

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

SUNDAY AFTER ASCEN.

Morning—Duet. XXX. John VIII, XXXI.  
Evening—Duet. XXXIV. or Jos. I Titus III.

Appropriate Hymns for Sunday after Ascension Day and Whitsunday, 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.

### SUNDAY AFTER ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.  
Processional: 147, 280, 297, 301.  
Offertory: 149, 248, 296, 300.  
Children's Hymns: 304, 312, 343, 346.  
General Hymns: 148, 299, 235, 295.

### WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.  
Processional: 152, 211, 224, 508.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

### The Cheerful Giver.

One of the chronic subjects of regret to clergy and churchwardens is the rarity and too often absence of that most desirable man, the cheerful giver. We have a number of more or less interesting stories of the other variety, the grudging giver. The Vicar of Leeds has stated that the giving of coppers in the offertory is on the increase, at any rate so far as his church is concerned. This, said Dr. Gibbon, would be a matter of thankfulness if it meant that the poor were more and more coming to church, but it was a matter of regret if it meant that the well-to-do were giving less. Another clergyman has collected and placed in a prominent place the buttons and base coin recently received, in order that they may be redeemed with something that would pass as coin in secular matters. Of course similar mistakes may occur in Canada. But there is a still more methodical arrangement for the grudging giver reported from Scotland, which we trust will not cross the Atlantic. The summer visitors, tourists, and sportsmen make their presence known at country churches by the abnormal quantity of threepenny bits lodged in the alms box. "I never could understand," plaintively writes a churchwarden of a Highland church, "how such a number of this small coin could possibly be collected, but was recently told by a friend that the London bankers supply their customers with a sovereign's

(85) worth in bags for church purposes and tips, on the eve of their departure for a holiday. This surely must be a unique instance of premeditated meanness."

### A Fortified Rectory.

In an article on "Historical Houses" in the May issue of The House, a writer calls attention to a curious relic of the days when the Northumbrian pastor was compelled to live in a fortified house if he wished to preserve his worldly goods from the plundering bands of moss-troopers, who were continually crossing the Scottish border, and raiding the homesteads of defenceless villagers. One of the best examples of these fortified rectories, originally built in the 14th century, still exists in Rothbury. It is described in a list of fortlets in 1542 as a "tour and a little barmekin, being the man'con of the p'sonage of Rothbury." It has walls eleven feet thick at the base, and six feet at the top. It has turrets at the corners, and a chamber with a stone floor, into which the rectors drove their cattle at night, or on the approach of the raiders.

### A Social Experiment.

The Countess of Warwick gives a short account of what she calls a "social experiment" in the 19th Century for April. Desiring to have some gardens and shrubberies laid out near her house at Easton, and finding it difficult to obtain a sufficient number of men who should be under proper control, she applied to the governor of the Hadleigh farm, the Salvation Army colony. Seventy men were brought and housed in a wooden building put up for them. These men of many types—those born of the "wastrel class," those who have fallen to its depths from higher levels, with all that lie between—worked diligently under direction, less rapidly than the skilled working man with his trained muscles, but willingly and faithfully. The important point is, as the writer notes, that the change wrought in these waifs and strays has no merely theoretical or emotional basis, but that the Salvation Army has succeeded in giving "backbone and character to a very considerable number of the drift of humanity that passes through their mill." Work persevered in day after day by men, hitherto untrained and unskilled, is, perhaps, the strongest test of sincerity, and it is surely well that the results of such ventures as Hadleigh farm should be made known, even though the methods used be not in all respects our methods. Every success in "rescue work," however small, gives hope and courage for the next effort, by whomsoever made.

### Jewish Development.

Perhaps our readers may think that we give too much attention to Jewish matters, but we feel that the subject is a fascinating one. To even a superficial observer the change which has taken place of recent years in the position among nations of this long persecuted and degraded race is marvellous. And yet although occupying a proud position, it is still a race apart, the greatest miracle in history. Everywhere, however, we read how contact with the Gentile world brings about inter-marriages, inter-change of ideas and the break-down of old habits and the loss of many good ones in the process. In London one of the Christianized Jewish Missionaries reports that we cannot gauge his difficulties in bringing the Gospel message among the Jews in this large metropolis, without bearing in mind their social and religious condition. The majority are either rich or very poor, and the minority are the middle class. Both riches and poverty are great obstacles to the missionary—the rich close their doors against him, and the poor either have no time for these things, or they expect to be supported. With regard to their religious condition, it is, even from their own standpoint, very unsatisfactory, and threatens to become more and more so. To the hitherto divisions of Sephardim and Ashkenazim, strictly orthodox and moderate orthodox, and the nondescript Socialists and other sections, and the Zionists and anti-Zionists, there has been added another section (Jewish Religious Union) during last year, which has instituted a peculiar service of its own, in which the Liturgy has been purged of all Messianic passages and references to the restoration of Jews, but in which have been incorporated some soul-stirring prayers and hymns. Dr. Adler, the Chief Rabbi, charges them with copying the Church Service. There is certainly great dissatisfaction with the present synagogue service. And no wonder; most of the English Jews do not understand Hebrew, and they are too conscientious Englishmen to be satisfied with praying in a language which they do not understand. This

movement, of which Mr. Claude Montefiore is the leader, has been started with the avowed purpose of winning back the Jews who do not attend the ordinary synagogue, and of preventing them from going to a Christian place of worship; it has had so far the opposite result, by bringing to the front religious Jews who are favourable to Christianity. One well-known lady wrote to the "Jewish Chronicle" suggesting that the New Testament should be read in this new place of worship for instruction and edification. The condition of the Jews of London is, to a certain extent, only a reflection of the condition of the Jews everywhere, with the exception of Roumania. They are in a transition period. Their cry is now "Ethical Judaism," ethics that should be equal, if not superior, to Christianity. Let us hope and pray that this real longing to show the world their possession of a beautiful, yet humane, legal righteousness, may reveal to them their own helplessness and sinfulness, and lead them to the Saviour who is the Lord our righteousness. On this Continent the Jews are becoming more and more prominent and the same results are following different influences. We gave an account recently of the great Sabbath school of the Temple Emanu El, New York. We have now notices of the death of Rabbi Gustav Gottheil, for thirty years its Chief and a striking and dominating figure in American Judaism. The American Hebrew says that Dr. Gottheil's chief fame will always rest upon the practical utilization by means of the sisterhood of all the vast capacity for good and noble work reposing in the women of Israel. He was the first to organize a sisterhood, the first to systematize and foster woman's innate tendency to be loving and helpful. Easily the guiding genius of the sisterhood of his own temple, he also became the model and inspiration of many more.

### A Uniform Prayer Book.

A correspondent of the Scottish Guardian has sent it a long but very able communication in favour of one liturgy, pointing out the blessings which flow from one service. On the other hand, it cannot be forgotten that we form now world-wide groups of national churches, and that while the central truths and worship is the same, the form of expression will vary. The writer concludes his letter in words which, unconsciously on his part, contain a contribution to a discussion which is still in progress in Canada, as well as the United States, viz: the name of the Church. He says: With every reverence for the history of the Church, may it not be possible to make too much of history and too little of present grace? Although continuity and history are as inseparable from the Church as from our own composition, is it necessary always to keep up every historic distinction in every part of our dominions, even though it can be proved that our own part has a more ancient Communion Office than the sister Church has? Should we not rather try to hasten the time when we can speak of The Church in Scotland, The Church in England, The Church in Ireland (or may we not say The Church in Britain?) The Church in Africa, the Church in India, The Church in America, and so on, over the whole world, as we would fain hope it will be when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

### English or Native Missions.

Our protests against the preference shown in England to work among natives instead of emigrants of their own flesh and blood has been misrepresented. What we insist on is that the utmost provision possible and even the curtailment of foreign missions should be made at this momentous epoch, and the wealth of zeal and love and money of the church and missionary societies should accompany and brighten the lot of the British emigrant. Realizing this need, can it be wondered at that we read with impatience the following:—"Bishop Oluwole, one of the three native prelates of the church in West Africa, is coming to England on a short visit. His ecclesiastical designation is 'Assistant Bishop in Western Equatorial Africa,' the diocesan being Bishop Tugwell, who succeeded the late Bishop Hill. It is nearly ten years since P'shop Oluwole and another native prelate, Bishop Phillips, were consecrated by Archbishop Benson in St. Paul's Cathedral, with Bishop Hill and the present Bishop of Norwich. It was a most touching scene, and the number of English Bishops assisting in the consecration was so large that it was with difficulty they could all take part in the "laying on of hands." Bishop Hill, accompanied by the two native bishops, proceeded to

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