

CK  
id Stands  
Chafing  
ES  
Plates  
ishes  
SON, Ltd.



clalties  
"Strathcona"  
rness" Cape.  
g and Outdoor  
ial interest to  
haws, Wraps,  
d Wool Shawls  
awls (imitation  
d Honeycomb  
s or Enquiries

& SON  
Post-Office.

RAILWAY  
SYSTEM

Day

1902  
issued at  
FARE  
made on Grand  
nnecting lines:  
from Detroit,  
ovington, N.Y.,  
N.Y., Massena,  
N.Y., Island  
da to, but not  
N.Y., Niagara  
lge, N.Y.  
rd or 24th  
in on or before  
n from agents,  
d Ticket Agent  
ge Sts.

vestment  
nada.  
President  
Director.  
interest  
terling  
yearly  
Stocks,  
ventures.  
ntario  
Mot-  
Rates.  
IAMBERS  
Toronto,  
ctors.

# Canadian Churchman.

TORONTO, THURSDAY, MAY 22, 1902.

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

ADVERTISING RATES PER LINE - - - 15 CENTS  
P. H. AUGER, Advertising Manager.

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

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

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

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

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

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

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

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

Address all communications,

FRANK WOOTTEN  
Box 2640, Toronto.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

## LESSON FOR SUNDAYS AND HOLY DAYS.

### TRINITY SUNDAY

Morning—Isaiah VI. to 11; Rev. I. to 9;

Evening—Gen. XVIII. or I. & II. to 4; Eph. IV. to 17 or Matt. III.

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 Hymns Ancient and Modern, many of which may be found in other hymnals:

### TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.

Processional: 161, 165, 166, 167.

Offertory: 162, 164, 170, 172.

Children's Hymns: 169, 330, 335, 336.

General Hymns: 160, 163, 509, 514.

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

### St. Andrew's Brotherhood.

We have been asked the question, why, if we consider the Brotherhood, as at present constituted, ineffective in the country, we do not suggest a remedy? That duty we thought would be considered usurping the functions of the council. But as that body is apparently governed by the strict conservatism of the elder brethren, and we are always anxious to oblige and to promote efficiency, we submit for consideration the following: That in addition to the two promises required at present, the following promises be added: "To attend on each Sunday the regular morning and evening prayer of the Church and by all means in my power of personal example and persuasion to endeavour to induce others to do so also. In all cases

where I am so situated that I am three miles distant from any Church service, that I will on every Sunday, if necessary, personally and publicly read the morning and evening prayer at the accustomed hours, and do all in my power to induce others to attend such service. That I will also, under like conditions, promote and assist the establishment and operation of Church Sunday schools." This is a suggestion that will prove a trial of strength, for the Brotherhood man, is he able for it, or will he shirk it? Before doing so, let him remember that it is what the lay readers and members of other religious bodies are always ready to do and to what their success is greatly owing. It will have the advantage, the inestimable one, of making the button a rallying centre on Sundays, and half the difficulty of starting a service will have been overcome. Now it is in order for the city seniors to pass this by unnoted, or to condemn it with faint praise. But before doing so, let them suggest some other simple means whereby the Church will not be swamped and disappear in the whirl of immigrants, in the solitude of the bush or prairie. Let them suggest a more efficient means of meeting the idle, nay, worse than idle, gossip of the fence-corners all over the country. To the young men of the farms and villages, we appeal. We know they are ready and willing, but they lack leaders and shrink from pushing forward. If the ordeal is too great for the ordinary St. Andrew man, let us have a St. Paul man, a higher order of the Brotherhood.

### Algoma.

We thank Church Bells for the short history of this missionary diocese, and the writer also, who evidently knows the diocese well. It is out of our power to find space to reprint the article, and indeed the story is too well known to our readers to need it. But the writer, A. B. T., while doing justice to the first two bishops, passes over too slightly the work of the present one, and the increasing needs of his diocese. The writer says: "The tale of poverty, need, and spiritual destitution is an oft-told one. In England, the formation of an association for helping Algoma in prayer and work in 1889 led to a gradual spread of knowledge concerning the diocese, and a not inconsiderable augmentation of its funds, and has drawn forth the active expression of much true love and sympathy from many of its members, past and present. Still, it requires an unwavering and unflagging zeal and perseverance to sustain—we will not say 'interest,' that is a worn-out term for which a substitute is sadly needed—the enthusiasm of 'first impressions' or, wanting enthusiasm, to rise up to it. It is a rather prevalent, but erroneous notion that Canada ought to support Algoma. It must, however, be remembered that Canada is comparatively a new country; she has not an

established Church, centuries old, at her back, rich in its inheritance and endowments from the past. Moreover, the Church is not even the representative religious body in Canada. By far the largest part of her population is Roman Catholic, and either French or of French extraction; and the Church of England has not been careful to obtain a supremacy over the numerous sects, which not only outnumber, but have the start of her. In Algoma, numbers of our own countrymen and women have been lost to the Church of their fathers, simply because the Church did not follow them, and still makes no adequate provision for them. Wanting the means, both Bishop Fauquier—the first Bishop of Algoma—and Bishop Sullivan, who succeeded him, were powerless to prevent the leakage. 'Our clergy,' said Bishop Sullivan, 'are indefatigable, but one man cannot do the work of four;' and he might have added that one Bishop could not do the work of two." Significant.

The Church Economist, of New York, sent a circular to a large number of prominent Presbyterian churches in the chief cities of the Union, asking as to their causes of success. Fifty-three replied: It is significant that the main source of accessions was the Sunday school. To the last question: "What line of effort seemed most fruitful?" there was a unanimous testimony in favour of personal work. We recently mentioned that the successful Presbyterian missions in the North-West were to be supplemented by energetic planting of Sunday schools.

### Women's Poems.

A work has just been issued, styled the "Spindle Side of Scottish Song," in which the songs which the people cherish are almost all found. The author of the work points out that the majority of the singers are emphatically women, the one offering of one song, in which is concentrated the heart and soul of the writer. One writer, on whose work the author lingers with peculiar appreciation, is Jean Elliot. "Regarding the creation of Miss Jean Elliot's incomparable version of 'The Flowers of the Forest,' the tradition is, that one evening in 1756—when Miss Elliot was twenty-eight years old—she was riding homeward in the twilight along with her brother in the family coach. The conversation of the congenial pair, alive to the poetic and romantic influences of the time and the scene, turned upon the disaster of Flodden, to which a hundred men of 'The Forest' had marched with their green banner to join the Scottish army—to return, after the battle, a broken and dejected remnant with their tale of 'dule and wae.' Sir Gilbert suggested to his sister that she should write a new ballad of Flodden Field on the lines of the old one fast passing out of remembrance. She owned that it