

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Trinity Sunday.

Morning—Isaiah, 6, to 11; Rev. 1, to 9.

Evening—Gen. 18 or 1 & 2, to 4; Eph. 4, to 17, or Matt. 3

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.

Bishop Brent.
The Rev. H. Symonds has recently received a letter from Bishop Brent which will probably interest many of our readers. The Bishop says: "The work here is full of absorbing interest. I cannot conceive of a finer opportunity to serve Church and State. A home diocese would be tame. Here one can work with a free arm and establish new precedents. Manila is quite a fine city. The country is superb and the climate congenial to me. I have concluded a long trip through Northern Luzon. Much of the time I was among savages. We are about to start work among them. To-morrow I leave for a tour through Panay. Later on I go through Mindanao. Everything is most hopeful, and if we are patient we can do a strong work here. I have already grown to love the natives, with all their fickleness and frailty, perhaps because of it. I trust all goes well at the school. Please give a message to the boys from me. Tell them to be sincere and real in all that they do, to seem to be as religious as they are on the one hand, and to be as religious as they seem on the other. Years ago when I was a lad an old Crimean veteran came to the village school and wrote on the blackboard "Magna est veritas et praevalabit!" That motto has stuck by me always; sometimes to condemn, sometimes to inspire. I love the old school, and its graduates and pupils will always be my friends. My ambitions and hopes to-day are largely the fruit of

my life there. Dr. Bethune's chastened, refined character, and his quiet influence contributed much to my life and whatever efficiency I may have reached since.

A Canadian in England.
Without intruding upon the St. Andrew's Brotherhood column, we may be allowed to refer to the annual conference of the English Brotherhood held at Bradford, on account of the prominence of our old friend, Mr. T. R. Clougher, formerly of Toronto. Since he left us to reside in England, Mr. Clougher has lost no opportunity of speaking as a Canadian Churchman. At the Bradford meeting the Brotherhood held in the evening a mass meeting at St. George's Hall. It was a dangerous venture of Bradford men to engage a hall which would hold 5,000, and some feared a failure, but it was well filled, both in the body of the hall and in the galleries, by an earnest and attentive audience. The importance of lay work was brought before them by three addresses: Baptism and Human Equality, by Mr. Clougher; the Lord's Supper and Human Brotherhood, by the Bishop of Ripon; the Bible and Human Freedom, by the Rev. R. G. Cope, of Hepworth. The audience welcomed the Canadian spirit evinced by Mr. Clougher's address, and the Mayor, in moving a vote of thanks to the speakers, pronounced Mr. Cope as a true Yorkshireman. "Those present will not easily forget the earnest attention and the hearty singing of all the people. It was a mass meeting for men, and was open to all, and there was no discordant voice, which is a good proof that there is a good deal of unity round the foundation truths of the Christian faith."

What Jews Believe.
A correspondent asks us to state what the religion of the Jews is and where it is found. The only definition of the faith which is accepted by them to our knowledge is that by Moses Mainionides, written in the 12th century, and published in the Jewish prayer book. It consists of thirteen principles of the faith, emphasizing belief in God the creator of all things, the Mosaic law, personal responsibility, a Messiah, and the resurrection of the dead. But to show how the orthodox belief as well as the habits of Jews is changing we have had a good deal of information in an address delivered by Rabbi Hirsch of Chicago in St. James' Methodist Church, Chicago, to the Epworth League of that body. "The Jews," said he "do not believe at all in original sin and inherited depravity. They believe that every man is a responsible, free agent, and is not involved in the guilt of his fathers or his children. Of course, therefore, they do not believe the story of the fall of man in the Book of Genesis in its literal sense. They accept the teachings of the higher criticism, and consider the story of the Garden of Eden an allegory. As they reject the doctrine of original sin, they reject, of course, the doctrine of redemption from sin. They believe in a Messiah, but the Messiah of the Old Testament is a temporal prince, who shall reign over the Jews after they shall have been reunited and become a nation again in Palestine. At least the orthodox Jews believe this, but the liberal Jews do not believe in the Messianic prophecies at all." Jesus of Nazareth, Rabbi Hirsch claimed, preached nothing but Judaism. Those things which we claim as peculiarly Christian teaching, the Fatherhood of God, the brotherhood of man, the love of both, the doctrine that the Sabbath was made for man, the obligation to love one's enemies, the Lord's Prayer, were, according to him, all taken from Jewish writings. The only people to carry out these teachings have been the Jews. "So far as the modern Jews are concerned," said he, they regard Jesus as one of the noblest spiritual teachers that ever appeared in the world. . . . The Jews have furnished the only shining example of obedience. The so-called disciples of Jesus have persecuted the Jews with savage ferocity for ages, and the Jews have borne these persecutions with lamb-like gentleness and silence." Such an address, couched in conciliatory language, had, it need not be said, a very marked effect on the hearers, an effect which was intensified by the climax: "If Jesus Christ should return to the earth to-morrow, He would be welcomed in every Jewish synagogue in the land, and every Jew would say with David, 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in.' And Jesus Himself would answer: 'Who is this King of Glory? God the Lord, He is the King of Glory.'"

Irish Forests.
Mr. T. W. Webber, formerly of the Indian Forest Department, has an interesting letter in the Spectator on the subject of the Irish Land Purchase and Nationalization of Forests. The writer maintains that the golden opportunity has come when provision can be made to nationalize the waste lands and plant them. He urges that there are six million acres of waste land in Ireland which perhaps support a hundred half-starved sheep and a shepherd per thousand acres, and much of which if covered with timber, would, as in Germany, support ten to twenty families on a thousand acres, besides subsidiary timber trades. Given sufficient time the investment is a sound one. At present 25 millions are spent yearly in buying foreign timber, most of which, Mr. Webber asserts, can be grown at home. Within the last ten years much has been done on this continent, not only to conserve the forests still left, but to replant the wastes left sterile by the ruthless destruction of the lumbermen. To Mr. John Bertram we, in Ontario, specially owe thanks for showing, both by example and precept, that our trees grow quickly, and that by judicious rotation and conservation, our forest wealth may be perennial. But the study of the subject is showing the necessity of conserving our rainfall. When Governor Simcoe, whose statue has just been erected in Toronto, first visited the Forks of the Thames, he was so struck with the mighty flood pouring through the solemn woods that he thought a future London would rise on the site. Now the woods are gone and tiny streams, alternated with floods, pour down the water courses. What is required is not only to replant suitable spots but to replace the vanished beaver dams; by suitable basins, so as to store and equalize the rain and snow floods. The valleys not only of the Thames but of the Grand and other rivers might be surveyed, so as to prevent the floods and save the water so that it might again percolate and fertilize the soil, and gradually reach the lake in a governed and even stream.

The Algoma Association
Held its annual festival in London last month. There was celebration of the Holy Communion at St. Andrew's, Ashley Place, and in the afternoon a meeting was held at the Church House. The Bishop of Ely, who took the chair, said that perhaps to a Londoner, thirty clergy for 90,000 people might not seem a bad proportion, but in Canada those numbers represented very different conditions. The people were widely scattered, many families were settled in solitary spots, difficult to seek out and hard to reach, over bad roads and through forest trails. Now that mineral wealth had been discovered the population was increasing rapidly, men of various nationalities were being brought in, but they all required spiritual ministrations, and the English Church, was bound to do its work. The Roman Catholics and others were active and energetic, but it was surely the duty of our Church, which we believed to be specially blessed with the possession of pure doctrine, to minister to our fellow-subjects. The Rev. C. J. Machin spoke as the only man present who was actually a minister of the Diocese of Algoma. It was eighteen years since he joined Dr. Sullivan, who, as well as his predecessor, Bishop Fauquier, was practically a martyr. Only those who knew the country could understand the difficulties of travelling and the isolation of the settlers, which made the work of the clergy so difficult. The Bishop of Algoma was straitened both for men and means, and he appealed earnestly to those present to help. Canon Ainger, Master of the Temple, said there was something deeply pathetic about mission work such as this, which lacked the picturesque element associated with India and China, and their idol worship. To many Algoma was hardly even a name. A touching picture had been drawn for them that day of the fatigue, loneliness, and self-denial endured there by the clergy. He thought it a good rule to help organizations which were least likely to appeal to the general public. General Lowry said he remembered the diocese without a bishop, and thanked God for the change. Nearly all had friends in the colonies, and in strengthening the Church of God we strengthened it at home. Others at the meeting used similar language, and it seems as if a greater interest was being taken in England, not only in Algoma work, but in all the growing needs of our opening settlements. While Algoma has many warm friends in England, a special word of thanks is due to Church Bells for what it has said for us. In closing an article in the number issued on May 15th this journal said: "Surely we should take all these details to heart! Surely not one of us who reads hereon but should make it our business to do something, even if that something be but little. For more than a year an appeal has appeared in Church Bells on behalf of the Sustenta-

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