

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, MAY 19th, 1910

No. 19.



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 If we would always remember that it is God who set us our task we could neither be slothful or worldly-minded.—Keble.
 Basildon Parish Church, Essex, has the novel distinction of having what is believed to be the only ladies' church choir in England.
 The consecration of the Rev. Canon Kempthorne, rector of Liverpool, as Bishop of Hull took place in York Minster on Whit-Monday (May 16th.)

The Testimony of Science to the Credibility of the Book of Jonah
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The Bishop of Marlborough, Dean of Exeter, has received from an anonymous donor a set of chalice veils as an Easter offering for use in the cathedral.
 At St. Mary's, Buffalo, N.Y., 650 made their Communion on Easter Day and the offertory amounted to \$1,900. The Rev. G. G. Merrill is the rector of the parish.
 In addition to many other presentations which have been made to St. Luke's, Evanston, Ill., is the recent gift of a mosaic floor for the new baptistry. It is from an ever generous donor to St. Luke's Mr. M. A. Mead.

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The Rev. H. F. Muller, a minister of the Evangelical Protestant Church of Grand Forks, Ill., has applied to the Standing Committee of the Diocese of Bethlehem to be recommended as a candidate for Holy Orders.
Humility is a note of true greatness. Really great natures are marked by lowliness and simplicity. It is not by thrusting men with bent elbows but by trusting God on bent knees that true greatness is achieved.

The new Bishop of Edinburgh.—The Rev. George Henry Somerset Walpole, D.D., Rector of Lambeth, S.E., and Hon. Canon of Southwark Cathedral, was, at the adjourned meeting of the Clerical and Lay Electors of the Diocese of Edinburgh, practically unanimously elected Bishop of Edinburgh in the place of the late Right Rev. Dr. Dowden, deceased. The meeting was held in the See City on May 3rd.

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Lessons for Sundays and Holy Days.

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

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

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

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

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

TRINITY SUNDAY.

Holy Communion: 192, 313, 440, 441.
Processional: 416, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
General: 1, 394, 454, 637.

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

TRINITY SUNDAY.

We are often reminded that faith is much more than intellectual assent. To say that faith is intellectual assent would posit omniscience in every man. Otherwise a man could not be faithful. And to be faithful would mean that man understood everything in which he believed. The intellectual limitations of the highest developed of our race, when contrasted with God and the revelation He has vouchsafed to us, show us that there are many moments in our spiritual life when we stand face to face with mysteries which are for the present impenetrable. This feature of failure to grasp, to comprehend, is characteristic of all spheres of human mental activity. And in none is it a reasonable justification for Agnosticism, for

the surrender of faith in what is presented to the mind. Rather this failure emphasizes our weakness of intellect and of attainment, as contrasted with the absolute and universal character of One Who is above all. Nowhere is the moral and spiritual side of "faith" more emphasized than in the presence of the mystery of the Trinity. The mystery we cannot explain. But God has given us grace to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity. We acknowledge the Mystery. And our acknowledgment implies belief in the Unity in the Trinity. For all Christian worship is based on faith. The Collect for to-day leads our thoughts from speculative issues to practical results. This gives point to meditation. To meditate upon the Blessed Trinity is to concentrate our attentions upon the universal mystery. For the Trinity puts before us in one conception the whole realm of Theology. The blessing of meditation upon the Trinity is that we are led to apply the various doctrines included in the Doctrine of the Trinity. And in that application we work out our salvation. Such application shows the necessity for the Trinity. Let us take one at the present time. St. John writes: "God is Love." Now the doctrine of the Trinity is necessary to reveal the fulness of that conception. There are three ways in which love reveals itself. First, it is revealed in creation and preservation. And this is the two-fold activity of Fatherhood. "The overflow of God's love upon the world was the creation." God, the Father, made us, and all the world. Then love is revealed in salvation. And this is the work of God the Son. And lastly, love is revealed in inspiration. And this is the work of God the Holy Ghost. Inspiration is sanctification. We are inspired by the Holy Spirit to do the things that are well-pleasing to God Almighty, i.e., the things which mean our growth in grace, our sanctification, creation, salvation, inspiration, the three modes of revealing love, the three Divine activities, respectively the especial work of Father, Son, and Holy Ghost. We may be intensely disappointed in our reading of textbooks and manuals dealing with the mystery of the Trinity. They do not seem to clear up the mystery. But who can? Whereas, if we think of the Trinity as above indicated we shall be helped in our preparation for that Day when we shall see face to face, when we shall know even as also we have been known.

Our "Queen Mother."

Could anything more powerfully prove the deep and abiding nature of the bond that binds the hearts of our Royal Family to their world scattered people than the following affectionate and pathetic letter of the bereft "Queen Mother" to us and our brethren of the British Race?—"From the depth of my poor broken heart, I wish to express to the whole nation and our own kind people we love so well my deep-felt thanks for all their touching sympathy in my overwhelming sorrow and unspeakable anguish. Not alone have I lost everything in him, my beloved husband, but the nation, too, has suffered an irreparable loss by their best friend, father, and Sovereign thus suddenly called away. May God give us all His Divine help to bear this heaviest of crosses which He has seen fit to lay upon us: 'His will be done.' Give to me a thought in your prayers, which will comfort and sustain me in all that I have to go through. Let me take this opportunity of expressing my heartfelt thanks for all the touching letters and tokens of sympathy I have received from all classes, high and low, rich and poor, which are so numerous that I fear it would be impossible for me ever to thank everybody individually. I confide my dear son to your care, who, I know, will

follow in his dear father's footsteps, begging you to show him the same loyalty and devotion you showed his dear father. I know that both my dear son and daughter-in-law will do their utmost to merit and keep it." From myriads of loyal, loving hearts frequent prayers will ascend to the "Throne of Grace," on behalf of our beloved and afflicted Friend, and of all the Royal Family, who are so near and dear to Her and to ourselves.

Posture in Devotion.

We have continuous suggestions of change in the conduct of our devotions, some, we fear, for the sake of change, either to recur to an old practice on account of age or to adopt something new in consequence of changed conditions. Often, we are glad to say, these suggestions are made with the hope of increased reverence. Recently from various quarters the suggestion has appeared in our contemporaries of sitting during the hymns or the singing of anthems by the choir. This is proposed because it was an old custom. If we go back far enough we find that people never sat at worship. Sitting is not a very ancient custom, but undoubtedly in many parts the habit of sitting during singing of hymns was practised. It was universal in the Presbyterian body a hundred years ago, and has been changed to standing only recently. Addison writing Sir Roger de Coverley in 1711, nearly 200 years ago, tells how the knight found the parishioners very irregular, and that in order to make them kneel and join in the responses he gave each a hassock and Common Prayer Book, and employed a singing master to instruct them rightly in the tunes of the psalms.

Mechanical Rendering of the Service.

Sir Roger's example leads to the query whether our real knowledge of the Prayer Book is better than it was two hundred years ago. The writer is obliged to confess that in the large church which he attends he has not for years ever heard the alternates said or sung, (except the Benedicite—during Lent), and the choir, men and boys, and the young people of the congregation cannot be familiar with them. Neither has the Litany been thought of, and so far as he can learn, worship in the other churches is similarly conducted. The omission of these services cannot but be injurious and will be too often construed either as sheer indifference or else that their use is needless, and that they might be left out altogether in any Prayer Book revision.

Religious Fervour.

It is a frequent criticism on our customary Church services that they lack fervour and warmth. But Bishop Montgomery, in a remarkable sermon (on the one thankful leper) which was preached in Westminster Abbey in March last, eloquently, almost passionately, sets forth the splendid notes of penitence and praise that pervade the Prayer Book, and he insists that the Prayer Book sets up a very high standard in both these respects. If rapture and fervour are lacking in our worship, it is due, he says, not to any want of provision in the Prayer Book, but to a diminished sense of sin. He cites "the devotions of Bishop Andrewes" as the greatest contribution that the Anglican Church has ever made to Christendom, and he says Bishop Andrewes' ecstatic rapture and fervent praise, on the one hand, are due to his keen and sensitive recognition of his own great sin on the other hand. One sin, in Bishop Andrewes' past life, seemed to haunt his memory and awakened his gratitude to God, in an extraordinary degree; and it is this burning sense of sin that is needed to arouse in every man fervent gratitude to God, and rapturous worship of His holy name.

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Atlantic Liners.

The retirement of the "Umbria" after a long life on the Atlantic between New York and Liverpool, recalls the recent changes in transportation. The sailing vessels went out some fifty years ago and were succeeded by paddle-wheels, auxiliary screws, and a gradually growing type of vessel until to-day we have the "Lusitania," and "Mauretania." The Cunard Company have now decided to build more large vessels, to be steamers with great cargo capacity without phenomenal speed; safety and regularity will be the aim.

Racial Feeling in India.

Professor Wodehouse has contributed to the "Nineteenth Century" for April an informing paper on this important subject, which is well worth reading and considering. An especial experience as an instructor in philosophy of intelligent young East Indians in the Deccan College, Poonah, gives weight to the learned professor's opinions. The writer says, very truly, that, "The very impersonality of our regime in India has given to the latter a coldness, a hardness, and an impassivity which, in themselves, and quite apart from any special causes or grievances, would be enough to render it impalatable to a people who, from time immemorial, have always looked upon the bond between ruler and ruled as an intensely personal bond." And yet, when one turns to the other side of the picture, and sees the tender solicitude, the warm and heartfelt interest, even amidst the horrors of the Mutiny, and the tremendous strain of high command that could lead John Nicholson, but a few days before he led the victorious assault on Delhi, and died a hero's death, thus to write to his friend, Herbert Edwardes:—"A poor orderly of mine, named Sadat Schan, died here of cholera the other day. He has a mother and a brother, and I think a wife in the Yusufzai country. Should I not be left to do it, will you kindly provide for the brother, and give the women a couple of hundred rupees out of my estate?" and remembers that the constant and unselfish exercise of his noble qualities of heart and head in the cause of righteousness, justice and mercy led certain Hindu devotees to exalt and worship him as a God, one can readily understand how susceptible the East Indian is to direct personal influence. The English "coldness," "hardness," "impassivity" are doubtless tremendous barriers to friendly, to say nothing of affectionate, racial feeling between Briton and Indian. But surely the Lawrences, Havelocks, Edwardes, Nicholsons, and other humane and heroic men have not lived and died in vain for India and the Empire. And the religion of which they were faithful exemplars, will in due season bind the diverse races of India together in the strong and beneficent bond of Christian civilization.

Religion in Rome.

The campaign against the Methodist Mission in Rome by the Vatican, has drawn attention to the progress of religious observance in that city since the loss of temporal power by the Pope. Judging from outward show the change has been in every way for the better. Fifty years ago, according to the Vatican Official Yearbook, there were thirty-six bishops and cardinals residing in Rome, to-day there are nearly a hundred prelates of the higher grades. The benefited priests have increased from about one thousand to two thousand five hundred. There are now twice as many churches and monastic institutions in Rome as when United Italy took possession, 170 monasteries against 161, 360 convents against 50. In 1860 there were 19 educational institutions in Rome, now there are nearly 40, not including the seminaries maintained by the people of the United States, France, Scotland, Ireland, and others, not forgetting the best equipped and modern of them, the Canadian College. On the

other hand there are the beautiful churches of our own body erected by English-speaking people, and those of German and other Protestant nations, there is the Methodist mission, which has been so well advertised, but formerly little known. Lastly, there are the Jewish synagogues. Indeed, next to St. Peter's the most conspicuous religious edifice in Rome is the one erected on the site of the squalid, unwholesome Ghetto, by the Jews.

The Prospects of Fish Life.

It is not so very long ago that the fishing vessel of the North Sea fisheries was the sailing trawler, which in company with the draft net luggers followed the herring round the coasts. Then a few old paddle wheel tugs were adapted to trawling. Soon the steam trawlers became vessels built for the work with a speed of ten knots, and they were later accompanied by the steam drifter. Now the sailing boats have disappeared except in a few parts. The steam trawlers, by reason of their great power, use nets which the old boats could never have handled and have fairly swept clean the bottom of the sea and the few fish left have emigrated like human beings. In 1901, a large drifter was supplied with auxiliary motor power and has been followed by others from Lowestoft to Fraserburgh. These developments should be, and doubtless will be, brought prominently before the Court about to sit at The Hague to consider the fishing rights on the Banks under the Treaty of 1818. The little fishing boats of a hundred years ago are gone, and the great need is not so much to protect the fishers, but to save the fish from extermination.

Concerning Imprisonment.

"Whatever may happen, it is useless for a prisoner to complain of ill-usage, or indeed of anything. Whatever lie a warder may proffer is accepted as truth. Whatever truth a prisoner may proffer is held a lie. Prisoners brought from jail to a court of law as witnesses not infrequently are the only persons in a case whose evidence is true. Yet such evidence, though impregnable and unchallengeable on its merits, is by a legal fiction 'tainted' and false." This is a startling statement; it may be exaggerated. It certainly provokes serious thought in the minds of those interested in prison reform. The words express the convictions of one who has been an inmate of English and Australian prisons, and form part of a contribution under the above heading to the April number of the "Hibbert Journal." The writer of the article holds that:—"Imprisonment is slavery;" is a school for crime; for moral degradation; and is wholly evil in its effects. Whether one agrees or disagrees with all the writer's conclusions, it must be admitted that he speaks from experience, and his views are worthy of serious consideration by those who wish to "do justly and love mercy."

THE LESSONS OF THE TRINITY.

How many professing Christians, we wonder, ever realize their responsibilities in regard to the right use of dogma. We have in another place and connection likened a dogma to a sign-post, which is valuable only for what it points us to, and shown the folly of resting content in the mere mechanical acceptance and passive possession of a dogma, and the harm that has come from this, we fear, very common state of mind. Do we realize that we will be judged for the right or wrong use of dogma, just as we will be for our use or abuse, passive or active, of God's other good gifts. This is a question that is not often brought up, but surely it has its practical bearing upon our lives. Is there not a solemn obligation laid upon every one of us, who call ourselves Christians and profess to accept the great Catholic dogmas, to diligently use them for the object for which they were given. This neglect and disre-

gard of this principle is, we are convinced, at the bottom of all this rather silly cry against "dogmatic Christianity." People rail, not inexcusably, often well meaningly enough, against dogma, they see no practical use in it, because they have never been taught to use it. They see people camping contentedly under the sign-post, and they naturally ask, "What use is the sign-post if it isn't to be made use of?" All this is emphatically, and perhaps specially, true of the Trinity. The Trinity, the greatest and crowning dogma of the Catholic Faith is, like all the rest, valuable only as an indicator, i.e., only for what it points us to. It is the threefold means vouchsafed by God to man of knowing Him, and thus a sort of threefold cord binding God to man and man to God. But it is something to be used and followed up. The Trinity is the threefold "revelation" of God; alas, how misused and abused has been that "blessed word revelation." It is a "revelation," not of Himself, but of the three ways by which man can begin to approach Him. God has never, be it always remembered, "revealed Himself," but He has revealed how we can "know Him." And this is not a mere verbal quibble, but an essential distinction. God, therefore, opens three roads to Himself, the road of Fatherhood, the road of Sonship, the road of Spiritual communion. In other words, He gives us the opportunity of seeking and knowing Him, so far, of course, as the finite can grasp the infinities, objectively, personally, and subjectively. And these three ways of knowing God will appeal with varying force to varying temperaments. While, of course, to a certain degree, all of us must know God, or endeavour to know Him, in this threefold sense one phase of the Divine Being and character will probably commend itself with especial force and attractiveness according to our own peculiar mental and moral make-up. One man perhaps, while loyally accepting and faithfully utilizing the doctrine of the Trinity in all its phases, will be specially impressed with the Fatherhood of God, as declared in His works and visible manifestations. The religion of such a man will be influenced by this special consciousness of the Divine Fatherhood, and will show itself perhaps in a very "practical" form, in the promotion, for instance, of the material well-being of mankind. Another may be specially impressed with the Humanity of God, or the Divinity of Man, as revealed in Christ, and his religion will be concerned with the moral and spiritual uplifting of the human race, the realization of the Divine in man, and the essential dignity and nobility of human nature. And then there will be the rarer class, just as useful and indispensable, of the mystically inclined, to whom religion commends itself primarily as a means for direct spiritual and personal communion with God. The Trinity is a many-sided dogma in more senses than one. We are apt to regard it as of all the dogmas of the Church, the hardest, most artificial, and inelastic, a barren, fruitless, dead figment of the theologians of a by-gone age. But when rightly understood, like all its kindred dogmas, it is full of life and power. It all depends upon the spirit in which we accept it. Thousands and hundreds of thousands have been alienated from dogmatic Christianity because they have never been taught how to use the dogmas of the Church. And for this it must be acknowledged, professing Christians, as a body, have been largely responsible. They have made a virtue in the passive acceptance rather than in the use of Christian doctrine.

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

My most passionate desire is to have a clearer and fuller vision of God.—Tennyson.

I think we should treat our minds as innocent and ingenuous children whose guardians we are; be careful what objects and what subjects we thrust on their attention.—Thoreau.

THE APPROACHING BI-CENTENARY.

Everyone directly or indirectly interested in this now rapidly approaching celebration, within or without the Church, will have heard with deep satisfaction that the presence of the Bishop of London is now assured. The Archbishop of York, it was until recently hoped, might have been able to come, but he has at last definitely declined, the very critical state of affairs in the political world, especially relative to the reform of the House of Lords, making his presence in England desirable, and his absence inexpedient. The details of the celebration are now gradually shaping and arranging themselves, and will ere long be fully settled. A large number of Western Church people, we hope, and we use the term "Western" in its purely comparative or relative sense, will attend the Bi-Centenary. By doing so, we can assure them they will combine a duty with an exceedingly pleasant outing. Of all the districts in English-speaking Canada, Nova Scotia may safely be pronounced the most interesting and attractive, for it possesses in a degree unapproached by any of its sister provinces, if we except Quebec, types and associations of its own. Visitors to the Bi-Centenary will have the opportunity of seeing the one really historic district in English-speaking Canada. They will visit Halifax, one of the oldest and most cosmopolitan of colonial cities, where the first colonial legislature in the present British Empire was held over a century and a half ago, with its fine old "Province Building," and parish church of St. Paul's, the oldest Protestant church in British North America to-day with its many old world features, its vaults, mural tablets, and hatchments, the "Westminster Abbey of Canada," as it has been called. Then there is King's College, Windsor, a fine old building, beautifully situated, a monument to the United Empire Loyalists, the oldest chartered university in the Empire outside of England. Leaving the beautiful old town of Windsor, anciently known as Pirjiquid, with its old fort and blockhouse, and at one time the centre of a populous French settlement, the visitor will traverse the "Land of Evangeline," the scene of the deportation of the Acadians in 1755. He will pass close to the little village of Grand Pre, and view the site of the French church, the foundations of the priest's house, and the old graveyard. In this church, whose foundations, we understand, are still faintly visible, Winslow, the New England commander of the expedition, confined the male Acadians, while the women were engaged in making ready for their departure. Sixty miles further down the "valley" the ancient town of Annapolis Royal will be reached, known to the French as Port Royal, and with the exception of St. Augustine, in Florida, the oldest European settlement in North America. The old town, for a century and a half the capital of Acadia, boasts fourteen sieges by French, Indians, and English. Its fort still remains very much as left by the French two hundred years ago. Then there is the natural scenery of the Province, unsurpassed by any other in the Dominion, the "dyke lands" of the Annapolis Valley, the "mountains" of Cape Breton, the Atlantic coast line, the numerous valleys, the tidal rivers, etc. We hope that a large number of Ontario people will utilize this double opportunity of commemorating the Bi-Centenary, and also of becoming acquainted with the Province of Nova Scotia, as some one has described it, the New England of Canada. The neglect by Canadians of this portion of their own Dominion is marked contrast to the interest exhibited by Americans, many thousands of whom visit the Province every year. By whatever motive, however impelled, we hope that the Bi-Centenary will attract a very large number of visitors from all parts of the Dominion. It will be a memorable occasion.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Not long ago we followed with a good deal of interest a discussion, in an important church committee, concerning the observance of a trust. Money had been raised for the maintenance of church services, the meeting of the salaries of the clergy. There seemed to be no reasonable doubt about that, but those who raised the capital handed it over to this committee years ago without specifying very definitely what was to be done with it, assuming no doubt that everyone knew the object of the trust. Of late years a custom had grown up in the committee referred to which practically made it a fund for meeting odds and ends of expenditure for which no other provision was made. That is, when the committee was confronted with an expenditure for which they had no money they turned to this fund instead of going forth and making provision for it by a special effort. For example, if a distinguished prelate from abroad visited the diocese one would have expected that his entertainment would have been met directly from the pockets of Churchmen, but not so, here is this ancient fund, we will draw from it and make it up "sundries" in the financial statement. Delegates are to be sent to a far off congress, how shall their expenses be met? Why, there is the fund aforesaid. Thus it goes. Eventually, the personnel of the committee is somewhat changed, and this policy is rescinded and the original purpose of the trust is observed. It is remarkable what a little persuasion in face of a difficulty will do. It is remarkable the difference in the reception of a financial statement whether expenses are all charged up to expenses or whether some of them are charged to a fund which, let us assume for the moment, can be so used, but which the public is not accustomed to look to for such charges. All this is done by perfectly honourable men, who first persuade themselves that this is the best way to meet a difficulty. Synods should be careful in laying down their principles regarding such matters, and insistent that their committees should observe them.

"Spectator" had the pleasure of meeting a distinguished clergyman of the Canadian Church a few days ago, who frankly told him that some of his opinions had the effect of creating a desire to commit manslaughter, with "Spectator," of course, as the victim. He looked a remarkably amiable specimen of humanity to have such dreadful emotions stirring within him. The provocation certainly must have been great to have produced such remarkable results. We can only say that we have always tried to feel pleased when those who differed from us attempted to show us the error of our way. Our views have thus been modified and quite changed on many subjects.

We have courted criticism, both public and private, so long as it was of the character to illuminate. Our utterances have all been in what we believed at the time to be for the welfare of the Church, and the establishment of right principles of thought and action. It would be an extraordinary thing if we did not make some mistakes. When, however, we can have frank and informal discussion of any subject of public interest, progress is sure to be made. Our readers will bear us witness that we have interjected nothing of personal criticism into our discussion. We have endeavoured to treat those who would combat our positions fairly, so that there would be no thought of personal injury, and no hesitation about crossing swords when the occasion called for it. "Spectator."

Brotherhood of St. Andrew

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

MONTREAL.

Montreal.—The plans for the 1910 convention which is to be held (D.V.) in this city from September 15th to 18th next, both days inclusive, are now well under way. The following are the subjects for the conferences as at present arranged: "The Brotherhood and the Parish," "The Brotherhood and the Church," "The Brotherhood and the Boy," "The Brotherhood and the next man," "The Brotherhood and Canada," "The Brotherhood man—his spiritual life." The speakers have not yet been fixed upon, but it is hoped that some of the Bicentenary visitors to Halifax for the celebrations there will come on to Montreal for the convention. The Montreal Local Assembly particularly wish to make this convention a successful one, as this is only the second time the convention has been held in Montreal, the first time being in 1896 and also the Brotherhood is neither so influential nor so strong in numbers here as it should be and as it is in most other cities; and it is hoped that the necessity of awakening the men of Montreal to take a greater interest in the Brotherhood, may be an additional incentive to Brotherhood men throughout the Dominion to attend the convention. The convention will give a good opportunity for those members of the Brotherhood who have never visited Montreal to see something of Canada's metropolis, as the trip can be made then with the minimum of expense, the railroads having been asked to give a reduced rate, and also a reduction will probably be obtained in the hotel rates. All information will be sent to the secretaries of all the chapters in the Dominion, or may be obtained from the Convention Secretary, Mr. Robt. S. Strader, Box 130, Station "B," Montreal, P.Q.

The Churchwoman.

OTTAWA.

Ottawa.—The 14th annual convention of the Diocesan Branch of the W. A. will be held in Lauder hall, from May 17 to May 20, commencing with a Churchwoman's Conference on Tuesday afternoon. On Wednesday a service will be held in the Cathedral when the sermon will be preached by his Grace the Archbishop of Ottawa. A special feature of this service will be the presentation of the diocesan thank-offering contributed by the branches for the endowment fund of the Yukon. The reading of the reports of eight officers will follow during the day and the next. The voting of money from three funds, the members' fees, E.C.D. fund and the babies' branch, amounting to \$439.00, will take place and is an interesting item on the program. Five Canadian, and three foreign objects have been selected to receive attention for the two first named funds, and similar ones pertaining to children who need assistance, from the latter fund. The election of officers will take place on Thursday. Several excellent papers on missionary subjects of vital interest to the Woman's Auxiliary will be read. The evening meetings will be as follows: Tuesday a sacred cantata, Christ and His Kingdom, by the children of the city auxiliaries which will

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MONTREAL

be conducted by the Rev. J. E. Revington-Jones. Wednesday evening will be a meeting for girls' branches, at which Mrs. Willoughby Cummings of Toronto will give an address on Yesterday, To-day and To-morrow. Mrs. Plumtre of Montreal will speak on Modern Missionary Methods, and the Rev. A. P. Shotford of Montreal will give an address on the Four Marys. Thursday evening a missionary meeting will be held at which the Archbishop of Ottawa will preside. On Thursday afternoon Mrs. Buchan-Hepburn of Montreal will speak on The Jews, Their Debtors We Are. The convention will be favoured by the presence of Mrs. Patterson Hall, the general president of the W. A. in Canada, who will address the convention. The address of welcome to the delegates will be given by the diocesan president, Mrs. Tilton, to which Mrs. Stiles of Cornwall will reply. Delegates from 75 branches of the auxiliary will be present, which represents a membership of over two thousand.

The regular monthly meeting of the Diocesan Board of the Woman's Auxiliary was held last week, the President, Mrs. Tilton, in the chair. It was reported that during the month eight bales had been sent to worthy missions, viz., Pembroke and Grace Church to Shingwauk Home; St. Matthew's to Vermillion, Athabasca; St. Alban's G. A., Ottawa East, Anglesea Mission, and St. John's G. A. sent a joint bale to Gordon School, Qu'Appelle; St. Bartholomew's to Onion Lake, Sask.; Perth W. A. and G. A., Morrisburg and Cathedral G. A. to the Piegan Reserve, Diocese of Calgary. Gifts of fair linen church hangings and a pocket communion set sent to missionaries in the West were acknowledged by interesting letters read by the Dorcas Secretary, Mrs. Geo. Greene. An appeal was made to the branches for money to help pay freight charges on the furniture of Rev. E. F. Robins, Athabasca Landing, who is removing from England to this place, where a new hostel will be furnished. The Treasurer, Mrs. Geo. E. Perley, reported receipts for the month to be \$240.43, expenditure \$606.78, from which funds were forwarded to many points in the North-West, Japan, Africa, India, China and Palestine. In the absence of the E. C. O. Fund Treasurer, Mrs. Doney, who is ill, a fact much deplored by her fellow officers, her report was read by the Diocesan Treasurer; the receipts were \$17.29. The Literature Secretary, Miss Greene, gave an interesting report of her department, and urged that more attention be given to the subjects under study for each month, and a more thorough knowledge of them thus be obtained. Mrs. Armstrong, Secretary, reported that a baby's branch had been formed in St. Matthew's and Grace Church parishes. The programmes for the annual convention of the auxiliary, being held in Lauder Hall this week, were circulated. At the opening service on Wednesday, the 18th, in the Cathedral, the sermon was preached by the Lord Bishop of Algoma; at the holy communion the Archbishop of Ottawa was celebrant.

The Guild of Holy Trinity Church, Ottawa East, has made arrangements for the use of the town hall for its meeting-place in the future. The meetings will be held on the second and fourth Mondays in the month instead of Thursday, as heretofore. A moonlight excursion will be held under its auspices on Wednesday, 25th June next.

TORONTO.

Toronto.—The twenty-fourth annual meeting of the Woman's Auxiliary of the Diocese of Toronto was held on May 2nd, 3rd, 4th, 5th and 7th. The series commenced with the meeting for Girls' Branches, on Monday night, at which Mrs. Greene, of Ottawa, gave an interesting account of her trip in the "Columbia," visiting the Columbia Coast Mission. The Rev. Shields Boyd gave an interesting address on work among the women of China, illustrated by lantern views. The Communion service was held on Tuesday morning, about 650 members partaking of the Holy Sacrament. The Lord Bishop of Toronto, assisted by the Assistant Bishop of Toronto, and a number of the clergy, officiated. Rev. Paterson Smyth, of Montreal, preached an inspiring sermon on the wonderful aspect of the Church in Canada. At the business meetings the reports of all the officers were most encouraging. There are now 185 Senior Branches, with a membership of 6,646, which is an increase of 308 members for the year. 50 new Diocesan life-members and 6 new General life-members were reported. The Treasurer showed receipts of \$18,570.66. An interesting item on the programme was the presentation to Mrs. George Webster, of a certificate and badge of life-mem-

bership of the General Board, also a cheque in recognition of her faithful services as Treasurer. 73 branches now contribute to the E. C. O. Fund, total receipts, \$1,738.25. There are 83 new members of the Babies' Branch, making a total membership of 405. The President, Miss Tilley, in her address, gave a comprehensive review of the year's work, and emphasized the need for a clearer vision of the world's need. The report of the Literature committee was most encouraging, showing that the members are realizing the importance of knowledge as a basis for their work. 448 books and 105 magazines were taken out during the year. The branches winning the prizes for the answers to the questions on North India were, St. Thomas' Girls', who won the Davidson Memorial Prize, St. Pauls' Girls', St. Mary Magdalene, and St. James' young women. The subject for study next year will be, South America and North-West Canada. P. M. E. receipts amounted to \$3,685.90. The Leaflet report called for congratulation, the circulation for the Diocese having at last reached the 4,000 standard set. The number of leaflets now being taken is 4,061, as against 3,885 last year. Good work was done by the hospital committee, 126 visits having been made. The Dorcas department reported 158½ bales and 10 parcels, containing 9,473 new articles of clothing, and church and hospital furnishings sent to the North-West, the Diocese, and the foreign field, total receipts, \$7,139.05. There are now 61 Junior branches, with a membership of 2,067, receipts, \$1,115.74. The four pledges undertaken by the children were readily met, and there was a considerable balance in the funds to be voted away. 150 certificates and 20 silver badges were given as prizes for attendance. All the officers were re-elected for the coming year, the only change being that Mrs. Forsyth Grant was elected Conventor of the Junior Department in place of Mrs. Ryerson, who is leaving on an extended trip. The appropriation of the funds of various departments were voted on. The life-membership fees amounting to \$1,250, was divided in the following manner: \$675 for the mission buildings at Peace River, Athabasca; \$340 towards a kindergarten building at Nagoya, Japan; \$235 towards a parsonage at Dryden, Keewatin. The Century Fund, of \$190, went to churches at Elk Lake and Thornloe, Algoma; the Memorial Fund, of \$224, was voted for a motor boat at Essington, Caledonia Diocese, for use by the clergyman going up the Skeena River amongst the lumbermen. The \$1,000 promised to the Bishop of Athabasca at the last annual meeting was reported as being fully made up. On Thursday afternoon, thank-offerings amounting to \$460.14 were received. At the missionary meeting, on Tuesday evening, the Lord Bishop of Toronto presided, and addresses dealing with mission work in North-West Canada were given by Rev. Canon O'Meara, Principal of Wycliffe College, and by Rev. Paterson Smyth, of Montreal. Both speakers emphasized the need of making Canada a Christian country now in order that the world may be won for Christ. During the sessions, addresses were given by Mrs. Greene, of Ottawa, on her trip through Qu'Appelle and Saskatchewan; by the Rev. Jas. Broughall, by Miss Louy Thomas, on mission work at Queppe, Chile, where she has been teaching in the mission school for a number of years, and by Rev. T. W. Powell, on "The Ascension." Interesting papers were also given by Mrs. Banks and Miss Halson, on Dorcas work; by Mrs. Skey, on the new Diocese of Honan, China; by Mrs. Plumtre, on the Romance of Finance, and an original dialogue on methods of mission study in the branches was given by Mrs. Willoughby Cummings, Mrs. Plumtre and Miss Morine. The collections at the different meetings amounted to \$220.05. The meeting for the Junior branches was held on Saturday afternoon, and was largely attended by the children, who contributed to an interesting programme. Mrs. Plumtre gave an impressive talk, taking for her subject, "The King," and His motto, "Duty."

HURON.

London.—At the annual meeting of the W. A., the Rev. E. W. Hughes made a strong plea for work among the Indians of our own diocese and the Bishop in endorsing his appeal stated that the Diocese of Huron contained more Indians than any other in the Dominion. On Muncey Reserve, said Mr. Hughes, there are three tribes; Chipewas and Muncceys who speak English, and the Oneidas who do not. There are in all 1,400 Indians dependent on us for education, civilization and Christianity, which they asked in return for the land we took from them. That left to them on the reserve is not sufficient for all and they

are frequently cheated by unscrupulous white men. Land leased under oppressive conditions comes back to them impoverished and without the improvements (such as fencing) for which they had paid. These Indians were converted years ago but have drifted away. Pagan missionaries have come in and brought them back to heathenism, so that Pagan rites have been revised, such as wearing hideous masks to drive away disease, even those who have been baptized. They do not want charity, but sympathy, kind words, friendship, prayers, and they are quick to discern sincerity. They have a sense of humour but dislike ridicule so that you may laugh with but not at them. The women do not wish to be called squaws; it is a term of reproach associated with heathenism. The Pagans are opposed to education and the problem is very difficult to deal with. The Indian language should be permitted in the schools and an institute such as the Mo-hawk Institute at Brantford is much needed. So also is industrial assistance, employment near home for gardening, etc., suffers from long absences. Foreigners coming into the country are granted many more privileges than our Indians and in seeking employment they are at a disadvantage though they are naturally honest, and willing to help themselves if encouraged. They are loyal and will sing the National Anthem and Doxology most heartily. There are 31 men in Mr. Hughes' Bible Class and a voluntary collection for missions brought \$23. The newly organized branch of the W. A. has 22 members much in earnest. The women are anxious to help but they need teaching and brightness in the homes. Miss Price of Toronto, daughter of Senator Price is willing to come and live amongst them if enough could be raised to pay her expenses and he asked for help towards this end. Concluding, he said we could not afford to neglect loyal Indians who had stood by Britain in the past, nor could we afford to let such a menace be at our doors as un-Christianized Indians are. The Bishop endorsed the appeal, and as a result \$150 was voted for work among the women of Muncey. Deep sympathy is felt by all the members of the W. A. with Mrs. Tilley in her sore bereavement in the death of her only son.

The monthly meeting of the Executive of the W. A. was held on May 4th, when an instructive Bible reading on the Lord's Prayer was given by the Bishop. He drew attention to the fact that it was the manner of the prayer, and not the mere words, that our Lord commended, and that this manner is to ask for spiritual blessings rather than temporal, and to put the glory of God—His name, His kingdom, His will—first. "Our" shows that we should not appear before God alone, that our prayers are not at their best when we ask for ourselves individually. The names of God signify the different stages in the conception of God which men possess, and though the thought of Him as Father was not unknown to the choicest spirits of Israel, it was Christ who made it one of God's names and thus brought Him within reach of us. Compared with other names, Almighty, Jehovah, Lord of Hosts, it includes and expands them all, adding the idea of individual care and protecting love. On this second clause he again referred to the name as meaning the personality of God, all that we know of Him, and the best way to hallow it, to keep it separate or sacred, is by reproducing in our own lives the divine attributes. "Thy kingdom come" prays for the sovereignty of God in our own lives and in the world—that is, for personal religion and for missions, the great work of the Church. "Thy will be done" implies more than resignation or surrender, or even obedience; it means enthusiasm for the Father's purpose, and co-operation in it. The fourth petition the Bishop considers a prayer for spiritual food chiefly, and in the fifth he showed that the word "debts" referred to all we owe to God, so that in any of our works there can be no trace of merit. The lesson was most enjoyable and profitable. In the business meeting which followed, it was decided to send a list of the pledges for each member, and a general statement to each branch secretary, to use certificates of removal and to purchase a microscope, to be rented to the branches. A new branch has been formed at Amherstburg, and Miss M. A. Golden, of the Church of the Epiphany, Kingsville, has been made a life-member by Mrs. Rae and Mrs. McLean, who are themselves life-members. The certificate was presented by the Rev. W. H. Moore, B.A., at a special meeting on March 31st last.

Live with the light of God's love shining into your common day. Take old gifts and joys continued as though they were fresh gifts. So we can sing a new song unto the Lord every day.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The following Bishops and other prominent Churchmen have signified their acceptance of the invitation to be present on the occasion of the Anglican Congress to be held here in the month of September next. The Lord Bishop of London, England; Bishop Taylor-Smith, Chaplain General of the British army; the Bishop of Glasgow; Sir Dyce Duckworth, London, England; Archdeacon Madden, Liverpool; Bishop Laurence of Massachusetts; Bishop Harding, of Washington; Bishop Olmstead, Central New York; Bishop Webb, Fond-du-Lac, Ill.; Bishop Courtney, St. James' Church, New York. There will also be present the Bishop of Tennessee, Colorado, Duluth, Idaho and Harrisburg. Among those who will address the various meetings are the following: Liquor Traffic—Dr. Hoyles, K.C., Toronto; Rural Dean Dibb, Nanpance, Ont.; Archdeacon Madden. The Workingman and his Problems—Hon. Mackenzie King, Minister of Labour; Bishop Williams, of Huron. The Church's Attitude Towards Socialism—Bishop Thorneloe, of Algoma; Professor Adam Shortt, Bishop Laurence, of Massachusetts. Our Relations with the Church of the Motherland—Archbishop Hamilton, of Ottawa; Bishop Farthing, of Montreal; Canon Phair, Winnipeg. Our Relations with other Christian Churches—The Rev. VanAllen, Church of the Advent, Boston; Judge Macdonald, of Toronto; Silas McBee, New York; the Rev. Dr. Symonds, Montreal. Diocesan Problems—Bishop Williams, of Huron; Bishop Harding, of Washington; Canon McNab, Toronto. Parochial Problems—Bishop of Massachusetts, Bishop of Algoma, the Rev. A. P. Shatford, Montreal. Prayer-Book Adaptations—Bishop Campbell, of Glasgow; Canon Scott Quebec; Canon Hague, London, Ont. "The Ministry of Healing," the Rev. Dr. Worcester, Sir Dyce Duckworth, England. There are still a number to be heard from both in England and the United States.

On Sunday, May 8th, special reference to the death of the King was made in all the city churches and throughout the diocese. All festivities in connection with the Eucœnia at King's College, Windsor, have been abandoned.

Windsor.—King's College. —In the Hensley Memorial Chapel on Sunday morning, May 8th, the Baccalaureate sermon was preached by the Rev. H. A. Harley, the discourse being based on the words "From him shall be taken even that which he hath," in which he pointed out that in order to our well being it was necessary that body, mind and spirit should be developed and the great loss which would be sustained if any of these faculties should remain unused. A very interesting ceremony took place in the chapel on the same afternoon where a handsome brass tablet to the memory of the late Dr. Boulden was unveiled by the Rev. Dr. Willetts with appropriate ceremonies. The inscription is in Latin, in red and gold lettering, translated it is as follows: To the Glory of God. In Loving Memory of Charles John Boulden, M.A. (Camb.) D.C.L. (Windsor) Beloved President of this College. Whom God took Dec. 9, 1909, in the 52nd year of his age and the 4th of his Presidency. May he rest in peace. "Be thou faithful unto death and I will give thee a Crown of life. The tablet was presented by Mr. L. deV. Chipman on behalf of the donors, and accepted by the Rev. Dr. Willetts on behalf of the college authorities.

QUEBEC.

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

Quebec.—The Lord Bishop of Quebec purposes to sail for England in about a fortnight's time to seek renewed health and strength in his native land. He will be accompanied by Mrs. Dunn and the members of their family.

MONTREAL.

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

Montreal.—Christ Church.—The special service which was held in this cathedral on the evening of Friday the 6th inst., was largely attended.

Amongst the clergy who attended were the following: The Lord Bishop of the Diocese, the Archdeacon Norton, the Very Rev. Dean Evans, Ven. the Revs. Dr. Symonds, Dr. J. Paterson-Smyth, Dr. Baylis, Dr. Roy, the Revs. E. Bushell, W. S. Major, F. W. Whitley, J. N. Flanagan, E. McManus, Allan P. Shatford, J. A. Elliott, W. W. Craig, and Chancellor Davidson. The service opened from the Bishop who, with the following announcement, standing in the sanctuary, pronounced these solemn words, "God has taken our King from us." His Lordship then went on to say that "this service had been arranged for in the morning when the news of the King's illness became known. It was intended that it should have been a service of intercession to Almighty God that He might have mercy upon this Empire and spare the life of our great King. It has just been announced to us that God has taken the King from us. The character of this service must, therefore, be changed from that of intercession to that of prayer. We shall, after this short service, however, have special intercessions for the members of the Royal family, and for the nation. We meet under the dark cloud of a great national sorrow, and this is not the time for speaking of our feelings. It is the time for prayer." A shortened form of Evensong was then proceeded with, the first portion being taken by the Rev. Dr. Symonds. The opening sentence he chose was the one, "Rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness." Perhaps the most impressive part of the service was the hushed singing by the choir of the 30th Psalm, beginning, "I said I will take heed to my ways, that I offend not with my tongue," and proceeding: "Behold Thou hast made my days as it were a span long, and mine age is even nothing in respect of Thee; and verily every man living is altogether vanity. Every man walketh in a vain shadow and disquieteth himself in vain; he heapeth up riches and cannot tell who shall gather them." Dean Evans read the Lesson from Corinthians iv., beginning at the 13th verse. The Apostles' Creed, the prayers and the collects were read by the Rev. Dr. Paterson-Smyth, and it was noticeable that he left out the "Prayer for the King's Majesty." A few short prayers of intercession for the Queen, and then for the other members of the Royal family and the nation were preceded by the hymn, "O God our help in ages past," and followed by the hymn, "Abide with me, fast falls the eventide," the latter being sung as a recessional. At the close of the service the Bishop held a conference with his clergy at which, amongst other things, it was decided to hold a united service in the cathedral as nearly as possible simultaneously with the actual funeral service in St. George's Chapel, Windsor. A cabled message of sympathy was sent by the Bishop to the members of the Royal Family in the name of the Diocese.

A meeting of Churchmen in connection with the Laymen's Missionary Movement was held in the Synod Hall on Tuesday evening, the 10th, under the presidency of Mr. D. W. Ross. Speeches were made by the Lord Bishop of the diocese; Mr. R. W. Allin, general secretary for Canada; Mr. G. H. Jenkins, warden of Grace Church, and the Rev. Dr. Paterson Smyth. The meeting was well attended. The following officers were elected: President, Mr. A. P. Tippet; vice-president, Mr. R. H. Buchanan; treasurer, Mr. A. J. Coyle; secretary, Mr. W. G. P. Malone. Committee—Messrs. J. G. Brock, J. S. Hetherington, G. H. Jenkins, D. W. Ross, H. J. Mudge, A. P. Willis, P. J. Turner.

A cable reply from Queen Alexandra to a message of condolence on the late King's death, sent by the Bishop of Montreal for the diocese, was read at the quarterly meeting of the Executive Committee of the Diocesan Synod, which was held on Wednesday, May 11th. In it the Queen Mother thanked the diocese for its sympathy. A resolution was adopted acknowledging the receipt from the executors of the estate of the late R. A. A. Jones of \$500 to the Widows' and Orphans' Fund of the diocese, and \$500 to the Mission Fund. Application from the corporation of St. Clement's Church, Belcher Memorial, for a re-payment of the Parochial Fund was granted. The secretary was authorized to call the next regular meeting of the Executive Committee for the second Tuesday in August, to adjourn until the fourth Tuesday in September. The report of the treasurer on the finances of the diocese up to May 1st was adopted. Bishop Farthing presided at the meeting.

Diocesan Theological College.—Bishop Farthing presided at the annual Convocation of this college, which was held on Thursday evening, May 12th, in the large hall of the college. A morning celebration of Holy Communion opened

the day's proceedings. The sermon was preached by the Rev. J. J. Willis.

The Rev. Dr. Herbert B. Symonds was the principal speaker, the subject of his address being: "Prophet and Priest in the Twentieth Century." The closing of their college careers, said Dr. Symonds to the graduating students, was but the preface to the broader life of service. The work required of them was the building up of the kingdom of heaven, and it was on this high mission that they now engaged upon. The priest from the sanctuary taught the lessons of past experience, while the prophet dwelt on the visionary aspect of the life that might some day belong to mankind. Both were essential to the service of the Church. Mr. W. G. Nicholson, who is to be curate at Christ Church Cathedral, delivered the valedictory address on behalf of his class. He paid a high tribute to the splendid efficiency of the college, and declared that it was a place where any reasonable man could hold reasonable views. The Rev. Principal Rexford presented the thirty-seventh annual report, which stated that during the year over two hundred services had been conducted in the diocese by the members of the college, and that to the students was due a large measure of the success attending the Church extension movement locally. The finances of the college, the Principal stated, were inadequate for the important work being done. Four thousand dollars was urgently needed if the corporation was to start upon a new session free of debt. Bishop Farthing, who presided, expressed the hope that support of a financial nature would soon be forthcoming and the college permitted to increase the scope of its high function in the diocese.

The following was the prize list: The Robert Reford prize—Rendering the Church service—J. R. Colquhoun. The Lieut.-Col. Carson prizes—Sermon delivery and public speaking—Senior prizes: 1, W. G. Nicholson and J. R. Colquhoun; 2, C. E. Riley, B.A., and J. Hodgkinson. Intermediate prize, C. E. Scrimmour, M.A. Junior prize, J. A. Osborne. Aggregate prizes—R. K. Naylor, B.A., C. E. Riley, B.A., the Rev. R. E. Page, J. Norman. The Garth prize—New Testament, W. G. Nicholson. The Hague prize—English Bible: 1, C. E. Riley, B.A.; 2, J. Norman and J. A. Osborne. The Renouf prize—Apologetics, J. Norman. The Rev. C. S. Boyle prize—Reading (intermediate), W. Percival. The Mrs. James Morris prize—Reading (junior), J. Rattray. Church Catechism—The Rev. R. E. Page. The following received testamur—Messrs. W. E. McCann, B.A., J. R. Colquhoun; W. G. Nicholson. Galt gold medal—W. G. Nicholson.

Westmount.—Church of The Advent.—The Rev. H. M. Little, the rector of Penetanguishene, has been appointed rector of this parish in succession to the Rev. A. J. Doull who will be leaving the city very shortly for Victoria, B.C., he having been appointed rector and Dean of the Cathedral in that city.

ONTARIO.

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

Kingston.—The Lord Bishop of Ontario and Mrs. Mills arrived from Europe on Friday, May 6th, at noon. Both feel greatly benefited by their holiday. Whilst they were away, the Bishop and Mrs. Mills visited Gibraltar, Spain, Portugal, Italy, Greece, Egypt, Palestine, France, Belgium and England. Mr. Arthur Mills, who is at Oxford, spent a month travelling with his parents. The Bishop reports the sea during the trip was as calm as glass and while storms were reported at other places, none of them crossed their path.

St. George's Cathedral.—The Bishop confirmed 33 candidates at the evening service on Sunday, May 8th. The Bishop gave an earnest and heart-searching address on the work of the Holy Spirit.

Belleville.—At all the various services which were held in the various churches of this town on Sunday, May 8th, appropriate references were made from the pulpit to the death of the late King.

Brockville.—Trinity.—The Rev. F. D. Woodcock, the rector of this church, referred, during the course of his sermon on Sunday, May 8th, in feeling terms to the death of the late King. The "Dead March in Saul" was played, and the National Anthem was sung. Rudyard Kipling's Recessional was sung for a recessional hymn.

Prescott.—St. John's.—A most successful entertainment was held on the evening of the 28th ult., in the Parish Hall under the auspices of the members of the Choir Guild. The hall was filled to overflowing and the various numbers on the programme were greatly enjoyed by all present.

Napanee.—St. Mary Magdalene.—The Lord Bishop of this diocese after performing the rite of Holy Confirmation at Odessa and Morven at 11 a.m. and 3 p.m. respectively, on the 10th inst., Tuesday, made his visitation to this parish church on the following evening at eight o'clock. Very shortly after seven o'clock, the large church began to fill with a crowd eager to obtain seats, and by the time appointed for the service to commence there were fully five hundred people in the sacred edifice. There were twenty candidates for Confirmation, nine males and eleven females. The former came in some minutes before the others and took their seats. Shortly after, the processional hymn was started, and the girl candidates appeared, dressed in white, with white veils and took the places allotted to them. After them, led by a chorister dressed in a red cassock and white surplice came the choir followed by the clergy of the nearby parishes, being the Revs. Dr. Purdy, of Selby, Cregegan, of the Reserve, Spencer, of Camden East, De Foe Wagner, of Deseronto, the vicar and the Bishop. As they neared the chancel gates the choir and clergy divided, while the Bishop passed through to his seat in the sanctuary. Choral evensong was rendered, the lessons being read by the Rev. R. W. Spencer, after which the Bishop addressed the congregation and those about to be confirmed, taking as his text 1 Cor. iii: 6, and he spoke very impressively and earnestly for fully thirty minutes. At the close of the sermon the solemn rite of the laying on of hands was performed, the Rev. A. H. Cregegan acting as the Bishop's chaplain while the candidates were presented two by two by the vicar. After the closing prayers and blessing, the recessional hymn "Onward Christian Soldiers" was sung with force and vigour, and the very beautiful and impressive ceremony was brought to a close.

OTTAWA.

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

Ottawa.—Arrangements have been completed for a solemn memorial service in Christ Church Cathedral on Friday next, when the Churchmen of the Dominion capital will join their brethren throughout the Empire in the world-encircling services in memory of our late beloved Sovereign. His Grace the Archbishop of Ottawa will preach, and special music will be used. Early Celebrations will be held in most of the city churches. On the afternoon of Sunday next a special Masonic memorial service will be held in All Saints' Church in the afternoon, His late Majesty having been a Past Grand Master of the United Grand Lodge of England, and protector of the craft. The service will be conducted by the Rev. Rural Dean A. W. Mackay, rector of All Saints', assisted by a number of the clerical brethren.

All Saints'.—At the adjourned annual vestry held last week the Rev. A. W. Mackay presented his report, comparing the work and condition of the church ten years ago and to-day. The increases were as follows: Families, from 130 to 312; individuals, from 325 to 1,250; communicants, 180 to 420; Sunday school children, 126 to 320. There have been in the ten years 202 burials, 426 baptisms, 334 Confirmations. Thirty-three families have joined the church in the last year, and all the sittings are now taken. Reference was also made to the lamented death of the King and Lieut.-Col. H. A. Bate. Mr. D. M. Finnie presented the financial report, showing receipts from all sources to be \$8,272.50 and \$2,345.75 to have been given to various missions. The following officers were elected: Rector's warden, Mr. T. C. Bate; people's warden, Mr. D. M. Finnie; delegate to the Synod for three years, Mr. W. W. Cory; Committee on Church property, the rector, churchwardens, Justice Cassils, Messrs. J. M. Courtney, W. W. Cory, Geo. Duncan, J. W. Shore and J. F. Cunningham. Mr. C. J. Burritt submitted plans for the rectory and schoolrooms, and these will be considered at a later date. It was also decided to have a systematic collection of contributions by envelopes. Votes of thanks were passed to the wardens, treasurer, choir and Sunday School teachers, and the rector was granted six weeks' leave of absence to visit England. The marriage took place last Saturday morning in All Saints' Church of Miss Ethel Louise Gerald, daughter of Mr. W. J. Gerald, Deputy Minister of Inland

Revenue, and the Rev. C. Ernest Burch, assistant rector of Holy Trinity Church, Winnipeg, formerly curate of St. George's Church here. The Rev. A. W. Mackay, rector of All Saints', officiated. After the ceremony, the Rev. C. E. and Mrs. Burch left for Montreal and eastern points. They will spend a few days here on their return prior to leaving for Winnipeg.

Cornwall.—The Rev. Canon Mountain, Rector Emeritus of East Cornwall, died at Yarmbridge, Isle of Wight, May 2nd, aged eighty-five years. He was a native of Cornwall, being the son of the late Rev. Salter J. Mountain and grand nephew of the Right Rev. Jacob Mountain, the first Bishop of Quebec. His grandfather, Dr. Jehoshaphat Mountain, was first Rector of Montreal. The family was of Huguenot origin, being descended from the well-known Michael de Montaigne, the essayist, whose ter-centenary was celebrated at Bordeaux a few years ago. The original family name was Eygvem, but Michael assumed the name of his Normandy estate, a custom not infrequent in these days. The "Chateau de Montaigne," though partly destroyed by fire early in the last century, is still a fine pile of buildings. At the revocation of the Edict of Nantes the de Montaignes and their co-religionists had to flee for their lives, and, saving what little they could from the wreck of their estate, took refuge in England and purchased a more modest home, Stewart Hall, in Norfolk. The refugees generally exchanged their French names for English equivalents, and so the "de Montaigne" of Normandy became the "Mountains" of Norfolk, although one of the family, who became Archbishop of York in 1628, was known as George Montaigne.

Canon Mountain received his early education in the old Cornwall Grammar School, that pioneer institution founded by Bishop Strachan, which turned out so many men of a former generation whose names are household words in Canadian history: the Bethunes, MacCaulay's, McLeans, VanKoughnets, etc. The walls of this ancient academy were standing ten years ago, and the writer has seen the names of several of these worthies engraved by their own hands on the weather-worn clapboards, but failed in his endeavour to secure the relics for preservation in one or other of our national museums. The building has since been destroyed. The canon was an undergraduate of King's College, Windsor, N.S., which in later years conferred upon him the degree of D.D. He graduated from Bishop's College, Lennoxville, and was one of its first alumni. He was a liberal benefactor of both universities, and with the help of others built the Divinity Hall, a recent addition to the latter. Lennoxville, in recognition of these services, gave him the degree of D.C.L. Ordained in 1847, he served as missionary at Mountain, near Cornwall, and afterwards as rector of Coteau du Lac, where he built the church and rectory. Owing to ill-health he had to resign work in Canada, and went to England, where he became rector of Bulford, and for a time of Armstrong, near Salisbury. He held other preferments temporarily in Jersey and elsewhere. But Dr. Mountain never forgot that he was a Canadian, and his munificent gifts to the Church he loved so well ought not to be forgotten. He founded a missionary canonry for the Diocese of Ottawa, and had it in mind to make Cornwall the See city of a new diocese. The time was not ripe for such a departure, however, and he was forced to give up the design. He, however, did much for Church extension in his native place. He built the Mountain Memorial Hall for Trinity Church, and presented the parish with a fine chime of bells and a handsome carved oak altar. In East Cornwall he built the Church of the Good Shepherd and parish hall adjoining; he also provided a handsome rectory house and left a valuable property, the income from which serves for an endowment. Dr. Mountain's first wife was a daughter of the late Edwin Gilpin, Rector of Annapolis, and sister of Dean Gilpin, of Nova Scotia. There were two children, a son and a daughter, issue of this marriage, both of whom pre-deceased him. His son Jacob was rector of Newport Pagnal, Bucks. His second wife, a sister of the Rev. S. Gower Poole, rector of East Cornwall, survives him. The funeral took place at Sundown, Isle of Wight, on Ascension Day.

The passing away of Canon Mountain is of peculiar interest to the Canadian Church from the fact that he was in a way a connecting link between the Canadian Church of to-day and the Church in its first organization under Bishop Mountain in 1793. His father and grandfather, both in Orders at the time, accompanied the first Bishop to Canada on his appointment to the See. Twenty years after this date there were but seven Anglican clergymen in the Province of Lower

Canada, of whom four were Mountains, viz., the three already mentioned and Geo. J. Mountain (a son of the first Bishop Mountain), who afterwards became Bishop of Quebec as successor to Bishop Stewart, the second occupant of the See. This illustrates the remarkable growth of the Church during a single lifetime, though prolonged to more than fourscore years. It is also worthy of remark that with the death of the canon the name Mountain, so closely identified with the founding of the Church in Canada, becomes extinct. There are no descendants in the male line of either Bishop Mountain or his brother. The two branches of the family supplied the Church with ten clergymen, including two Bishops, whilst the army claimed a general, a colonel of artillery, and three subalterns—sons, grandsons or great grandsons of the first Bishop. The list of clergymen and soldiers, descendants in the female line, would be too long to reproduce here.—A. J.

Cornwall.—Trinity.—A special vestry meeting was held in Trinity hall on Monday evening, May 2nd, to choose a people's warden in the room of Mr. J. Culbertson, who had resigned the position. Mr. George A. Stiles was unanimously elected to fill the vacancy. The signing of a petition for a sewer on Augustus Street was left with the Property Committee, on being satisfied as to the details. The vestry clerk was empowered to send letters expressing the sympathy of the congregation to the bereaved relatives and friends of the victims of the Resmore fire. A special committee consisting of Messrs. C. W. Young, W. J. Wallace, C. Phillips, John Neil, A. L. Killaly and the wardens, was appointed to cooperate with the rector in raising the Synod appointment for the M.S.C.C. for 1910.

Perth.—St. James'.—A memorial service for the late King was conducted by the Rev. Rural Dean Fisher in this church, on Sunday evening, the 8th inst., a large congregation being present. The psalms from the burial service, and the hymns, 500, 600, 551, were effectively rendered by the vested choir under the able leadership of the organist, Mr. Spicer, who also played the "Dead March in Saul" at the close of the solemn service. Miss Taylor sang a most appropriate solo in her usual perfect style. The pulpit and lectern were draped with British flags and purple.

Newington.—The spring meeting of the Deanery Chapter of Stormont was held at this place on Tuesday and Wednesday, May 3rd and 4th. Evensong was held in All Saints' Church, at 7.30 p.m., at which a large congregation was present. The Rev. G. S. Anderson of Mourisburg said the Prayers; the Lessons were read by the Rev. J. L. Homer of Aultsville and the Rev. C. R. Palmer. The Rev. A. D. Floyde of South Mountain was the special preacher. His text was taken from the Gospel for the Rogation Days, "A Sower Went Forth to Sow His Seed." Both clergy and laity feel deeply gratified to the Rev. A. D. Floyde for his very thoughtful and helpful discourse.

Wednesday's session opened with a celebration of the Holy Eucharist at 8 a.m. The Rev. Rural Dean Carson was celebrant and the Rev. J. L. Homer and the Rev. A. D. Floyde, Epistoler and Gospeller. Matins were said at 9.30 a.m. At 10 a.m. the Chapter met for business at the rectory. The reports from all the parishes in the Deanery showed a marked increase and advances in all the work of the Church. Arrangements for the Deanery meeting in the Fall, to be held at Mourisburg, were made. The advisability of starting a Deanery magazine was discussed. Many points in pastoral theology were dealt with, which are always so helpful in the practical side of a clergyman's life. On the evening trains of Wednesday the members of the Chapter left for their homes, after a very happy and hopeful Deanery meeting.

Carleton Place.—The annual May meeting of the clergy in the deanery of Lanark was held in this town on Tuesday, May 3rd, the Rev. Rural Dean Fisher presiding. The other clergy present were Canon Elliott, Rev'ds C. Saddington of Almonte, T. L. Aborn, Balderson, C. F. Clarke, Maberly, H. Seale, Franktown, C. E. Radcliffe Montague, and R. Turley, Secretary. The statistics for the past year were reviewed and found to be most satisfactory. The Archbishop's Conference next Fall will be held, it is hoped, in Smith's Falls. All the members expressed their sympathy with Canon Muckleston and their hope that he will soon be restored to health and strength. A hearty vote of thanks was passed to Canon and Mrs. Elliott for their kindness in entertaining the clergy.

TORONTO.

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

The Canadian Council of the Laymen's Missionary Movement are already making plans for a very aggressive campaign for the winter of 1910-11. The council will co-operate with provincial committees in arranging for a convention in each of the Provinces, with the possible exception of Ontario and Quebec. These conventions will have very much the character of the Toronto Congress, and the very best speakers available both in the United States and Canada will be secured for this work. Nova Scotia has already asked for such a convention but the date is not settled as yet. The British Columbia convention will be held at Vancouver, from November 13th to 17th; Alberta, at Calgary, November 17th to 20th; Saskatchewan, at Regina, November 20th to 23rd.

The Rev. Canon Tucker left this city on May 11th en route for England. He is to be one of Canada's delegates to the World Missionary Conference, which is to be held in Edinburgh next month. Canon Tucker and the Ven. Archdeacon Cory are the Assembly Hall delegates, and Dr. W. H. Hewitt and the Rev. H. Symonds, D.D., of Montreal, the Synod Hall delegates from Canada.

Trinity College.—Class and Prize Lists.—The results of the annual examinations in Divinity in Trinity College are as follows: Third Year—Honours: W. H. F. Harris; Class I.: S. B. Holmes. Second Year—Honours: G. E. Simmons; Class I.: E. A. Baker, P. M. Lamb; Class II.: G. M. Brewin, R. Haines, E. A. Sloman; Class III.: G. M. Morgan, J. F. Wiseman. First Year—Honours: J. G. Widdifield; Class I.: L. H. H. Green, P. Mayes and V. C. Spencer equal, J. J. Preston. Class II.: T. L. Bruce, G. G. Wright, R. M. Boulden and W. A. Pippen equal, G. A. Brunet and J. H. Hosford equal, T. Y. Ishii. Prize List.—Third Year—Special Proficiency: W. H. F. Harris, S. B. Holmes. Second Year—Proficiency: G. E. Simmons, E. A. Baker; Greek Testament: P. M. Lamb; Old Testament Subjects: G. E. Simmons; Dogmatics: P. M. Lamb; Apologetics: G. E. Simmons; Liturgics: not awarded. First Year—Proficiency, Early Church History, Old Testament Subjects and Special Prize in Hebrew: L. H. H. Green; his Honour Judge McDonald's Prizes for General Bible Knowledge: P. Mayes, L. H. H. Green, and V. C. Spencer; College Prize for Excellence in Reading: L. H. H. Green; The Doolittle Prize for improvement in Reading: G. G. Wright, with honourable mention to L. H. H. Green, and G. M. Morgan; Reading prizes, given by Mr. E. B. Osler, M.P., for competition by the whole college, were awarded to W. Burt, L. H. H. Green, and R. H. H. Bulteel.

The Rev. Professor Arthur W. Jenks, Professor of Divinity, in this college, was on Tuesday, May 10th, elected to the chair of Ecclesiastical History in the General Theological Seminary, New York, by the Trustees, at their annual meeting. The chair has been vacant for two years, since the resignation of the Right Rev. Dr. Kinsman, Bishop of Delaware, and it has been filled temporarily by the Rev. H. P. Lavatchley, of Newark, N.J. Professor Jenks' resignation of his present position will be a serious loss to Trinity, and it will be a difficult task to find a successor to him who has filled the post so worthily and so well and with such great acceptance. Professor Jenks will not only be greatly missed in the college, but by very many of the Church people in this city, who, from time to time, have listened to his eloquent sermons and addresses with much pleasure and profit. The reverend gentleman may be assured that he will be followed by the earnest good wishes and prayers of the many and sincere well-wishers and friends whom he will leave behind him in the Queen City. His departure from amongst us will be very greatly regretted, and we hope that he will be able to re-visit us from time to time, when he may be certain of getting a warm welcome from his many friends and admirers by whom he will by no means be forgotten.

St. Philip's.—After a short illness of only 36 hours' duration, Miss Elizabeth Daisy Dean, Superintendent of the Frances Willard Hospital, Chicago, and formerly Superintendent of the Polyclinic Hospital of the same city, passed away at the former institution on May 5th last. Miss Dean was a member of one of the first families connected with this church, and was the daughter of the late Thomas Dean, and of Mrs. Dean, who is still resident at 102 St. Patrick Street, to whose

family the hearts of the whole congregation go out in prayerful and loving sympathy. For the past thirteen years Miss Dean has been engaged in hospital work, the above positions testifying to her splendid ability, and the esteem and admiration in which she was justly held. Before the remains were brought home for interment a beautiful memorial service was held in Grace Church, Chicago, the large building being filled with the many friends whom Miss Dean had won by the sterling worth of her character no less than by the success that had attended her professional career. Very numerous and costly floral tributes bore testimony to the respectful and loving regard by a very wide circle of friends to whom her death in the full zenith of her power and usefulness came as a crushing and unsuspected blow. The services here were conducted by the Lord Bishop of Toronto, and by the rector, the Rev. J. Hampton Teney, on Saturday, May 7th, and the interment took place in St. James' Cemetery. Her life was beautiful, her death a "going home."

Penetanguishene.—All Saints'.—A Confirmation was held in this church at 10.30 a.m., on Sunday, 24th April, by the Lord Bishop of Toronto, when the rector presented 29 candidates—17 males and 12 females—for the Apostolic rite. The church was thronged and the congregation benefited by an inspiring service as well as by the helpful and encouraging words they heard from their diocesan. Bishop Sweeny took occasion to express his appreciation of the work done by the congregation in the recent renovating and re-lighting of their church, as well as the generous way in which they had met the expense incurred. After dinner the Bishop accompanied the rector to St. Alban's, Randolph, where a small congregation, though larger than usual, greeted their Bishop, who preached to them a forcible sermon from the opening words of St. John 15. Later on in the afternoon a crowded congregation was assembled at St. James' Church, the old Mother Church of the parish, for Evensong at 4 p.m. The Rev. H. M. Little took the service and the Bishop again preached, afterwards being introduced to the congregation by the rector and shaking hands with all as they passed out of church, who were delighted to have the opportunity of meeting their Bishop. Evensong at All Saints' Church was the last service held, and for the fourth time Dr. Sweeny preached to a large and attentive congregation, his subject being, "The Great Forty Days." Thus a most arduous day's work by the Bishop came to a close—four sermons and thirteen miles' drive—a day which was a source of great blessing to the parish and to all the assembled worshippers. On Monday the rector drove the Bishop through Wyebridge to Waverley, for service in the afternoon, where he was met by the Rev. E. F. Salmon, the rector. The rector has left for a two months' holiday in England, sailing from Montreal on the 11th inst. He hopes to return in the first week in July. Mr. G. M. Brewin, of Trinity College, who is to be ordained deacon on Trinity Sunday, is in charge of the parish during the Rev. H. W. ...'s absence abroad, whose many friends wish him a happy holiday and a safe return.

Peterborough.—All Saints'.—Bishop Reeve confirmed 28 candidates in this church on Monday, May 9th. This is the second class, making

a total of 63 candidates presented by the rector, the Rev. H. R. Thompson, to the Bishop for confirmation, within the last six months.

Cannington.—All Saints'.—On Sunday, May 8th, the parish of Cannington and Beaverton was visited by Bishop Reeve for the rite of Confirmation. At the morning service the Bishop spoke upon the sudden death and loss to the nation of His late Majesty King Edward VII. At the conclusion of the service Holy Communion was administered. The attendance at the same was the largest in a number of years in the history of the church. In the afternoon a class of fourteen was presented for the rite of Confirmation at St. Paul's Church, Beaverton. The address of the Bishop to the class was a very helpful one. At the evening service at Cannington a class of twenty-seven was presented for Confirmation. Three of the class were ex-members of the Methodist Church, and one of the Presbyterian. The address of His Lordship on the rite of Confirmation as practised by the Church of England, has left a deep impression upon many which will in due time bring forth fruit for the good of the Church. So large was the attendance at the afternoon and evening service that many were turned away unable to gain admittance.

NIAGARA

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

Caledonia.—St. Paul's.—The Lord Bishop of the diocese held a Confirmation service in this church on Monday evening, the 9th inst., when eight candidates were presented for the laying-on of hands by the rector, the Rev. Rural Dean Godden, M.A. The beautiful bright service was thoroughly enjoyed by the large congregation present. The Rev. S. Bennetts, of York, read the service, and the Bishop gave an earnest address, giving the candidates most excellent lessons from Ascensiontide, and the death of the King. The church still retained her white dress-altar cloth, frontals, etc., as at Easter, which added materially to the effect of the service. Confirmation has been held in this parish every year for the past seven years during the present incumbency.

Thorold.—Sunday School Convention of Rural Deanery of Lincoln and Welland.—The Sunday School Convention in connection with the Rural Deanery of Lincoln and Welland, held in this place on Monday, May 9th, was very well attended, representatives being present from almost every school in the deanery. Holy Communion was celebrated at eleven o'clock, and the convention assembled for business at 2 p.m. The Rev. R. F. Nie, of Homer, occupied the chair for the afternoon session, and Mr. D. B. Langford, of Thorold, for the evening session. It was decided to form a permanent organization to meet once a year. Mr. Nie was elected President, and Mr. A. Harbour, of St. Catharines, Secretary. The afternoon programme consisted of the following:—Address on "The Cradle Roll," by Mr. Nie; paper by Mrs. N. I. Perry on "Primary Work," and an address by the Rev. R. A. Hiltz, the newly-appointed General Secretary to the Sunday School Commission. The papers on Primary Work were followed by discussions, both interesting and profitable. Mr. Hiltz' address was on "Teacher Training," and was very interesting and very practical. On motion of Mr. Perry, seconded by Mr. Bevan, the following resolution was carried: "Having heard the address of Mr. Hiltz on 'Teacher Training' we, the Sunday School Association of the Deanery of Lincoln and Welland, in Convention assembled, desire to place upon record our determination to support the good work of the Sunday School Commission and its General Secretary." After Evensong at half-past seven the Convention assembled for the evening session. Mr. Langford read a very thoughtful paper on "What is worth while in the Sunday School," pointing out several qualities that were worth striving after in the ideal Sunday School. A round table conference on Sunday School Management was conducted by Mr. A. Harbour, and some difficult Sunday School questions were raised and answers given. Mr. Hiltz then gave a most excellent address on "The Sunday School and its Work." His speech was marked by earnestness, high ideals, and practical common sense. One could not fail to be inspired to new enthusiasm by such an address. The pronouncing of the Benediction by the Rural Dean brought to a close a most successful Convention.

Church Decoration. We specialize in this line Our work being thoroughly in keeping with each individual edifice entrusted to us. The Thornton-Smith Co. King St. W. Toronto.

HURON.

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

London.—Meeting of the Junior Clergy.—The fifth gathering of the Junior Clergy Union of this diocese, will be held on Monday afternoon, of Synod Week at 2.30 o'clock. The subject this year is most inviting, and should draw together the clergy in earnest discussion. The detailed programme is as follows:—General Topic: The Parson in His Parish. 1. The Parson; His Recreation—Its Purpose and Limits. Paper, by W. H. Hartley, Blyth. Discussion led by N. F. D. Woodcock, M.A. 2. The Parson in His Study. Paper by T. Hicks, Dunganon. Discussion led by S. S. Hardy and N. F. B. Doherty, M.A. 3. The Parson Among His People. (a) In Parish and Rectory, W. H. Snelgrove, B.A., Windsor; (b) Visiting, H. P. Westgate, Atwood.

Brantford.—St. Jude's.—There was a very large attendance on Monday evening, May 9th, at the Lecture room at the last meeting of the Anglican Young People's Association for this season. The meeting opened in the usual way, with the President in the chair, and after the regular weekly business, very encouraging reports were read by the secretary and treasurer showing the results of a most successful year, the most successful in the history of the Association. At the beginning of the season the work of renovating the Sunday School and the installation of electric lights, which add greatly to the beautifying of the Sunday School, was undertaken, and have been paid with a large balance in the treasury at the close of the season. Too much praise could not be bestowed upon the past-president, Mr. Charles Pelling, for the commendable work which has been done while he was president, and the assisting officers. The meetings of last season proved helpful both educationally and spiritually. Mr. C. House occupied the chair in his usual able manner during the election of officers for the ensuing year. It was regretted by all the members of the Association that the past-president, Mr. C. Pelling, was again able to fill the office of president for the coming season. The officers elected for the next season were: Honorary President, the Rev. Rural Dean Wright; President, Mr. E. Robinson; Vice-President, Miss N. Gaffney; 2nd Vice-President, Mr. Earl Trumper; Secretary, Miss Ida Stout; Treasurer, Miss N. Cooper; Publicity Officer, Miss N. Peddie; Debating Convener, Mr. F. Pelling; Musical Convener, Miss M. Wright; Biblical Convener, Rev. T. A. Wright; Literary Convener, Miss L. Pelling; Social Committee, Mrs. Lane, Mrs. Burr, Misses Cloughton and L. Waddle. Mrs. Vanatter, one of the most valuable members of the Association, who is leaving the city shortly, was presented with a handsome clock and an address. The address was read by Miss E. Waddle, and the presentation was made by Mr. C. Pelling. The address was as follows: "Dear Miss Vanatter: As the time has now come when you are about to leave our midst, we, the members of St. Jude's A.Y.P.A., would like to express in some way our kind regards for you and our appreciation of your services as a valued member of our Association and particularly as Convener of our Social Committee. You may be sure that it is with the deepest feeling of regret that we learned of your intention to leave Brantford and must therefore sever your connection with our Society, where we were always glad to see you and where you have always made your presence felt by your kind and pleasing manner. We hope you will not forget the pleasant times we have spent together and also that you will visit us whenever the opportunity offers. As a slight token of our regard for you and to help you not to forget us we ask you to accept this little time-piece, and as day after day you listen to its tick may it ever remind you of pleasant days and of the members of St. Jude's A.Y.P.A., who regret so much your departure from their midst. Signed on behalf of the members, E. Waddle, Secretary; C. C. Pelling, President." A short memorial service was then conducted in commemoration of the death of our late lamented King Edward VII. Remarks were made by Mr. Pelling and Mr. Kingerly of the event which had caused sorrow throughout all the English-speaking world. The late King's favourite hymns were sung. Service closed by singing "God Save our Gracious King" in respect to King George V., who will be king over the greatest Empire in the world. Following the service short speeches were given by the officers for the ensuing year.

Tillsonburg.—St. John's.—On May 1st St. John's Church was the scene of a most interesting and impressive ceremony, when the church was, by the aid of the Lord Bishop of the Dio-

cese, "consecrated to the worship of Almighty God, according to the rites and discipline of the Church of England, by the name of St. John's Church." The church building, which is a fine one, was erected in 1900, and a mortgage of a considerable amount was placed upon it. During the next nine years this mortgage was reduced from time to time until, in June, 1909, the total indebtedness was only \$1,700. It was decided to make a supreme effort to pay off the mortgage in its entirety, and at the end of a ten months' campaign, success has attended the efforts of the rector and congregation, and the church stands to-day, consecrated, set apart and dedicated forever. The consecration service was conducted by the Right Rev. David Williams, M.A., D.D., Lord Bishop of Huron. The Bishop was met at the main door by the rector, wardens and choir, and was presented by the rector with the petition for consecration for the corporation and congregation. After the acceptance of the petition by the Bishop, the wardens, choir and clergy proceeded to the Chancel, singing the 24th Psalm. Arrived at the Altar, the Bishop read the beautiful prayers of the consecration service, at the close of which the Instrument of Consecration was read at the Bishop's command by the Rev. Horace Snell, rector, of Thorndale. The usual order of morning prayer was then proceeded with. The text chosen by Bishop Williams for his sermon was taken from the first verse, twenty-second chapter I. Chronicles, "This is the House of the Lord God." In his sermon he spoke of the universality of worship. From earliest antiquity men have been led by what must have been an instinctive tendency to build temples for the worship of God; so dear to the hearts of the people have been these houses of prayer, and so well have they built them, that in many cases, where all other traces of ancient peoples have been destroyed, the remains of their temples are still to be found. The human mind is instinct with the religious tendency. The belief that man may go to God, and that God will come to man, is practically universal, and man builds a special place where the soul may find its home, and more freely commune with the Divine Presence. His Lordship went on to say that our temples should be as well as a home for the soul, and a monument to our faith, centres of moral light and teaching. It is the part of the Church to foster ideals in the hearts and lives of those who come within the radius of her influence. The Bishop spoke of the symbolism attaching to the arrangement of the Church. At the entrance stands the font, signifying the place of Baptism as the first step of the Christian life. At the east end of the Chancel, and the most prominent object in the church, is the Altar, bearing witness of the atonement, through the death and resurrection of Christ, and calling attention to the fact that the Christian life is centred in the mediatorial work of our Lord, and in communion with Him in the Blessed Sacrament. The prayer desk bears silent testimony to the place of prayer in the Christian life; and the Lectern and Pulpit, to the prominence which the Church gives to the Bible as the Word of God, conveying to an ignorant and simple world, an authoritative revelation of Almighty God. The Bishop closed a very able sermon by extending to the rector and congregation hearty congratulations on the successful completion of their labours. The church was beautifully decorated with plants and flowers for the occasion. The rector of the parish, the Rev. G. F. B. Doherty, B.A., has resigned the incumbency to accept the appointment of Assistant Priest at St. Paul's Cathedral, London. Meetings of the vestries of St. John's and St. Charles the Martyr Churches have been held, the rector's resignation accepted, and deputations appointed to wait on his Lordship, the Bishop, with a view to filling the vacancy thus caused with as little delay as possible. Mr. Doherty will enter on his new duties at the Cathedral about June 1st.

ALGOMA.

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

Schreiber.—St. John's.—A Confirmation service was held on Sunday, May 8th, in the above church, by the Lord Bishop of Algoma, when seventeen candidates, mostly adults, were presented by the incumbent, the Rev. W. D. Weary, for the apostolic rite; a number greatly in excess of all previous years and, in fact, over 30 per cent. of the total number confirmed in this parish for the past twenty years. The ladies, ten in number, wore white dresses following the usual custom with veils thrown back over their shoulders, and formed quite a bright spot in the

front of the church. It was in other ways a very special occasion, as the congregation were feeling deeply the loss of our late beloved King. The church was crowded to overflowing, over 170 persons being present, to accommodate whom chairs had been placed in every available space. The service opened with the "Dead March in Saul," followed by the hymn, "Onward Christian Soldiers," etc. Then followed Evensong, during which prayers for the dead were offered for our late Sovereign, and the hymn, "Holy Spirit, Lord of Love," and "Holy Ghost, Illuminator," were heartily sung by the choir and congregation. At the close of Evensong, the prayers set forth for the Order of Confirmation were read, followed by the laying on of hands by the Bishop. The hymn, "Come, ever blessed Spirit, come," was then sung, followed by the Bishop's address. The text, taken from Deuteronomy 34, v. 9, was singularly appropriate to the dual purpose of the service. The Bishop, after explaining the form of laying on of hands as just the ordinary form of conveying God's blessing, and touching briefly on the efficacy of prayer and the need of good-fellowship amongst all men, alluded feelingly to the death of our beloved King. He pointed out that we all had our work to do in this world, and that when it was done, "God would take us away," and he took it from this that our King's work was now complete and God had called him to his eternal rest. He pointed out, also, what a great reign was just ended, and how our late King had justly earned himself the title of "Peacemaker." Following the address prayers were said by the Bishop for our new King, George V., and all the Royal Family, after which the old hymn, "Days and moments, quickly flying," was feelingly sung by the choir during the offertory. After the blessing, the hymn, "Fight the good fight," was sung. At the close of the service the "Dead March in Saul" was again rendered as the congregation dispersed.

KEEWATIN.

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

Dryden.—St. Luke's.—The Lord Bishop of the Diocese paid a visit to this parish on Sunday, May 1st, the feast of St. Philip and St. James, when the Incumbent, the Rev. Rural Dean Adams, presented nine candidates for the Apostolic rite of Confirmation. There was a large congregation, and the Bishop's address to the candidates was one well calculated to help them on in their spiritual life, as well as to encourage others to take the same step of thorough consecration to the service of Christ. At the close of the confirmation service a celebration of the Holy Communion was held, at which there were about 25 communicants. The entire service was inspiring and helpful and should give an impetus to the work of the parish.

At a recent meeting of the Vestry of St. Luke's a resolution was passed that the addition to the rectory be begun as soon as \$600 was in hand. This, it is hoped, will not be long in forthcoming, as it is felt that the house should be finished as soon as possible to accommodate the incumbent and his wife, the latter having recently removed from Kenora.

Kenora.—St. Alban's.—At a social gathering in the school-room on Friday evening, April 30th, held under the auspices of the Senior W. A., a presentation was made to Mrs. A. A. Adams, who is leaving to join her husband at Dryden, of a life membership in the W. A. and a purse. Mrs. Adams has the distinguished honour of being the first life-member in the Diocese of Kewatin, and will be much missed in W. A. circles. Addresses were delivered by Bishop Lofthouse and the Ven. Archdeacon McKim, and refreshments were served at the close of a very happy and enjoyable evening.

RUPERT'S LAND.

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

Winnipeg.—As soon as the sad news of the death of the King reached Winnipeg, Archbishop Matheson, as Primate of all Canada, sent a cable-gram expressive of the profound sympathy of the Anglican Church in Canada to the Queen-Mother and Royal Family. A most gracious reply was received from Queen Alexandra within a few hours.

Church Extension.—A meeting of the clergy and laymen of the church in this city

was held on Tuesday afternoon, May 10th, in the Synod Office, nearly all of the clergy being present. The object was to consider the question of church extension in the city. A committee of laymen was appointed, consisting of J. H. Brock, G. W. Baker, R. M. Dennistoun, C. D. Shepard, J. G. Dagg, and J. L. Elvin, to investigate the suburbs and choose points where, in their opinion, mission churches should be located, and to report to a meeting to be called of all the laymen in the city. It is hoped that the laymen on receiving the report will take up the work and provide the necessary funds.

St. John's Cathedral.—This cathedral is to be replaced at once with a new stone building more in keeping with traditions of the Anglican Church. Plans were accepted for a magnificent cathedral, but in the meantime only part is to be built, which will be added to as funds are available.

Holy Trinity.—Messrs. Jas. D. Dagg, and J. C. McNab, wardens of this church, presented to the Rev. E. C. Burch, assistant curate, on behalf of the congregation, a purse containing \$250 in gold, upon the eve of his leaving for Ottawa, where he went to be married to Miss Gerald. The wardens conveyed to Mr. Burch their felicitation on the happy occasion.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head, Sask. McAdam Harding D.D., Coadjutor, Regina, Sask.

Moose Jaw.—St. John the Baptist.—Wednesday, April 27th, was a red-letter day in the history of the church people here, for on that day the Lord Bishop of the Diocese dedicated this church with appropriate services. The Holy Communion was celebrated at 9.30 a.m., service of dedication was held at 2 o'clock in the afternoon, and Evensong was sung at 8 p.m. The usual order of service was followed in the afternoon, which consisted of musical numbers, dedication of the font, and the sermon, which was preached by the Ven. Archdeacon Dobie, D.D., Warden of St. Chad's Hostel, Regina, who took for his text, Ephesians 5, 15 and 16, on which he delivered a very strong address. The first part of the evening service was sung by Rev. A. Beauchamp Payne, South Hill, and the second part by Rev. W. Watson, Sintaluta, who was a rector in Moose Jaw in the early days, when the field which the Moose Jaw rector covered extended as far west as Medicine Hat and south to the boundary line. The lessons were read by the Rev. C. L. Brown, of the Prairie Brotherhood, and the Rev. Rural Dean D'Arcy. The sermon was preached by the Rev. C. Williams, of Moosomin. At the evening service the choir rendered a very beautiful anthem, which was a Hallelujah chorus from "The Messiah." The music throughout the day was excellent and added much to the impressiveness of the ceremony. There were seventeen clergy present at the service of dedication, including the two Archdeacons and the Dean, the Very Rev. J. P. Sargent, D.D.

Correspondence

THE NEW HYMN BOOK

Sir,—It should be most plain to any and every mind that the writer referred to by Mr. Ruel did not call any "hymn of praise to God" "trash." Also, it should be very manifest that he has great admiration for Bishop Doane's hymn "Ancient of Days," and regrets exceedingly that music more worthy of the words was not chosen for it. The musical setting of such a lovely devotional hymn should certainly better express the "bent knees," and the "praying voices," the "reverent love," and "bowed hearts," the "imploping" for God's "love and favour," not "the rude wills of men's wild behaviour," but the "stilling" of them, not "passion's fierce and stormy gales," but the "calming" of them, and such appropriate setting would be easy to find, or to write.

William Roberts.

POLICY OF M.S.C.C. BOARD

Sir.—There is a statement in the postscript of Mr. Waterman's letter in your issue of May 5th which cannot pass unchallenged. He says, "Every Churchman in Canada should be told that the great society for the propagation of the Gospel has deliberately refused to have anything to do with the World's Missionary Conference to be held in Edinburgh in July." There is almost a whole page of the current issue of "The East and the West," published by the S.P.G., devoted

to the conference and an exhortation to readers to buy its reports and to pray for the conference, and the account of the Archbishop of Canterbury moving the sending of greetings from the Upper House of Convocation to the conference. To what does Mr. Waterman refer? Yours truly,

C. Cameron Waller.

Sir,—In a Church so comprehensive as ours, it cannot fail to be the case that grave divergencies of opinion with respect to the policy of a society such as the M.S.C.C. should arise, and Mr. Waterman is well within his right in criticizing what he regards as mistaken and injurious, but may I suggest to him and to your readers, that in the long run Mr. Waterman not only injures his cause, but also the Church by charges of disloyalty and dishonesty against any section of the Executive Committee. It cannot possibly make for any kind of good to speak of secretaries or the M.S.C.C. "pirouetting up and down the country in company with four brace of Protestant divines." Nor again, will many people believe that to denounce the L.M.M. in the religious press is likely to advance the cause of the Church of Christ. The L.M.M. like any other movement is open to criticism, but criticism is one thing and denunciation is another, and it astonishes me that any clergyman can denounce a movement which has aroused such an intense and growing interest in the spread of the Gospel. With respect to Mr. Waterman's remark that "it would be little short of a gratuitous insult to the S.P.G. for any Canadian priest to be present at the Edinburgh Conference," I should feel disposed to pass it by with a smile at its manifest absurdity, were I not aware of the effect which strong language has upon the minds of many who are insufficiently informed as to the facts of the case. Your readers may be quite assured that the S.P.G. will not feel insulted by the representation of the Canadian Church at Edinburgh. I could give many reasons for this statement, but one or two must suffice. Anglicans are taking a very prominent part in the Edinburgh Conference. Anglicans not of one stripe only, seeing that such a High Churchman as Bishop Gore is chairman of one of the great committees, and a second High Churchman, the Bishop of Southwark, is a prominent member of another. Both of these Bishops, I have no doubt, are officials of the S.P.G. In the next place, the Archbishop of Canterbury has issued an appeal to the clergy of his diocese for special prayer for Church unity, at Whitsuntide. He particularly urges prayer for the Conference, which he describes as offering "to Christendom an object lesson of the most striking kind as to the unity of Christian purpose, devotion and endeavour underlying the differences which sunder us. The greatest missionary statesmen and pioneers now alive will, without compromising in the least degree their distinctive opinions and modes of action, meet for counsel and prayer on the vital question, how we can best fulfil our Lord's command and help to win the world for Him." In the third place, amongst the speakers at the Conference in addition to Bishops Gore and Talbot, there will be the Archbishop of Canterbury, the Archbishop of York, the Bishop of Durham, the Dean of Westminster, the Rev. Father Frere of the Community of the Resurrection, Hon. Seth Low, and Mr. Silas McBee, editor of the New York Churchman. In the light of such facts I think your readers may feel assured that Mr. Waterman has greatly overshoot the mark in his denunciations whether of the M.S.C.C., the L.M.M. or of those temerarious priests who propose to visit the Edinburgh Conference, or finally, of the Bishops who, in spite of Mr. Waterman's letter, venture to sign their credentials.

Herbert Symonds.

S.P.G. A CHANGE OF FRONT.

Sir.—Since the publication of my letter on the M.S.C.C. policy, English papers have come to hand with the information that the S.P.G. has changed its attitude towards the World's Missionary Conference, and that the Standing Committee of S.P.G. decided at its last meeting to send representatives to the conference. I hasten to make this change public through your paper. The Episcopal Secretary of the S.P.G. seeks to allay anxiety by assuring all friends of S.P.G. that no schemes of unity will be propounded, and no resolution passed at the above conference.

R. B. Waterman.

DR. GRIFFITH THOMAS.

Sir,—I was sorry to read Mr. Soward's letter last week about Dr. Thomas' work. He evidently wrote under strong feeling. But even so, it is hardly fair to accuse Dr. Thomas of stealing

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from Vernon Staley and playing a mean trick in calling his work "The Catholic Faith." There is no copyright in titles beyond the exact words. Vernon Staley might just as unfairly be accused of playing a mean trick and deliberately stealing the title page of Father Di Bruno's book, "Catholic Belief," and appropriating it to his own treatise, as he evidently did. With regard to Dr. Griffith Thomas' work, opinions, of course, may differ, but the Church reader who reads it with unbiased mind will certainly admit that it is admirable in its scholarship, comprehensive in its treatment, and in all the fundamentals of theology, in accord with the standard and formularies of the Church of England. Sentences here and there may be "torn bleeding from the context" of any work, but one has to take into account the whole tenor of one's argument. If this is done, it would be impossible to say of Dr. Griffith Thomas' "Catholic Faith" what a distinguished Cambridge church scholar said of Vernon Staley's "Catholic Religion": "The book as a whole is not only valueless, but pernicious. The authorities are defective and dishonestly quoted, and the aim of the whole volume is to teach a doctrine practically undistinguishable from that of Rome under the flag of the Anglican Church." Mr. Soward refers to a quotation from the Parish and Home with regard to Dr. Pusey being a Roman Catholic in the wrong Church. The writer was probably quoting Bishop Cox, of Western New York, who said in his work called "The Criterion": "To speak more precisely of Dr. Pusey, he seems to be out of place in the Church of England; he is a Gallican on the wrong side of the channel. But, what might be a noble position in a French Divine, struggling toward the truth, is a miserable one for an Anglican, groping back into the night."

Dyson Hague.

LATIMER COLLEGE.

Sir,—I noticed in issue of May 5th, an article by "Churchman." Will the writer kindly furnish the public with proof that the "Bishops of the Church in British Columbia" are opposed to the college? On what ground do its opponents base their opposition? Would they admit an Evangelical to their diocese if they could prevent it? Does the S.P.G. represent the whole Church? Where is the C.M.S.? Do the people of British Columbia seem enthusiastic about St. Mark's? Have they evidenced their enthusiasm by their gifts? Has the Primate placed himself on record as opposed to Latimer? If so, when and where? Would the imaginary college "Churchman" speaks of be as broad as the Church in British Columbia? How broad is it? Have not twelve bishops, including the Primate, admitted the principle of the "Voluntary" college? Is not the largest theological college in Canada a voluntary one? Are not its graduates admitted to dioceses all over Canada? What divided the theological education in Ontario a generation ago? Have not those who refused to acknowledge the rights of Evangelicals seen their mistake? Does not God seem to be blessing the work of Wycliffe? Twelve men graduated this year. Thirty-six were asked for by the several bishops of the Canadian Church. Let us be honest with ourselves and with others. Let us admit undoubted facts. The Church is comprehensive, and its comprehensiveness must be admitted. The failure to do this brought Wycliffe into existence in the East. The failure to do this has brought Latimer into existence. In conclusion, may I ask that we avoid personalities and deal with facts.

Fair Play.

Letters on this subject must in future be signed by the writers.—Ed. C. C.

British and Foreign.

On Wednesday, March 9th, the S.P.C.K. celebrated its 212th anniversary. It was founded on the 8th March, 1698, and three years later it became the mother of the oldest of the great missionary societies, the S.P.G.

St. John the Divine, N.Y.—Two new chapels are to be built in connection with the Cathedral of St. John the Divine, New York, one of which will be in memory of Bishop Potter and the other in memory of Dr. Huntington, the late rector of Grace Church.

Canon Proctor has received a testimonial, subscribed for throughout the diocese of St. Albans, in recognition of his forty-two years' labours as honorary secretary of the Bishop of St. Albans' Fund for East London over the border. The presentation was made at Thorley Rectory.

When the Cathedral is fully completed it will take the fourth place in size amongst the sanctuaries of Christendom. Those larger are St. Peter's at Rome, the Cathedral of Seville in Spain and the Duomo of Milan, Italy. The Cathedral at New York will cover 99,500 square feet of ground.

A tile from the Church of St. John the Divine at Ephesus, where the body of St. John is supposed to lie, has been received for this Cathedral through the Bishop of Delaware. It dates from 540 A.D. and will be set encased in a brass frame, in the chancel floor. A suitable inscription will be affixed thereto.

The Archbishop of Canterbury entered his 63rd year on Thursday, April 7th. Although several of the Bishops are older than he, only five of the other thirty-five English dioceses are his seniors in consecration, namely, the Bishops of Batu and Wells, consecrated in 1882, Ripon, 1884, Salisbury, 1885, and St. Asaph and Chester in 1889.

The Rev. Joseph Ryerson, pastor of the People's Tabernacle, Detroit, Mich., has, with his wife, been confirmed and has become a candidate for Holy Orders. It is thought that a great majority of the congregation will follow him as the local papers state that the church has already sent a petition to the Bishop of the diocese to become a Mission.

The Bishop of Lucknow (Dr. Clifford) left India on the 1st April after a missionary service in that country of thirty-six years. His Lordship became a missionary of the C.M.S. in 1874 and was secretary for its missions in the Diocese of Calcutta from 1885 to 1892, when he became the first Bishop of the newly-constituted Diocese of Lucknow on its separation from the Diocese of Calcutta.

According to custom the Chard (Somerset) Borough Council lately held a special meeting for the election of a church warden for the parish church. For a long time past the council has elected annually the parish warden and on a recent Sunday the sergeant of the borough police during the morning service walked up the aisle of the parish church and informed the vicar of the selection made by the council.

The Bishop of Colchester recently dedicated a new screen, altar-cross and candlesticks in a memorial chapel which has been formed, in the north transept of St. John's, Boxmoor. The screen, which is a beautiful piece of work, was designed by Mr. Paul Waterhouse and it is the gift of the family of the late Mr. Henry Baldersee, who was for 52 years churchwarden of St. John's. The altar-cross and the candlesticks were also memorial gifts.

The twelve bells of St. Michael's, Cornhill, in the City of London, which bear dates from 1728 to 1795, which are amongst the finest of English rings, have lately been restored. A first peal on the restored

bells was rung by "members of the Ancient Society of College Youths," on Primrose Day, April 19th. A special service, at which the Archbishop of London gave an address, was held in the church on the same date. The Rev. Canon Bell, formerly headmaster of Marlborough College, is the present rector of this famous city church.

At the recent Confirmation held by the Bishop of Colchester in St. Mary's, Walthamstow, 130 candidates were presented from that parish. It is believed that this is the largest

ment to fulfil in the district of Brentford, and he started out on his mission, but on going along the road could find no cab. However, a costermonger appeared in sight. The bishop got into conversation with the costermonger, who, hearing that his Lordship was without a conveyance, modestly offered him a lift. The Bishop readily accepted, and several people looked with astonishment at a past-Primate of Australia riding in the humblest vehicle known.

An interesting presentation has been made to the Ven. W. F. Norris,

holds the stall of St. Alcuin in Wakefield Cathedral.

His Grace the Archbishop of Armagh, the Lord Primate of Ireland, celebrated his 80th birthday lately. Dr. Alexander has been for nearly 43 years a member of the Irish Episcopate and is, by date of consecration, the senior Bishop in the United Kingdom. It was in the year 1866 that the two famous Irish Deans took the York Church Congress by storm. In the following year the Dean of Emly became Bishop of Derry and in 1868 the Dean of Cork became Bishop of Peterborough. In 1891 the latter, Dr. Magee, became Archbishop of York and the sermon at his enthronement was preached by Dr. Alexander, who, in 1890 succeeded to the Primacy of All Ireland.

The great choir arch is to be completed very shortly. It is the largest pier or arch in the United States, being 123 feet from floor to crown and 45 feet in diameter. Most of the figures for the reredos have been completed and will be placed within a few weeks. There are 9 of these, 3 larger than the rest. The high altar was recently installed as also the Bishop's throne. Much progress has been made on the organ by the builders, the cost of which will be \$50,000. When other construction work is finished the great instrument will be set up. This will require three months of steady work. The choir stalls are finished and are ready to be put in place. Hope is entertained that the choir and transepts will be formally dedicated on the coming Feast of St. John the Evangelist, December 27th. It is possible that this section of the cathedral, seating 3,000 persons, will be used before that day.

Church Growth in Wales.—The reports of the Easter Vestries in Wales furnish some very encouraging evidence of the growth of the Church in the principality. Church extension is proceeding, or projected, in no fewer than five parishes in Cardiff alone. The parish of St. Margaret's, Roath, has proposed to raise £12,000 for this purpose. At St. Mary's a new church is wanted to meet the growing needs in one of the districts in the parish; while between £5,000 and £6,000 is to be raised to complete St. Stephen's Church and build a parish hall. St. John's and St. Andrew's parishes have also schemes of Church extension, either in course of procedure or in view in the near future. Gabalfa, Newport, Penrhynceibr, Radyr, Ynysybwl, and many other districts tell the same tale. All this is surely the best possible proof that the Church in Wales is gaining ground in all directions and making efforts to provide increased accommodation, necessary not only for newcomers, but also for those who are voluntarily turning to the Church from the various dissenting bodies.

The Rev. Bertram Pollock, D.D., M.V.O., was consecrated Bishop of Norwich in St. Paul's Cathedral on St. Mark's Day by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, Salisbury, Lichfield, Oxford, Ely, Thetford, Stepney and Lewes. The Bishops of London and Winchester were Gospels and Epistles respectively. The sermon was preached by Dr. Butler, the Master of Trinity College, Cambridge, from the words, "Tend My Sheep." The preacher laid special emphasis on the pastoral side of the episcopal office. Dr. Pollock was presented for consecration by the Bishops of Salisbury and Oxford. The boys of Wellington College are about to present the new Bishop of Norwich with a motor car. His Lordship's pectoral cross, which is a replica of one found in the tomb of St. Cuthbert at Durham, is a gift from the Wellington College Mission at Walworth. As Bishop Ellicott, the late Bishop of Gloucester, was so fond of recalling that he was born on the same day (St. Mark's Day) as Keble, so the new Bishop of Norwich



The above is a reproduction of the new East window in St. Luke's Church, Toronto, an account of the unveiling and dedication of which, by the Lord Bishop of the diocese appeared in last week's issue. The window has as its subject, The Ascension of Our Lord, and it depicts the apostles gazing up in wonderment and choirs of angels grouped around the figure of Jesus whose upraised hands suggest

the act of benediction. The window, which is 8 feet wide by 15 feet high, is illuminated by powerful arc lights which give a striking effect. The inscription on borne is as follows:—"A. M. D. G. et In Memoriam Ven. Johannes Langtry, D.C.L., Rector et Founder." The subject of the window, which is splendidly conceived and carried out is the work of Messrs. Robert McCausland, Limited, 143 Spadina Avenue, Toronto, Ont.

number presented in one year. Of these only one candidate was under 14, and 27 over 20 years of age, while there were 46 male candidates. On Easter Day in this same parish there were 1,146 communicants, of whom over 550 came to the earlier celebrations. The assistant clergy and the vicar (the Rev. H. D. Lampen) feel greatly cheered by these indications of spiritual life among the par- ioners.

The recent death of Bishop Barry recalls an amusing episode. Many years ago the Bishop had an engage-

Archdeacon of Halifax, on his giving up parish work. The present is from all the clergy who worked with him at Almondbury and Barnsley as assistant-curates and who are now in all parts of the world. One is in India, one in Australia, one in Zululand, one (Head of the South African Railway Mission) in Johannesburg, one is the Dean of his college at Cambridge, and the rest are working in various parishes at home. The present consists of a fitted travelling-case, and a handsomely bound volume of Bishop Brown's *St. Alcuin*. The Archdeacon

was gratified to be consecrated on the day of the birth of our great Christian poet and of Dean Church, the late Dean of St. Paul's. An interesting fact in connection with Dr. Pollock's consecration on St. Mark's Day, is that on that same day 33 years previously, the first head-master of Wellington College, Dr. Benson, was consecrated to the new see of Truro, afterwards becoming Archbishop of Canterbury.

Children's Department.

A REAL HERO

The back yard had taken on a highly military aspect. There were soldiers with broomsticks, an officer with a wooden sword, a proud boy with a flag too large for him, and a "band" with a gaily painted drum which he was beating furiously. Only little Robbie sat forlornly on the steps and looked on. A treacherous bit of glass had disabled his foot and he could not keep up with the army.

"I can't do nothin'," he said, disconsolately.

"Yes, you can," answered Captain Fred; "you can hurrah when the rest go by."

So the little fellow kept his post, watching through all the marching and counter-marching, often left quite alone when the troop travelled in another direction, but he never failed to swing his small cap and raise his shrill cheer when they appeared.

Robbie was the real hero. It is not easy to hurrah for those who can go ahead where we must stop; to forget our own disappointment and cheer for those who are doing what we would like to do and yet cannot do; to rejoice in the success of those who have the place which we wanted to fill. It takes a great heart to stand aside and "cheer when the rest go by."

A CONQUEROR

It was up in one of those little fishing villages in the Far North, where Dr. Grenfell ministers to the bodies and spirits of the men who "go down to the sea in ships."

There was a fisherman to whom but lately was come Christ, and he had a new fishing-net which he had set out in the sea to catch fish. It was a brand new, five-hundred-dollar net. It was that fisherman's little fortune.

And on a Sunday morning there came a great wind, with the promise of a storm. And Dr. Grenfell, who has the welfare of his fisherfolk at heart, bethought him of that net. He knew that it would be torn to pieces before the day was over; he knew that the loss of it meant poverty for the fisherman and months of hunger and deprivation for his children.

So the Doctor went out and found the fisherman, and said to him: "Aren't you going to take in your net?" And the fisherman said: "It is Sunday." But Dr. Grenfell who is a wise and sensible man, remembered how the disciples plucked the ears of corn on the Sabbath, and how Christ said: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath

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- THOMAS**—5-octave organ by the Thomas Co., Woodstock, in attractive walnut case with small extended top, 8 stops, 2 sets of reeds throughout, coupler and 2 knee swells. Special Sale Price **\$35**
- BLACHFORD**—A handsome 5-octave walnut organ by the Blachford Organ Co., with high top. Has 8 stops, 3 sets of reeds in the treble, 2 in the bass, coupler and 2 knee swells. Special Sale Price... **\$37**
- KARN**—5-octave organ by D. W. Karn Co., Woodstock, in solid walnut case with burl walnut panels daintily decorated in gold. Has 9 stops, 2 sets of reeds throughout, coupler and 2 knee swells, lamp stands, etc. Special Sale Price **\$39**
- JAMES & CO.**—5-octave walnut organ by James & Co., Guelph, in handsome case, with burl walnut panels. Has 11 stops, 2 sets of reeds throughout, coupler and 2 knee swells. Special Sale Price **\$39**
- WILLIAMS**—A very handsome 5-octave organ by the Williams Co., case in solid walnut with extended top. Has 11 stops, 3 sets of reeds in the treble, 2 sets in the bass, coupler and 2 knee swells. Special Sale Price **\$42**
- BELL**—A specially fine pipe top organ by W. Bell & Co., Guelph, in handsome walnut case, pipes decorated in olive and gold; 6 octaves, 12 stops, 3 sets of reeds in the treble and 2 in the bass in addition to sub bass. Has lamp stands and mouseproof pedals. Special Sale Price... **\$63**
- GODERICH**—A 6-octave piano case organ by the Goderich Organ Co., in mahogany finished case of piano design without top. Has 11 stops, 2 sets of reeds throughout, 2 couplers and 2 knee swells. Special Sale Price **\$67**
- CONLEY-CHURCH**—A very handsome 6-octave piano case organ by Conley-Church, in Colonial style walnut case, without mirror top. Has full length music desk and carved panel, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals, etc. Special Sale Price **\$72**
- BELL**—6-octave piano case organ by the Bell Co., Guelph, in mahogany piano case, with mirror top and lamp stands. Has 11 stops, 2 sets of reeds throughout, 2 couplers and 2 knee swells, mouseproof pedals, etc. Special Sale Price **\$75**
- DOMINION**—6-octave organ by the Dominion Co., Bowmanville, in walnut case with mirror top and lamp stands. Has 11 stops, 2 sets of reeds throughout, 2 couplers and 2 knee swells. Has automatic folding fall board and mouseproof pedal cover. Special Sale Price **\$78**
- BELL**—A very handsome 6-octave piano case organ, by the Bell Co., Guelph, in quartered oak case, with full length carved panels, handsome Corinthian columns and pilasters, mirror top and lamp stands. Has 11 stops, 2 sets of reeds throughout, 2 couplers and 2 knee swells, mouseproof pedals, etc. Special Sale Price **\$87**
- DOMINION**—6-octave organ by the Dominion Co., Bowmanville, in specially handsome walnut case, with very attractive full length mirror top and lamp stands, carved panel, etc. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells and automatic folding fall board and mouseproof pedal cover. Special Sale Price **\$89**
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By order of the Board.

JAMES MASON, General Manager.
Toronto, April 21st, 1910.

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day, will not lay hold on it, and lit-
tle old man pleaded with the fisherman
saying: "I think under the circum-
stances it is right for you to bring in
the net."

But the fisherman answered him:
"It might be right for you, Doctor,
but it wouldn't be right for me. I've
been a Christian only a little while,
and this the first time I've had a
chance to do anything for the Lord.
If I go under at the first tempta-
tion do you think the rest of the folks will
ever believe in my kind of Christian-
ity? I said I was ready to give up
everything for Christ, and he took me
at my word when he raised this wind
on a Sunday."

That afternoon in the little chapel
the fisherman passed the contribu-
tion plate, serene and unconcerned; but
there was not a man who dropped a
penny in the plate who did not think
of the net going to rack and ruin out
in the wind-blown sea. There was not
a man but asked himself if he could
have done as much.

At midnight the fisherman launched
his boat, and in the dawn the Doctor
met him coming up the wharf. The
ragged fragments of the net hung
from his arm, but in his face was
peace.—Youth's Companion.

UNCLE JACK'S REGENERATION

Down among the Rocky Mountains
we dig for gold; down among the Blue
Ridge Mountains and all along the
Appalachian chain we are digging for
human nuggets, and are moulding, by
slow degrees, this, the best raw mat-
erial in the world, which is found
there, into men and women better
than gold, better than the refined gold
of the Rockies.

It is not well for any cause to cast
a halo of unnatural glory around its
mysteries, but the simple stories and
facts in regard to our mountain
people, our human nuggets of the Ap-
palachian should be told and the
starting paths of their barren lives
should be known. We do not need
to go to India, China, or Africa in
search of mission work; for right at
our doors are conditions to arouse the
nation, and to fill our hearts with the
deepest concern for the spiritual and
intellectual welfare of thousands that
cry out to us for light. The wild
grandeur of the Appalachian Moun-
tains form a wonderful setting for the
bleak cabin homes nestled within their
sheltered peaks and hillsides. The
wretched, uneventful lives of the
mountain people is unspeakably path-
etic; the lack of interest, of comfort,
of any joy, is too tragic for words.

Down where the need of enlighten-
ment is greatest, or up I should say,
where the little one-room log cabins
seem more numerous and nearer to the
sky, so far are they perched above the
gulches below; and where the door of
civilization and progress has been
closed by the impenetrable mountain
barriers for ages is a small mission
school house that clings confidently to
the mountain side, to this stronghold
of illiteracy. A young deacon has
charge of the school. He had just

finished his daily task of lessons, and
the mountain children were returning
to their homes over miles of rocky hills
and thorns and bushes. The young
missionary looked after them as they
went. The golden rays of an October
sun spangled with gems the red, yel-
low and gold of the autumn foliage.
Turning to one of the lads that still
lingered, he remarked: "You say—
Jimmie, he has never been to the mis-
sion." "No, sir, not fer no preacher
nor nob dy," replied Jimmie, "and
you'd never git him thar, either, Mr.
Norwin. Uncle Jack is the uncon-
structionist critter on this side of the
mountain. He's down on preachers
and schools and governments, and any
other interference with his rights, and
he's the onliest one you-uns need be
afected uv ef you tries too hard to en-
tice him, I kin tell yer. He's a sure-
shot every time, never fails to hit a
squirril plum in the eye. An' for fish-
in', land sakes, preacher, he can make
'um bite every time."

"He's a great fisherman, then, and
a hunter," said Mr. Norwin.

"You bet, an' the only place you'll
ever find him will be in the woods
har, an' long side of the creek banks."
The young lad pointed towards the
dense forest beyond the gorge. The
deacon followed the direction with a
thoughtful gaze. "Do you think it a
good day for fishing?" he asked.

"It mout be an' it mouten to any-
body cepting Uncle Jack. Nothing
hinders him when he wants to fish and
hunt. Jist as apt as not he's er set-
ten on Shade's Creek over thar this
minit, pullin' out fish at every throw
of the line, tho' you mout set thar for
two weeks on er day like this an never
git a bite," Jimmie replied.

The young deacon smiled as he
closed the door of the mission school,
and watched the young mountaineer
walk away with an old atlas and blue-
back spelling-book held carefully un-
der his arm. For six months he had
been in charge of the little school
house on the mountain. He had heard
daily of Uncle Jack, and his "set-agin-
ness" to "preachers and schools and
governmints," and he made his mind
up to seek this one stray sheep of his
mountain flock, and to make a super-
human effort to soften his heart and
weaken his determination to resist
"governmints, schools and sich."

Down through the rocky gorge, over
creeks, briars, and bushes, the young

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deacon made his way laboriously to-
wards Shade's Creek. Several times
he had been to the cabin occupied by
Uncle Jack—always to find him gone,
and more than once he had hunted him
in the woods and on the banks of the
same creek towards which he was now
making his way. Just as a bend in
the gorge brought to view the clear,
limpid waters, upon whose banks
Uncle Jack was supposed to be fish-
ing, the young missionary was stop-
ped short by the abrupt question, is-



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suing from behind a rock, "Whar now, stranger, whar you be agoing?"

"I am going to find a man called Uncle Jack, who can make fish bite when no one else can, and who never fails to hit a squirrel in the eye," answered the deacon. "I want to get him to go hunting with me," he put in quickly.

"Air you the new preacher from the Mission around the Cove?" asked the tall, lank mountaineer, getting up from behind the rock, holding on to his long squirrel rifle as he spoke.

"Yes, I am," replied Mr. Norwin frankly, and "I wonder if you are not Uncle Jack."

"Jes' so," came the laconic answer. "That's what they calls me, and I reckon that's a good enough name for we uns whar aint er settin up fer being better than other folks."

"It's a very fine name, Uncle Jack, and I have been wanting to meet you ever since I came to the school. Do you know, Uncle Jack, I want to go through these mountains with you on a real hunt, and I want you to show me how to catch fish on a day like this. I am told that you are the only man on this mountain that can make them bite rain or shine."

"Jes' so," came again from the lips of the huntsman, "Jes' so."

"And may I ask if you will take me along on a hunt and when?"

"Wall, I can tell the old 'oman and start the fust thing in the morning, if that suits yer, but I tell you right now, preacher, you needn't bring in none of that baptizing talk, and none of your everlasting prayers for the unrepenting. I don't stand fer none of that." The promise was given and kept, with the exception of a silent grace over the basket of luncheon, which he brought along next day, and which they enjoyed together in the cold, dense woods of the mountain.

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For three years Uncle Jack went fishing and hunting with the "Fisher of Men," and although he refused to attend service at the mission, or to "learn them books," he had listened to many and many a story of Christ from a Bible which the young deacon

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had given him, and which he kept put away in his "chist" in the cabin.

In the beginning of the fourth year of the young deacon's stay at the mountain mission, when he had practically despaired of Jack's conversion, he was called one day to preach the funeral service of one of his people who lived near the school building. The white pine coffin had been brought in an ox cart, and the men, women and children of the mountain side were grouped around the open grave, and listened in tearless silence to the burial service. Among the mourners was Uncle Jack's "old 'oman" looking troubled and anxious. When the service was over she went timidly up to the deacon and said, "Preacher, I want you to come up and see Jack quick, he's mighty bad. When he was blasting out rock yistirday, he hurt

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his hand and got some dinimites in the hurt place, and blood' pisin is sot in, and to tell you the truth he is plum nigh dead."

The deacon expressed much regret and said he would come at once. The wind blew a wintry gale as he threaded his way over the boulders and brushes to the one-room cabin, five miles away on the mountain. He found Uncle Jack suffering terribly, and with a wound which indeed seemed as if it might prove fatal. Uncle Jack was lying on a sheep's skin in front of the fire. "Hit's the only place whar I can keep warm," he explained, as the young deacon knelt down by him to examine his hand, "hit's the only place." And indeed the cabin was more like a cold storage room than a place of abode for humans, for the weather was bitterly cold and the chinkin had fallen out of the cracks, through which the wind came in great gusts. There was no window to the cabin, the door serving for entrance and light, but even so, the room was as cold as charity itself is supposed to be.

After a few words of encouragement and kindness, the young deacon sat silently meditating on the scene before him—his loving heart full of sympathy and pity, and longing to give them the comforting message and a glimpse of that "peace which passeth understanding." Uncle Jack seemed to be divining the thoughts of the missionary. He held out his well hand and said, "Preacher, I dun tuck back the word I said to you about never wanting to hear none of that talk about baptizing and sich like, and if you will read some of the things from that thar Bible you give me, I'm ready to listen. Git it out of the chist, Mar, git it fur him." The old woman went quickly to the "chist" and brought forth a budget in a piece of striped home-spun cloth. It was the Bible.

"Hain't airy word been read outen it before," Uncle Jack said faintly, and I want you to be the fust one to read the message."

Uncle Jack and Mar listened with deep attentions as the young missionary read chapter after chapter. Uncle Jack didn't know a single letter of the alphabet, but he had a wonderful faculty of remembering Scriptural quotations. The last chapter which the deacon read was the account of Philip's baptism of the eunuch. When he had finished it the deacon knelt down and offered a prayer, then arose to go home, as the way was long, dark and cold, and the hour was late. As he took the hand of the sick man on the floor, he felt himself drawn close down and he heard the faint whisper close to his ear. "See, here, preacher, that is water; what doth hinder me to be baptized?"

Inasmuch as Uncle Jack had used the exact words of the eunuch, the deacon immediately gave Philip's answer, "If thou believest with all thine heart thou mayst." Immediately the sick man answered, "I believe that Jesus Christ is the Son of God." A pan of water was procured and there, in the far mountain side, in the little one room log cabin home, almost lost in its lonely remoteness, Uncle Jack was made a "member of Christ, a

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child of God and an inheritor of the Kingdom of Heaven."

This is a true story, and I well may add that Uncle Jack's regeneration was the means of the regeneration of many others of those silent, simple people of the mountains, who are just awaiting.—Martha S. Gillow, Southern Churchman.

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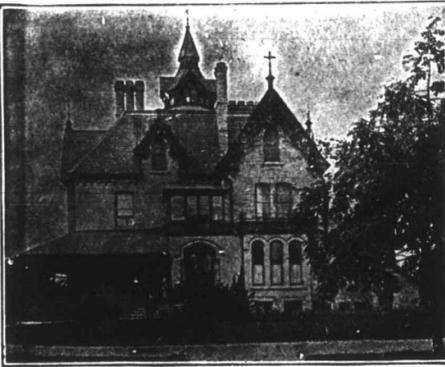
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