

Canadian Churchman.

TORONTO, THURSDAY, JULY 30, 1903

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

ADVERTISING RATES PER LINE - - 20 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, Marriages, Deaths, etc., two cents a word prepaid.

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

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

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

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

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.

TRAVELLING AGENT.—The Reverend G. M. FRANKLIN is authorized, as our Travelling Agent, to solicit and receive subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN

Box 2640, TORONTO.

Offices—Union Block, 36 Toronto Street.
NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

8 Sun. aft. Trin.

Morning—1 Chron. 29, 9 to 29 Rome. 2, 17

Evening—2 Chron. 1, or 1 Kings 3 Mat. 17, 14

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

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.

Processional: 179, 215, 306, 393.

Offertory: 243, 293, 367, 604.

Children's Hymns: 217, 233, 242, 336.

General Hymns: 235, 239, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.

Processional: 274, 390, 447, 524.

Offertory: 227, 268, 298, 528.

Children's Hymns: 228, 330, 339, 340.

General Hymns: 265, 275, 290, 633.

Algoma.

The Bishop of Algoma has the advantage of a Woman's Auxiliary, the members of which talk of their needs among their friends. Through their enthusiasm, the Bishop has received from one Churchman \$150 to send a student into one of the many new fields opening in that diocese. There are a dozen new centres which the Bishop could occupy if he had men and means, and there are a dozen men who could, if they would, send him the means to occupy this part of the "greatest home mission field of the world." The donor said to the Bishop: "I had no idea that such opportunities and needs existed. I will gladly contribute \$150 for the year to secure a student for one of the neglected centres. In doing this I wish my name to be withheld. But if my example will, in your judgment, move others, you are at liberty to mention what I am doing."

Houses of Rest

Are multiplying in England, and especially in the Metropolitan district. The last to attract general notice is that created as a memorial to

Father Dolling. This, which is established at Edmunson House, Teville Road, Worthing, was opened by the Bishop of Stepney. It has a present accommodation for fourteen patients, and is intended in the first place for the benefit of the parishes of St. Agatha, Landport, and St. Saviour's, Poplar, which were the chief scenes of Father Dolling's self-sacrificing labours. It is hoped, however, that some beds will be available for paying patients. The management will be undertaken by the Misses Dolling, sisters of the late Father Dolling, for whom the Memorial Committee have secured a Government annuity of £200 a year.

Protestant Episcopal.

One good effect indirectly arising from the revolt against the name in the States will be the impossibility of proposing such a name for us in Canada. And we hope that it will also result in its banishment from Ireland, where Government officials are apparently trying to substitute it for the legal name of the Church of Ireland.

A Pacific Iona.

The "Spirit of Missions" is much interested in the schemes of Bishop Restarick, of Honolulu. The change in this diocese is quite a recent matter. After the country came under the dominion of the United States, Bishop Wills found his position growing more and more unsatisfactory, and gradually the Church in Hawaii was transferred to the Protestant Episcopal Church of the United States, and Bishop Restarick was with all formality inducted by, among others, the retiring Bishop. Bishop Restarick is by birth an Englishman, whose previous work was on the Pacific Coast of the States. The Spirit of Missions, for June, says: "Over 70,000 Japanese in the islands offer an inviting field for missionary service. . . . The Bishop feels that Honolulu should be 'a kind of Iona for the training of native missionaries' for both the great empires of Eastern Asia. The diverse life for which the Church's work in Honolulu is being done is illustrated by a congregation at a recent service on a week-day morning. There were Americans, from various States, English, Scotch, Australian, Canadian Chinese, Japanese, Hawaiian, and last of all one negro girl from the Church's mission at Cape Palmas, West Africa. The Bishop finds people interested to a greater degree than he has ever seen elsewhere, because, as he says, 'the people here, where missions are carried on, see the results of missions.'"

The Early Christians.

Church Bells has inserted a series of papers upon lives of light and leading essays of great spiritual elevation. One upon Archbishop Leighton, published some time ago, ended in a passage which seemed worthy of being read as extensively as possible, and we determined, if opportunity offered, to take the liberty of reproducing it: "Such a one as Leighton was not made for the world as at present constituted. Born again, as he was, in the image of his Lord, as one who 'cannot sin,' he looked to find his fellows in the society of which he was a member, and he was disappointed. Is it possible that they were ever to be found? Let us take a look at those little religious communities or 'churches,' to which the Apostles St. Paul, St. Peter, and St. John addressed their Epistles. They are composed of rude materials. Hebrews a majority of them would be, of a kind that would congregate about the outskirts of thriving cities in Greece, in Asia Minor, even in the purlieus of the Imperial city, with proselytes to their faith of various races, slaves many of them, subject in their persons, in their lives, to the caprice of heathen masters.

There would be the hypocrite amongst them, the evil-doer, whose moral equipment was unshipped by the casting off of his old religion, who had not yet acquired that other, which rests on the faith in Christ and God. The contentious person would be there, the busybody. But there was a residue, on whom the eyes of the writer of the letter rest with evident delight. They are blameless in their conversation, lamb-like, affectionate, little children loving one another. They are re-made in the likeness of their Divine Example, Who is God in human form, and God is Love, and love is the fulfilling of the law. Early in the morning they would assemble for breaking of bread, for prayer, for praise, for mutual exhortation, and then disperse for their several avocations. At times, when their joy was running over, they would march in procession through the city with flutes and lyres, with cymbals and dances, in an exuberance of delight, knowing that their salvation was assured, and a crown of glory awaited them in the heavenly Jerusalem. Ordinarily, when they chanced to meet at any of their favourite trysting-places, at the parting of the three ways, under the shadow of the plane tree, by the fountain in the market-place, brethren and sisters, they would greet one another with a holy kiss. Among such as these it is that Leighton would have found himself at home. How much more in that worldwide community, which the Lord Jesus saw approaching in the far, far distance, the kingdom of heaven upon earth,

'That one far off, Divine event.

To which the whole creation moves!

These counsels of perfection shall be as the usages of every day. Hatred shall be as murder, the impure thought as the most grievous crime. Brother shall not lift up his hand against brother, neither shall there be war any more. The knowledge of God shall cover the earth as the waters cover the sea. A kingdom of God, indeed, wherein all and over all God is supreme. 'Genius hath seen thee in her passionate dreams,' sings the poet Shelley:

'O happy Earth, reality of Heaven,
Where care and sorrow, impotence and crime,
Langour, disease and ignorance dare not come,
O happy Earth, reality of Heaven!'

And if the earthly-minded poet beheld that day as in a vision, very far off, how much more vividly and at hand the Christian, when in moments of inspiration he sees it ushered in by the Son of Man, coming in the clouds of heaven, with power and great glory! Even so, come, Lord Jesus! Come quickly!" — From Archbishop Leighton, in Church Bells, 23rd January, 1903.

Recruits to Rome.

The Rev. Alfred Brook, Canon Residentiary of Inverness Cathedral, writes to the Scottish Guardian a letter which is of value as showing what Romanists themselves think of ritualism. He says: "We hear so much nowadays of the Romanizing tendency of the High Church party in the Anglican Church, that it is interesting to find out how our Roman friends view the situation. 'It must be acknowledged,' says a Mr. Philip Sidney in this month's Hibbert Journal, 'that the growth and success of a creed, not in alliance with the Holy See, but professing, nevertheless, to hold and teach all the Roman Catholic doctrines, must be counted as a dire source of danger to the power, present and future, of Rome in England. . . . The Ritualists are daily gaining ground, whilst the Romanists are losing it. The stream of secessions from Roman Catholicism in England is prodigious.' The above is an aspect of the question generally ignored. However, out of sympathy we may be with the extreme section of the High Church party in our Anglican Church, we ought to own that their influence is chiefly

carry a full line of Tools and wrenches suitable for - Mechanics and - Amateurs, also a full line of ADDIS English CARVING TOOLS.

on, Limited, Sts., Toronto.

To Quilts covered and

year for the Making of Down Quilts, as we are now in stock of T SILKS, SATEENS, us are guaranteed

O & SON the Post-Office. NTO

WINDOWS, FURNITURE. Marble and Metal Work (5th Ave.), New York.

WINDOWS.

actions are adopted. ccAusland, West, TORONTO

ERS DAL. AD OFFICE NG SEAST ORONTO

A CHERROOTS received a very choice shipment of Manila Cheroots, which we repaid to any address on \$4.75 per hundred. The supply is limited. PHONE MAIN 993 only address 49 King St. W., TORONTO

ENTS TLY SECURED Business of Manufacturers, who realize the advisability of it business transacted by us at advice free. Charges moderate. Help, 125 pages, sent upon request. Marion, New York Life Bldg. Washington, D.C., U.S.A.

TIGHT BINDING