopes are entertained of his recovery.

Rev. Samuel Schor, Miss Schor, Rev. F. B. Müller and Mr. Byrnell left on Tuesday for New York, where they stay a few days before sailing for home. Every visitor to Palestine and many others join in wishing them god-speed on their journey.

Vilhjalmur Stefansson, who will head the exploration expedition into the Arctic regions for the Dominion Government, was in Toronto last Friday from Ottawa. He is travelling to Esquimalt, where he will join his ship, the "Karluk."

Henry Augustus was learning to dress himself; he was not as big as the name sounds. Mother, looking on, said: "Why, my son, you have your shoes on the wrong feet!" "Well," screamed Henry Augustus, "they're the only feet I have to put 'em on!"

Mrs. Burn, widow of the late Bishop of Qu'Appelle, and her son, Mr. Burn, Cambridge, England, are coming out to Canada at the end of June, and will be the guests of the Archbishop of Ottawa and Mrs. Hamilton for a time, en route to Qu'Appelle, where they intend spending the summer.

After a protracted illness Dr. Edward Fisher, founder and director of the Toronto Conservatory of Music, died at his home in Toronto. Dr. Edward Fisher was one of the best-known figures in the musical life of Canada. He took considerable interest in choral music and conducted the Toronto Choral Society for a number of years.

Mr. James Sant, the doyen of the Royal Academy, is ninety-three. One of his best-known pictures, "The Soul's Awakening," was a sudden inspiration during the visit of one of his nieces to London. Mr. Sant caught her in his studio one afternoon, rapt in thought over a book she had been reading, and the picture was the result.

A flight from Milan to Rome, a distance of 410 miles, was made in a monoplane on 27th May in six hours and seven minutes, by the Italian aviators, Deroz and Cevasco. When they were passing near Pisa the King and Queen of Italy and the Royal Princes saw the aviators from their hunting lodge at San Rossore, and followed their flight with field glasses.

The opening of the Hospital for Consumptive Children on the Toronto Free Hospital grounds, near Weston, took place on Tuesday, June 3rd. Her Majesty Queen Mary graciously consented to perform the ceremony by means of electrical connection between Buckingham Palace and the hospital. A large and interested gathering witnessed the opening. The hospital will prove a very valuable addition to the forces fighting the white plague.

General Plumer told a very interesting story in the course of his speech at Sheffield. It was recounted to him by the Church dignitary to whom it occurred. This latter, during a conversation with the King, was asked by His Majesty: "And what is General Baden-Powell's religion?" "Oh," was the reply, "I fancy it is limited. I don't think it goes much beyond 'Serve God and honour the King.'" "Well," responded the King, "that strikes me as a very good start, at all events."

A movement in Chicago to revive the old custom of publishing the banns for a reasonable period preceding a wedding was started May 28th at the annual convention of the Chicago Diocese of the Episcopal Church, when a resolution authorizing a return to this custom was adopted. The delegates representing this diocese at the general convention of the Church in New York in October will aid in an effort to have publication of the banns made compulsory in all Episcopal churches in America.

Extraordinary scenes have been occurring recently at Roker, near Sunderland, in the north of England, when three women and two men, the latest converts to the peculiar sect known as the Pentecostals, who held their annual convention, were baptized in the sea. The ceremony took place in the early morning, and so cold was the water that the women almost collapsed from the shock. While the converts were in the sea those on the beach danced wildly about, waving their arms and singing hymns.

The death in England of Lord Avebury, at the age of seventy-nine years, removes a very familiar figure. Lord Avebury, formerly Sir John Lubbock, was prominent as a banker, famous as a scientist and author of nature studies. He was president of the corporation of foreign bondholders, Lord Rector of St. Andrew's University, president of the Society of Antiquaries, president of the Central Association of Bankers, and officer of nearly a score of other organizations having to do with finance, education, and natural science.

In the Barking "Parish Magazine," an English Church publication, appeared the following: "Wanted—Half a dozen young Churchmen to take up a useful branch of Church work, namely, the science and art of campanology. Vacancies have occurred in the St. Margaret's Society of Change Ringers. Qualifications necessary: Earnestness, enthusiasm, and energy. Preference will be given to those who are prepared to take up ringing seriously, and to give the greater part of their (spare) time to a study which is more brainy than billiards, more captivating than cricket, more fascinating than football, and more pleasurable than the 'pictures.' Remuneration: More kicks than ha'pence."

Last week saw the great day in the history of the sick little ones at the College Street Hospital. It was the occasion of the "annual moving" to the Summer branch. One hundred little patients, 31 carriages, several ambulances, accompanied by staff, nurses and helpers, were in the unique procession, which left the mother hospital at 9.30 o'clock. Miss Brent, the superintendent, was in charge of the removal. It was a fine sight to see the procession as it wended its way along College and

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To judge how fast our business is growing, you'll remember we stated in a previous announcement that our business last year doubled that of the year before. Well, this year the first two months' sales total more than twice the 1912 sales for the same period. More and more is it being recognized by those in the local telephone business, that we are the legitimate people to deal with. There are those in the telephone business who are interested in depreciating the success of the independent telephone movement and the development of municipal systems. On the other hand, our business lies wholly and directly with the independent telephone systems and it is to our own best interests to look after these systems well, as on their success depends the growth of our business.

If you would like a list of the large independent telephone systems built in Ontario during the last twelve months, just drop us a line. We would be glad to send you a list of the systems, with the make of the telephones they are using. In fact, if you'll name over the large independent systems built during the last year in Western, Northern and Eastern Ontario, you'll find that nine out of every ten are using our telephones and equipment.

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down Yonge Street to the ferry boat. From now until the end of September nearly 400 children will probably have some weeks at the Island Home, for it accommodates about 125. Since its foundation, 5,613 children have been treated at the home.

Henceforth all children under sixteen years of age must be off the streets by nine o'clock every night, unless attended by their parents or some other adult, as the amended Children's Protection Act is now in force. These curfew regulations will be enforced with the greatest strictness, and any child found unattended upon the street, or in a place to which the public have access, after the hour named will be liable to arrest after one warning. Arrest in this case, however, does not mean that the child will be taken to the police station or put in the cells. The offender will be taken home or to the Children's Aid Society. The penalties provided by the amendment will fall upon the parents, fines being fixed at \$1 for the first offence, \$2 for the second offence, and \$5 for all subsequent offences.

BIRTH NOTICE

HASLAM—On Saturday, May 24, 1913, at Upper Dharmasala, Punjab, India, to Rev. R. H. A. and Mrs. Haslam, a daughter.

British and Foreign

The old parish church of St. George, Esher, has received a handsome and valuable gift in the form of a picture which had many historical connections with Esher, being a portrait of Princess Charlotte, who attended the services there and died at Claremont.

Mr. Tertius Noble has been presented with a beautiful illuminated address and other gifts by his Yorkshire friends prior to his departure for America, whither he is going to take up the position of organist at St. Thomas' Church, New York.

The Archbishop of York recently visited Woodlands model village, near to Doncaster for the purpose of consecrating the new church which, thanks to the generosity of Mr. Theluson, has been erected there at a cost of £10,000. Dr. Quirk, the Bishop of Sheffield, accompanied the Archbishop.

The Rev. Norman M. Lang, a younger brother of the Archbishop of York, was consecrated Suffragan Bishop of Leicester in Southwark Cathedral on Ascension Day. In the absence of the Archbishop of Canter-

bury, through illness, the Bishop of London officiated. The Archbishop of York was present and took part in the laying on of hands.

Canon Owen, who is leaving St. Peter's School, York, where he has been headmaster for many years, was, together with Miss Owen, recently the recipient of a handsome presentation from members of the Old Peterite Club. The presentation consisted of a handsome chiming timepiece in mahogany case and a solid silver double inkstand suitably inscribed.

In recognition of his twenty-first year as churchwarden of the old parish church of All Saints', Kingston-on-Thames, Mr. E. T. Coppinger, J.P., has been presented with a solid silver salver from the congregation of the parish church. The Vicar, the Rev. A. S. Young, made the presentation, and referred to Mr. Coppinger's "coming of age in his churchwardenship."

The original iron grill which surrounded the tomb of Mary, Queen of Scots, in Westminster Abbey, has been offered for sale in a London curio shop. The grill was stolen from the abbey early last century. It is understood that the Abbey authorities are considering the question of

purchasing the grill, which is held at \$3,000, but they have practically decided not to buy it back, for it would obstruct the view of the tomb.

Boys and Girls

HOW JOHN GOT LOST.

By F. G. Laybourn.

He was lost, and the queer thing about it was that he didn't know it. John was only ten years old. He and his father were at church.

Now, John's father was a doctor, and they were scarcely settled in their seats before an usher came to tell him that a man in the vestibule wanted him to go at once to a patient on the other side of the town.

"It isn't quite dark yet, John, and you had better run home right away," said John's father.

"Oh, please, papa, let me stay," pleaded the boy. "I think it will kind of discourage Mr. Jameson if none of our family is here."

Dr. Daniels smiled, but still hesitated.

"And," continued John, "there are Mr. and Mrs. Morris. They go right by our house, and I will follow them."

"Well, all right, son. Tell mamma I have been called to see Grandma Brown again, and that I will be home as soon as I can."

Soon the last bell was rung, but there was a delay in opening the sermon. The pastor and the ushers held a whispered consultation, and then Mr. Wilson came straight over to the end of the pew where John sat alone.

"John," he said, "the boy that pumps the organ isn't here, and I wonder if you couldn't take his place to-night. I will give you a dime if you will."

"Of course I will, Mr. Wilson, if you think I can all right. But," he added with much dignity for so small a boy, "I don't want any pay for it. I guess I can do that much for my church," with proud on the "my."

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The opening hymns were sung, John pumping twice as much wind as was really needed; the preliminary part of the service was over, and then Mr. Jameson began on a discourse rather longer than usual. Just as he was concluding his sermon a sudden gust of wind blew the door shut, while a sharp peal of thunder brought a startled look to many faces.

"Owing to the approaching storm," announced Mr. Jameson, "we will not tarry for the closing song, but will rise and be dismissed with the benediction."

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The church was quickly emptied, the janitor closed the windows, put out the lights and locked the door, and all was dark and still, save for the bright flashes of light and the heavy roll of thunder that accompanied the fast approaching storm. A few minutes later the heavens seemed to open wide, and for an hour the rain came down.

Ten o'clock came, and John was not at home. But, then, neither had John's father returned, and Mrs. Daniels felt no special uneasiness, except a consciousness that the boy ought to be in bed and asleep at so late an hour.

The clock had just finished striking eleven when she heard a step, and John's father came in alone.

"Why, papa," exclaimed Mrs. Daniels, "where is John?"

"John! Isn't the boy here and in bed?"

"No, no! Hasn't he been with you? Oh, where is he?"

No time was lost and Mr. Daniels went out searching at once. He went first to the home of Mr. and Mrs. Morris, whom John suggested he would follow. They had gone to bed, but were soon up again and ready to help in the search. No, they hadn't even noticed that John was at church. The girl at the telephone office was wakened from her first nap, and was kept busy with call after call.

It was midnight when the telephone bell at the manse rang. A woman's voice, trembling with excitement and emotion, came to him. "Oh, Mr. Jameson, come to Dr. Daniel's right away? Their boy John is lost and can't be found. His father had a call and left him at church alone. The doctor is out hunting for him, and Mrs. Daniels is almost distracted. Perhaps you can say something to help her."

The pastor and his wife dressed rapidly. What a terrible thought—a lost boy! a lost boy! out in the dark night alone! They passed out the front door, and Mr. Jameson was just turning the key in the lock when his wife clutched his arm, giving him a vigorous shake, "Charles Jameson," she exclaimed, "have you a key to the church?"

He looked at her blankly. "Why, yes; there's one in the desk drawer," he answered.

"Go and get it," she demanded, and he obeyed, a puzzled look on his face.

Mrs. Jameson was already on the church steps when he came with the key, but it was not until they were inside with the electricity turned on, and she made straight for the screen around the end of the organ, that light began to break in upon his mind.

"Why, of course," he muttered, and followed fast after her.

There they found the lost boy, curled up in the big armchair, his head leaning against a post, and on his manly little face the satisfied look that had come as he had drowsily murmured to himself, "I am so glad I can help a little," while the lights

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grew dimmer to him and the minister's voice seemed so far away.

Mrs. Jameson cried, of course, but the pastor laid his hand gently on the boy's head and spoke his name three times before he straightened up. He looked up with a sleepy smile and then gave a start as if he remembered where he was and the responsibility placed upon him. "Excuse me," he stammered, "is—is it time for the last song?" and he reached for the handle of the wheel.

John was soon home, and grew almost indignant when so many of the neighbour women insisted on kissing him, after his mother had almost smothered him with affection. The searching party was called in and the already overwrought nerves caused the merriment that followed to be almost hysterical. Mrs. Daniels smiled, but said very little, and John's father held her hand very tenderly as he sat beside her, his boy on his lap.

John was really too sleepy fully to realize all the commotion his nap had caused, but, as mamma tucked him into bed, he gave her a "big bear hug," and whispered in her ear. "I wouldn't tell the fellers so, but I'm glad I didn't wake up there before I was found."—Pacific.

*A seaweed has invaded the oyster beds of France and carried off 400,000 oysters. It has carried them off bodily, as a thief would do. The minute seeds of this weed float up the English Channel in the current of the gulf stream, they settle on oysters in the Breton beds of Mor-

bihan, Quiberon and Belle Isle, and they grow to the size of a duck's egg. They are full of water, but at maturity the water evaporates, and air takes its place. The egg-shaped seaweed is then a balloon, and, like a balloon, it lifts its oyster from the bottom and bears it out to sea.

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