

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH BYANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 28 ]

TORONTO, CANADA, THURSDAY, MAY 29, 1902.

[No. 21.

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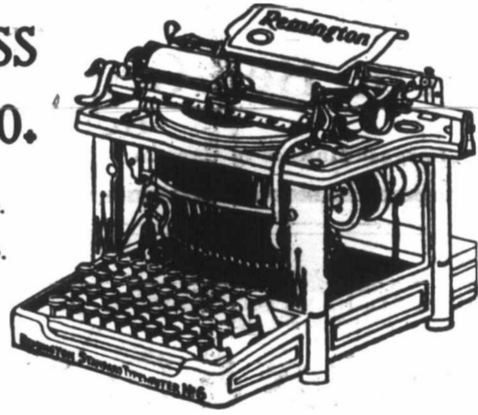
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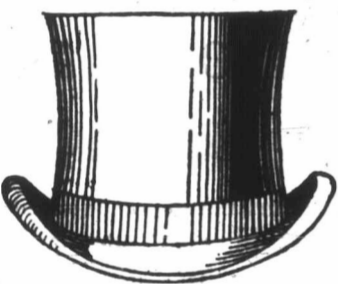
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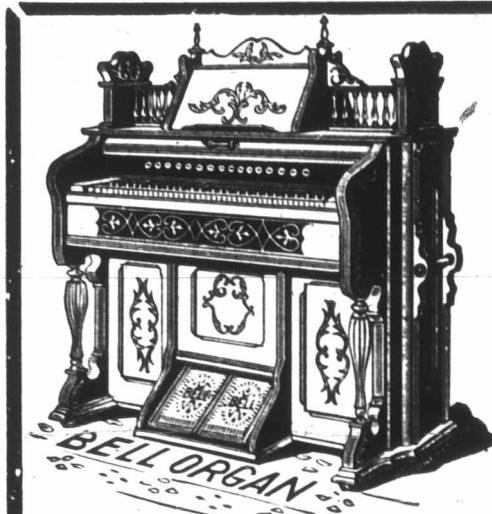
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# Canadian Churchman.

TORONTO, THURSDAY, MAY 29, 1902.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

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Morning—Jos. III. 7—VI. 15; John XIII to 21

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Appropriate Hymns for First and Second 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:

### 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.

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.  
Processional: 189, 302, 544, 547.  
Offertory: 275, 293, 296, 308.  
Children's Hymns: 240, 336, 335, 337.  
General Hymns: 1, 21, 36, 520.

### Child Training.

It is strange how the human race follows a leader. Let a fresh idea be thrown out and all follow in the same line, not always, often the best suggestions die and are forgotten, but something will attract attention and then we find how many have come to the same conclusion. Last week we noticed the report in favor of Sunday Schools in the Presbyterian Church Economist of New York and now we find that the religious journals in the States are going further and urging the proper religious education of the children. The Church Economist says that parents are altogether too indifferent in this matter, especially in the cities. In this connection it might be said that the Sunday School is a splendid supplement to church

attendance, but a poor substitute for it. In this age of specialization, many look upon the Sunday School as the children's church. This is a grave mistake. The Sunday School has information for its keynote, not worship. Its stirring activity, its friendly bustle, its conversational and familiar atmosphere lack the quality of reverence which is the very first essential of public worship. The best Sunday School for a child, if there can be but one, is a seat in the family pew beside its parents, at the ordinary services of the church. Strange language from New York, the pendulum must be swinging. But there is more than this. "The Outlook," a Methodist organ if we mistake not, goes more fully into the question. One has only to look at the year-book of the churches, to satisfy himself that church after church with very large schools are receiving by confession a beggarly few of their many children. There is only one conclusion to come to—namely, that the great crowd of children that make up our schools slip through our fingers out into the great churchless world, while in the whole order of nature they ought to pass into the church as the boys pass from the grammar-school to the high-school. The writer adds: "The membership of to-day was largely recruited from revivals of religion, but revivals seem to have had their day. The only hope of the future is in holding the children. On this we are all agreed. There seems to be little faith, however, in the possibility of doing this. But I believe it can be done; and I believe the time is coming when the Protestant Church will take every child into its bosom just as the Roman Catholic Church across the street from me is doing." After declaring that it is essential that in every church there should be one man at least, well trained, religiously educated and of consecrated personality, who should make it his special work to train the parish children, the writer goes on: "Let him take these children at ten and instil into their minds the idea that the church is just as much to be thought of as having a place in their future as the home, or trade, or profession. Make them think that they are born for the church just as they are born for the state, and that while the common schools are educating them for citizenship in the state, he is training them for citizenship in the church, and that one follows just as naturally as the other. But this training must have all the system and regularity of the public schools. Above all, the children must be taken at this early age and put through a regular course of training in religious things, until at fourteen they are received into the church and become its efficient workers. (You would be surprised to find how many are ready and desirous to join the church before the age of fourteen.) Where this suggestion has been faithfully carried out, these results have almost invariably followed: (1). Almost all of the boys and girls passed over naturally into church-membership. (2). Most of them have grown up seriously interested in spiritual things. (3). They have all of them gone out into life with a thorough knowledge of the Christian religion and of the teachings and ethics of Jesus, and with a high ideal of manhood,"

### The Probable cause.

What led to this unanimous expression of convictions? Although we have only taken two journals, what they have said is repeated with variations in others. We believe that it is an address by Mr. Rockefeller, supposed to be now worth \$300,000,000: one can fancy how any address by him would ensure attention. The address was delivered on the Fiftieth Anniversary of the Euclid Avenue Baptist Church in Cleveland; his subject being the pastors for the first twenty-five years. Mr. Rockefeller joined the Church when he was just fourteen, and has remained with it ever since. "I recall," he said, "one of our customs in those days, which may prove interesting to the young people—a custom which might have made some of the young people of to-day reluctant to attend the services in that little room. There was a requirement—it seemed to be an unwritten law—that the ladies all sat on one side of the room and the gentlemen on the other. We hadn't any carpets, and I don't remember that we had any oil paintings, but what precious memories cluster round the dear old place." In this address Mr. Rockefeller gives a glimpse into the methods of care and economy in his early youth, which were undoubtedly the foundation of his fortune. "I have a little book," he said to his audience—"I was very economical in those days, and I try to be now, and this little book was an account-book of mine, Ledger A." And then he told how he was earning at the time 16 dollars a month—and how, even out of that, he managed to find some money for his church. And then he read out of his account-book, items, carefully noted down, showing Pew Rent \$1.00 in November and March; \$1.00 to the Y.M.C.A., and other sums from five to twenty-five cents, and on this subject he ended as follows:—"I have never mentioned a certain account which I have against this church. It seems too bad to call it up on this joyous occasion, but it will be some time before we will have such another meeting as this . . . and you can pay it or not as you think best . . . In 1855 I advanced to this church, as per page 74 of this ledger, postage and paper, four cents; this was cash. Again, in 1859, on the 28th day of January, for postage and paper, three cents. Again, on the 12th March in the same year, 1859, for paper, twelve cents. And then I see—and when I read this, I hope your minds will be relieved—the entry, 'Let it go.' Let it go, dear friends, it is all right; I forgive you the debt."

### Diocese of Huron.

We regret that we are unable to insert in full the Rev. T. G. A. Wright's valuable letter. Mr. Wright had written at great length asserting the progress of the church throughout the world. But that is not the point of the discussion as to its decline. It is confined to the Province of Ontario and based on the revelations of the last census, which show that our beloved church relatively and actually has lost members while other bodies round us have increased in numbers. As a rule the writers have sorrow



fully but manfully admitted the facts and suggested remedies. To such an enquiry it was necessary to throw open our columns, and we earnestly hope the discussion will not have been in vain. Our chief, we may say our only, regret has been the length of the communications, but that has sometimes been unavoidable in some cases, although most of them have also been cut down. Mr. Wright will see why we have been forced to cut down his communication. In doing so we call his attention to the fact that although the church in the portion of the diocese of Huron with which he is familiar, has to his own knowledge increased by leaps and bounds, Huron is a very large diocese and the statistics which we published last week show as a whole the confirmations have decreased nearly one-seventh or about 500. There must therefore have been a great leakage in another part of the diocese unknown to Mr. Wright, and our readers will naturally desire an investigation and explanation. Niagara decreased 105 and 78 out of a total of 1932.

#### Misunderstood.

A few weeks ago we cut the concluding paragraph out of a letter in the Church Times with the intention of publishing it in this column. The tone of the letter itself was painful. The writer, a clergyman of the most advanced school and city bred had been advanced to a country parish. There he found himself surrounded by parishioners with whom he had nothing in common, who could not, or would not, understand him, and he found himself often without one male assistant. The defect of the letter was self-pity and lack of sympathy for the poor parishioner or of any attempt to give him the service to which he was accustomed. Does it not shed a flood of light on the complaint—as to the English emigrant leaving the faith of his fathers on this continent. Bad as our system may be, one where clergy and people are independent of each other is not an ideal one. But this is the paragraph we cut out: "The heroism of the country parson has yet to be recognized. Much has been written of the hard, self-denying work of the clergy in the East-end of London. Let us thank God for their lives; let us also remember the splendid lives which are being lived by many of the clergy in the wilds of the country. There are men in rural England who are missionaries in all but name, whose lives are full of poverty and obscurity, who see but little result of their labors. The world's hall-mark of success has not been stamped upon their lives, yet the work—quiet, unobtrusive, and withal heart-breaking—which they are doing, will be recognized and rewarded on that Day when so many human judgments will be reversed. In conclusion, I would say what I said at the beginning of this paper—work in the country is often the hardest of all work; town work is light by comparison. A man must be a theologian, and an accurate one, to teach a village congregation. If he can do that, he is good enough for a town parish. He who succeeds in the country will succeed in town; but a man may fail lamentably in the country who has been a brilliant town success. A man needs to be a saint, if he retains his faith, his hope, and his devotion after years of pastoral work in the country. Many are called to the work of the ministry: not all are chosen to the work of a successful country parson."

#### Another view

Is contained in a letter from another city clergyman similarly situated and which is also instructive. This writer also finds the contrast between town and country deeply stamped. Especially marked in the rustic objections to sacramental teaching: the expectation that the parson will help in money matters and by gifts of food and clothing; the lack of any feeling of corporate churchmanship; the difficulty of teaching: the disregard of the sacraments, owing to the country priest's neglect; and last, the sloth of too many country incumbents. We condense from his conclusion, which our readers will see also sets aside all the rustic opinions and convictions, and treats him as densely ignorant. While too often these rustic aspirations are met by some humble pastor who speaks a language and expresses thoughts which he understands, this country parson concludes:—"There are other difficulties which beset the country priest, but it would avail little to enumerate them. Indeed, I only write this much in the hope that these words may help some brother of the towns to realize our fellowship with him in difficult work for God. If the country priest cannot bear his cross, why is he a priest at all? And a country life has many compensations to offer. Moreover, I am convinced, and more and more convinced as each week passes, that country work is full of promise to all who enter it in the spirit of love and sympathy. The dull, rustic heart will unfold before love, the yearning for higher things will come, if the priest be only faithful to his trust, uncompromising in his high ideals, diligent in his visiting. The country people may (and they do) hate Catholic ritual as yet; but they do, after all, desire godliness in their shepherd, and respond to his call when they find it. The response is slow in coming, but it is sure. It will not come except by patient, unwearying, loving work, but it does and will come, often from quarters least expected. The work must be personal and persuasive. The most eloquent of sermons—nay, a life-time of eloquent sermons—will not, as a rule, induce the agricultural labourer to come forward for Confirmation or Holy Communion; whereas the personal seeking out of such as seem to be seeking to serve God, and then the personal appeal to their conscience, will often bring them to that point to which conscience, it may be, has been urging him for years. The fact that the country parson 'is a pleasant gentleman to talk to,' but is not one who brings a living message from God, is far more responsible for the religious torpidity in our villages than is often supposed."

#### S. P. G. Grants.

We are glad to find that the powerful influence of Archbishop Machray, the Primate of Canada, has been able to stay the ten per cent. reduction of the grant by the S. P. G. At the meeting of the Standing Committee on the 1st of May in London, two letters were read from the Archbishop of Rupert's Land, giving a full view of the position of the Canadian Northwest dioceses, and of Rupert's Land in particular, and showing the urgent need of a suspension of the "disastrous" reduction policy. The letters also set forth the necessity that exists for many new missions in new settlements, and for a speedy subdivision of the present unman-

ageable missions, many of which are much larger than an English county. A description was given of every mission, and it was shown that one-half of the Church people in the country districts are at present beyond the reach of Church ministrations, and that if the Church does not make the necessary provision, other religious bodies will supply services, and Church people "drift to them." His Grace adds: "May the Church of England, through its societies, do its part for the next few critical years, that its members coming to this land may not have to depend on other communions for what their own Church cannot supply; but that our Church may be fitted to take a worthy share in up-building a Christian people in this new land."

#### DIOCESAN RECIPROCITY.

Among the subjects affecting the well-being and prosperity of the church, which will engage the attention of our Diocesan Synod at their approaching sessions, we hope, that of Diocesan Reciprocity will be given serious attention, and result in such legislation as will remove the disabilities under which at present our clergy labour, and which are a hindrance to the growth and progress of the Church. The finances of the church in Canada are under Diocesan control, and are so managed generally, that as clergymen attain standing or seniority, their position with reference to Diocesan Funds improves. This is right and proper, but works harshly in respect to those who wish to change their diocesan relations, and hinders that removal from one diocese to another, which is often desirable in the interests of the Church, as well as of individuals. As dioceses multiply, and their area becomes limited, the inconvenience and hardship of such a system increases. So much is this the case, that not a few refuse to consider the increase of dioceses till this state of affairs is remedied. When the Commutation Fund in Upper Canada was given to the Church, a man upon it carried his right to participate in it to any part of the Province, but as new dioceses were created his right under it became diocesan instead of Provincial, and consequently were greatly limited, to his disadvantage and also to the disadvantage of the Church at large. It will be found on examination, that all our dioceses, with a few exceptions, have funds for support of the clergy, their superannuation, and for the support of their widows and orphans. No one diocese exceeds the others to any great extent in the amount of their Funds. They vary to some extent, chiefly in the mode of administration and distribution. Any relinquishment of their management or control, by the several dioceses to any larger body is extremely improbable, and is, perhaps, not desirable. As at present administered, they restrain the movements of the clergy, and that freedom of movements and interchange that is necessary for the good of the church. If the principle of reciprocity was adopted, and a clergyman's standing in his diocese, as to its funds, were accepted by the diocese to which he removed, a benefit would be conferred upon the clergy, and they would feel that they belonged to a national and not to a merely Diocesan Church. The simple method of reciprocity, and the recognition of Diocesan

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standing by each diocese of those coming from other dioceses within the Canadian Church from ocean to ocean, would seem to be all that is necessary to give the relief sought for, and to afford a wide, national field to our clergy, instead of one of merely local and Diocesan limits. The Diocese of Niagara has already, with reference to one fund, taken action in this matter. Other dioceses have it under consideration, and we trust all will give it their attention, and that the uncatholic diocesanism that has grown up among us, and fetters and restrains the church's usefulness and expansion, may be completely done away.

#### NATIONAL COUNCIL.

All, who are at all conversant with the working of the Church in the mother country are fully aware that she is much hampered by the fact that Parliament is the sole legislative body of the Church. Parliament, as at present constituted, is in its personnel an unsuitable body to deal generally with ecclesiastical questions, and even if fitted, is so overburdened by the numerous subjects to which it has to give attention, that it has not the time to devote to the consideration of needed church legislation. So long as the union of Church and State exists it is not probable that Parliament would surrender its supreme legislative control of the Church, but a working and workable union of Church and State might be devised, which would relieve Parliament of much of its labour in this connection, and be more satisfactory to the Churchmen than the existing state of affairs. What is desired was well expressed by the Bishop of Salisbury in his presenting to the Convocation of Canterbury recently the report of the committee on the "Position of the Laity in the Early Church." "We wish," he said, "for a conciliar body working together with Parliament, and receiving from Parliament such statutory powers as the wisdom of the legislature may concede to it. We hope that a single body may be constituted, which shall consist from the first of representatives of clergy and laity, and that this body should have the title of 'National Council.' Of course this Council would only have such legislative power as the Legislature conceded to it, but nevertheless it might, even as a voluntary association, have a very great influence indeed in the church, and in the state. The report of the committee of which the Bishop of Salisbury was chairman, and which was largely due to the profound learning and wide experience which characterizes him, was spoken of as one of the ablest ever presented to convocation, and was an exhaustive treatment of the position of the laity in the church from primitive times to William the Conqueror, A.D. 1066. Its adoption, even with such modifications as may be found necessary, would be a turning point in the history of the Church of England. It fully concedes what has been much disputed in England—the right of the laity to representation in the councils of the church. As the chairman of the committee said "We have come to the conclusion, as our forefathers have done, that laymen have a true position in the council of the Church, and that the church as a body is the true representation of Christ on earth, not the clerical order alone. "It is not proposed to abolish the Convocations of Canterbury and York," indeed, the Bishop of Salisbury, whilst

pleading for a National Council, consisting of Bishops, clergy and laity, also pleaded for the right of clergy to meet alone, stating it as a historical fact that from the very beginning of English Church history there have been those two classes of assemblies. Assemblies in which the laity and the church act together, and the assembly in which the clergy sat alone. To this latter proposition, however, it is not probable there will be the same degree of unanimity as there is likely to be to the other four recommendations of the Committee, and Dr. Ryle, Bishop of Exeter, did not hesitate to say that he strongly disagreed with the fifth resolution. The scope of this notable report, which outlines and indicates the forward move of the Church in England to co-operate with the state in legislation, and to give her greater freedom of action, and enable her more completely to adopt herself to her environment and modern conditions, is shown by the resolutions appended to it. 1. "That it is desirable that a National Council should be formed, fully representing the clergy and laity of the Church of England." 2. "That the definition of the powers to be entrusted to this council, in reference to legislation, of the qualification of electors and of the method of electing and summoning its members, should be determined by a joint meeting of the members of the two Convocations with the Provincial Houses of Laymen, with a view to its receiving statutory authority." 3. "That this council should consist of three Houses—the first that of Bishops, the second that of representatives of the clergy, whether official or elected, and the third of elected communicant laymen." 4. "That the acceptance of the three Houses, sitting together or separately, should be necessary in order to constitute an Act of the body." 5. Nothing in these resolutions is intended to interfere with the position of the Convocations as Provincial Synods of the clergy." It will be noticed that the National Council follows the precedent of nearly all the assemblies, which have been created in other branches of the Anglican community. When this last and most important National Council is formed, there will be opportunities no doubt for co-operation in council and effort between all the organized portions of our communion in the Anglo-Saxon branch of the Catholic Church. The possibilities in this connection are suggested in the remarkable sermon preached at St. Paul's on the occasion of the 201st anniversary of the S. P. G. by its new Secretary, Bishop Montgomery: "But suffer me to suggest to you one more step which might be taken by the whole Church. It is but a suggestion. If the work of winning the world for Christ is the duty of every man and woman in the Church—and you will not doubt that—then by some means or other, and so far as it is possible, the advice of all who are competent to give counsel should be obtained. Would it be impossible soon to obtain the advice of the whole Church in some popular manner? Now, never yet, so far as I am aware, has the Anglican communion held a combined conference open to all, including all parts of our inheritance, one not for experts alone, but for Churchmen generally. In God's name, and for the welfare of His Church, I beg you to consider at least whether the times are not ripe for us to face the thought of such a conference on the whole Mission work and spirit of our own Church. Five years at least are yet

to run before the Lambeth Conference assembles again. Would it not stir the heart of the Church and make it more conscious through all its parts of our God-given Mission in the world if we could prepare for a great popular conference or congress, open to all, and to sit for a week in London immediately before the beginning of the next Lambeth Conference of Bishops? Would not our Fathers in God, ere they proceed to debate with closed doors, welcome such an opportunity of gathering the general opinion of the Church openly given? Would not the Church at large welcome such an opportunity of stating their own views before the Bishops, assured that after such a meeting no one can have omitted any known factor in any modern Church problem? After such deliberation, first general, then private, among our Fathers in the Church, surely we might hope to evolve more completely than we have at present a grand, general outline of work, a great plan of campaign for Christ which would inspire the Church, since every section of the Church—Bishops, clergy, and laity—will have had a share in it. Surely, we could then sketch in bold outlines, aided as we shall have been by a more instructed people, the ventures of faith of a noble future.

#### ENGLAND.

(From our own correspondent).

At length our country is taking a grand step forward in the matter of commercial education. The new University of Birmingham has constituted a faculty of commerce. To qualify for a Bachelor of Commerce, the intending student must pass in English language and literature, mathematics, one science bearing on industries, and one of two languages—either French or German. In the words of the Prince of Wales, Britain is "waking up," and not a moment too soon. The lengthy and able debate on the position of the laity has surely advanced this recurring matter a further stage. A committee reports that a national council is desirable and that it should consist of the bishops, a certain number of clergy, elected by their own, and a number of communicant laymen elected by their compeers. To Bishop Barry both the committee and convocation were much indebted for his keen, sympathetic and comprehensive study and exposition of the whole subject. He had, Mr. Editor, a lot of valuable colonial experience behind him, and he knew how to turn it to the best account. The new Education Bill has passed its second reading by the large majority of 402. For four days the debate was kept up, and one of the best speeches was made by Lord Hugh Cecil, who took a high and noble line of argument. In maintaining four strong points in favour of our Church getting relieved of all finance qua re secular education, the opponents were reminded that there will be public control to the extent of one-third; the schools will have to satisfy the visiting inspector; local authority will have a voice in appointing and dismissing the teachers; the accounts will be publicly audited. These guarantees ought to suffice, while the Church maintains the fabric and school grounds. There is really, as alleged, no new endowment of the Church, still less a new Church rate. The money given is for services rendered to the State. There seems a firm determination to pass the bill, even if this should demand a brief autumn session. The new secretary of the Society for the Propagation of the Gospel has been much in evidence lately. His new book on "Foreign Missions" has been well received by the leading papers, including The Spectator. I like the book immensely. Then I had the pleasure of hearing the Bishop's



sermon in St. Paul's, and in voice, matter and manner the preacher well upheld the traditions of the society. At no former annual meeting has the attendance been so good, the proceedings heartier, and the speaking maintained at so high a level. Upon this comes the provisional appointment of a new editorial secretary, Canon C. H. Robinson, of Hansland fame from whom great things are expected, from July next, in the way of improvement of the society's literature. It is rumoured that a shilling quarterly, devoted to the deeper problems of missions, is to be one of the new departures.

#### AMERICAN CHURCH NEWS.

The consecration of bishops for Mexico is in the meantime causing much dispute. Many questions are brought to an issue in the resolution of the Cincinnati convention, and much caution will have to be exercised in taking the next step. The General Convention at San Francisco were afraid to entrust the Mexican Church with a practical autonomy by the consecration of more bishops than two; but for some unexplained reasons the smaller convention professed to be wiser, and decided to give three bishops, if allowed by the consent of a majority of the House of Bishops. We have not yet heard how many bishops have confirmed the action of the bare majority of the Cincinnati convention, and fuller light must be thrown upon the reasons for the wider decision. We have recently had three bishops consecrated for the Church at home, Bishop Vinton, for Western Massachusetts; Bishop Olmsted, for Colorado, and Bishop Mackay-Smith, as coadjutor in the diocese of Pennsylvania. Bishop Huntington, of Central New York diocese, will make application for a coadjutor to assist him; he has been well over thirty years in the episcopate.

Bishop Potter, of New York, has been delivering his course of lectures on the "Dodge Foundation at Yale University." The general topic is "The Citizen in His Relation to Industrial Problems," and few can do the subject greater justice than Bishop Potter will in his five lectures. The Bishop had a short fainting spell in the beginning of the month, when he was addressing the boys of the choir school at the cathedral; the amount of work he goes through would exhaust the strongest constitution; and no wonder though the bodily and mental system complains.

The annual convention of the diocese of Pennsylvania was held in the church of St. Luke and the Epiphany, Philadelphia, but in the enforced absence of the Bishop of the diocese, on account of sickness, the Rev. Dr. J. De Wolf Perry was elected president, and read to the meeting a very affectionately addressed letter from the Bishop, expressing his regrets and longings. The diocese of Massachusetts held its annual convention in Trinity Church, Boston, on April 3rd, the first since it parted with the western diocese; the bishop's address was specially striking and appropriate, touching upon several topics of national interest. The deaths of Admiral Sampson and Archbishop Corrigan have occasioned much interest in their several circles, and a deep feeling has been stirred by the sad calamities at Martinique and St. Vincent; the Romanists showed at least their sympathy in saying masses for the dead. J. G.

May 20th, 1902.

#### REVIEWS.

The Church Eclectic, Rev. Arthur Lowndes, D.D., Editor. Publisher: E. S. Gorham, New York; \$2 a year. 25 cents a copy.

This is a very good number, and makes a pleasing show in its white Easter dress. The opening article by Rev. H. P. Scratchley, M.A., is a good paper suggested by several books on the French Revolution. It is entitled: "The Constitutional

Church of France—A State-Made Church." It is a history of the political aim to give a popular cast to both civil and ecclesiastical government. The idea was to have a national Church in close communion with the Roman Church in faith, doctrine and practice, but national as to government. The paper is an excellent resume of the steps taken to bring this about, and the causes of its failure. It seems to have failed chiefly through the split among the clergy into "jurors" and "non-jurors," altogether the paper is a most useful one in many ways. The next article by Rev. W. Gardan, B.D., is a timely and good article on "The Limits of Devout Criticism of the Scriptures." It is apparently intended as a sort of eirenicon. Studies in Holy Writ by Rev. E. P. Gray has a sad interest, as the death of the talented author took place before his paper appeared. He deals with the meaning of the "Body of Christ," in its sacramental and mystical meaning. We notice one defect, that he seems to omit all reference in the Holy Sacrament to our Lord's present work in heaven. There is a lengthy (28 pages) paper, but very interesting, upon, "Some Ancient Ordination Services," by Rev. Walker K. Firminger, M.A. A translation of a celebrated Easter sequence (Victimae Paschali), into English verse by Rev. John Anketell, M.A. We would suggest that line seven would scan better if read: "Tell us, Mary, what thou sawest in the way?" Mr. Anketell also breaks a lance with "Rev. Mr. Hurley," on "Platonism" and "Aristotleism" (?) regarding "the Presence." The last article is a beautiful sermon for Easter, "The Home, Easter Day; St. John at the Sepulchre," by "Presbyter Americanus." The magazine closes with several "Selected Articles," the most noteworthy of which are "Election of Bishops in England," "Anno Domini," by the Right Rev. the Bishop of Springfield. Useful notes on the "Latest Discoveries in Science," and notes on recent books, etc.

What is Christian Science? This is the Title of a Little Book Written by Rev. P. C. Wolcott, (Price 1 Shilling), and reviewed in the English "Guardian" of March 12th.

The review indicates that the little book has seized on some of the more glaring absurdities of Mrs. Eddy's system, as expounded in her book, "Science and Health." There is also a very cheap, well written and convincing book entitled, "Supernatural Healing," written by Rev. Dr. Goodwin, a Congregationalist minister of Chicago, which deals with Christian Science, Faith Healing, and kindred subjects, and presents his case moderately and sensibly in a way that any ordinary reader would understand. We understand the Chicago Y.M.C.A. have circulated this book broadcast, and there is nothing better to be in the hands of either minister or people, where "Christian Science" (as it is called), has been introduced. It is cheap and attractive and true.

"The High Caste Hindu Woman. By Pandita Ramabai. Chicago, New York and Toronto: Fleming H. Revell Co. Price, 75c.

We earnestly commend this book to all our readers. It may be remembered that Pandita Ramabai was in Toronto some years ago, and succeeded in interesting many earnest Christian women in her cause. The Church of England Zenana Mission, we believe has been greatly spurred on by her appeals to more earnest and effective work. This little book gives a sad insight into the fruits of the so-called non-Christian religions of India. On reading it, one cannot help being struck with the application of the Psalmist's words, "darkness and cruel habitations." It is comforting, however, after reading the earlier part of the book, to be told that the gross darkness seems to be getting streaked with light from the "Son of Righteousness." The writer makes it abundantly evident that the speed or slowness with which this light shall grow is largely, by Divine Providence, made to depend upon the Christian

work of Christian women in our own and other lands. We do not, at present, see any way more likely to bring speedy relief and light to benighted India, with its myriads of non-Christians than the reading of this sad but most interesting little book. Let every woman read the prayer of a Hindu woman given on page 112 of the book, and we are sure every woman who reads it will be anxious to do something towards its answer.

"The Way of Life," or "Gospel Messages to Believers and Unbelievers." Addresses Delivered in St. James' Church, Orillia, by Rev. A. Murphy, M.A. 60c. Orillia: H. Cooke & Co.

These are addresses delivered by a clergyman employed by an English society as missionary in Western and Northern Canada. They are along the lines followed by what is usually known as Evangelical; or, as some prefer to call them, Low Church Evangelists. On reading them, one cannot help being struck by their extreme one-sidedness. They are such appeals as would be naturally made to those who were hearing the Gospel for the first time. They contain no allusion to baptismal responsibilities for blessings already given. We know how St. Paul always urged these responsibilities as the real ground for forsaking all sin and following true holiness. As addressed to a professing Christian congregation of very long standing, we are surprised at the lack of "edification," of advance in the Christian life, such as we see urged in Hebrews v. and vi. They are consequently thin, and defective on this point. The address on the "Lord's Supper" is especially defective; and we are surprised to find the missionary disowning Zuinglian views, when his teaching is really pure Zuinglian, and differing from the question in the Catechism: "What is the inward part or thing signified?" One cannot see how anything can be "part" of another, when it is altogether outside of, and separate from it. The teaching given really ignores all previous adoption as children by the Father, and leads to the belief that the act of "coming to Christ," and, by an act of the will, "accepting Him," constitutes the "being born again," and is the act of procuring salvation then and there. This teaching necessitates the ignoring of much of the New Testament teaching, really, though perhaps not intentionally. The addresses are what would be popularly termed most eloquent, and would certainly produce a very strong emotional effect on those who heard them, when united with the eloquence for which Mr. Murphy is deservedly renowned.

"Gipsy Smith, His Life and Work." Price, \$1.50. net. Fleming H. Revell Co., Toronto.

This is a most interesting and very well written autobiography of an "evangelist," born and reared almost wholly as a genuine gipsy in England, until grown to early manhood. He began his work in the Salvation Army, but was dismissed for receiving a substantial testimonial from a large body of admirers of his efforts. He did not, however, give up his work, but continued to gain in popular favour, extending his preaching to the United States and Australia. The book is an interesting study in religious psychology; it ought to be read as a study by the clergy, as affording very great light upon similar religious efforts. The writer recounts his successes with great satisfaction. We learn from him that the numbers converted under his preaching were always to be counted by hundreds, not seldom running up into thousands. The book ought to be studied along with the Gospel records of our Lord's ministry, and those of St. Paul's methods, especially noting the now almost unused portions of his epistles. In this way this autobiography will furnish many a useful lesson, particularly in view of the present tendency of religious opinion as regards the way of salvation.

"The Missionary Horologe." For Sale by the

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Author. - Single Copies, 25c. \$20 by the 100. The Author is Rev. J. Sanders Reed, D.D., Rector of Trinity Church, Watertown, N.Y.

In addition to being a "missionary clock," this is also a very suggestive commentary on the Bible—Old and New Testament. It is also a history of mission work, ancient and modern. It gives dates and full lists of all modern missionary organizations; also missionary publications; missions using the efforts of women as well as men; the ethnology, dynamics, sociology, and reaction of missions, and a very great deal of other most interesting and useful information on this subject. We can cordially recommend this little brochure to the attention of all interested in mission work. It is not a large work, being merely a syllabus (34 pages), of information. But it contains matter enough, if drawn out, to fill several large volumes. It is a marvel of concise suggestion for any amount of thought. It is a little book to take into one's hands, sit quietly down, and think over for any length of time the reader chooses to give it. The history alone it suggests would employ many days of reading. In fact, the little book is one of the "marvels of the age."

### The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be directed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

#### NOVA SCOTIA.

Charlottetown.—St. Peter's.—The annual services and meeting of the Prince Edward Island branch of the Domestic and Foreign Missionary of the Church of England were held in Charlottetown on Thursday, May 15th. The proceedings began with a celebration of the Holy Communion in the chapel of St. Peter's Cathedral at 7.45 a.m. The business meeting took place at 4 p.m. in St. Peter's Hall, the President, Mrs. James Simpson, in the chair. There were present delegates from the branches at Charlottetown, Summerside and Souris, and representatives from the parishes of Milton and Crapaud. The president in her address referred to the work of the past year, stating that bales of clothing, etc., had been sent from the various branches to the amount of \$207, and monetary grants amounting to \$50.66. This was by far the most successful year the society had experienced, and was full of encouragement for the future. They had undertaken to support a Japanese girl in the St. Mary's Bible Training Home, Matsumoto, and were contributing towards the Chinese work in British Columbia. In closing she thanked the officers of the Board for the ready assistance they had given her in her work. The election of officers for the year was next proceeded with as follows: President, Mrs. Mawley; 2nd vice-president, Mrs. G. W. James Simpson; 1st vice-president, Miss J. R. Hodgson; corresponding secretary, Miss Mellish; recording secretary, Miss Louise Dawson; Dorcas secretary, Mrs. F. C. Cotton; treasurer, Mrs. Vinnicombe. Resolutions were passed thanking the delegates and representatives from the various parishes for their attendance, and encouraging the Georgetown branch to continue its work in spite of difficulties. The meeting then closed with the Doxology and blessing. The members, visitors and clergy then partook of a substantial tea provided by the ladies of St. Peter's branch, after which they adjourned to service in St. Peter's Cathedral, when the Rev. T. C. Mellor, rector of Summerside, preached upon the text, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." After

showing the high place occupied by women in relation to our Lord before His death on the cross; and since, and after remarking upon the earnestness and activity women have displayed in all ages, Mr. Mellor pointed out that there are two ways of working. First, in the home by bringing up children in the nurture and admonition of the Lord, by lodging the stranger, by all loving service to individuals in the family circle and outside of it, by a thousand silent ministrations. In this connection he said that the thought of those who work have a value which cannot attach to the thoughts of those who do not work. Modern wisdom, he said, seems terribly apt to express itself only in speech. Men and women talk before they act—they seem to reverse the old saying that "deeds are words," and they mistake words for deeds. In the second place there is that other ministry, that higher, holier ministry of Christian service—the ministry that consists in walking in the footprints of Him who went about doing good—that ministry through which Christ is preached by the eloquence of holy living. In this ministry women have been, from the first, pre-eminently successful. Many have gone forth from Christian homes out into the darkness of heathendom as missionaries of the Cross—medical missionaries, teachers, Zenana women, etc., showing as true a fortitude, as heroic a zeal, as the pages of history can display. In the Church of England they have in recent years done an amazing amount of work and raised a large amount of money. In the last report of the triennial meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada, it is shown that the society raised, in the past three years, \$69,023—or \$14,000 in advance of the preceding three years. This large amount has been expended as follows: For domestic missions, \$28,008.44; for foreign missions, \$23,548.69; undesignated, \$229.67; education of missionaries' children, \$3,226.20; sundries, \$3,201.19; diocesan expenses, \$5,533.65; balance on hand, \$5,275.88. This money has been given and this work done by the Woman's Auxiliary alone. In conclusion, Mr. Mellor exhorted the ladies of the P. E. Island Woman's Auxiliary to go on with their good work, and to be true to their higher and nobler selves.

#### INDIA FAMINE SUFFERERS.

With grateful thanks I acknowledge the following contributions: C. M., \$1; Mrs. Henderson, \$15; Friend, \$1.50; Ladies of a working party, per Mrs. Young, Athabasca diocese, for support of famine orphan, \$15; Friend, 25 cents; Master Erie Steele, Ottawa, \$1.50; Anon., 25 cents. The following is quoted from a "Sunday at Home:" "The Rev. J. Sinclair Stevenson, writing recently in acknowledging our last remittance, says: "It is very good of your readers to keep on remembering us so long. The contribution is most timely. While conditions are not so bad as two years ago, even locally, we are in for another period of severe distress, the fact of its being less widespread, adding to it this disadvantage that it will not bulk very largely in the newspaper reports at home. I am at present on tour towards the east of Parantij. The sights which one sees daily are heart-rending. Whole villages of ruins. To-day, for instance, I went to a village marked on the map as a fairly large one. On arriving, my assistant and I wondered if we had not mistaken our direction, there were only two or three roofs visible. But on approaching nearer, we found these represented, so to speak, the remnant of living houses among the dead. The traces of crumbling mud walls—little streets of them—showed the havoc wrought by the famine. Sometimes almost the whole of the poorer castes have disappeared. You can imagine the effect of even a less severe famine on the survivors before they have had a single good season to recuperate. The trouble here is that

while the rain in the Monsoon was insufficient to secure more than a miserable apology in many cases for a crop, the winter's sowings, on which the people's hopes became fixed, were entirely destroyed by an extraordinary plague of rats, which has visited the whole of Gujerat, but more especially this northern end. The people are on their beam ends, and as they sold their furniture and jewels in the famine year, they have now nothing left to keep them going. The result is that famine-stricken children are beginning to make their appearance in every village, and orphans come to us almost every day. Our exchequer contains about enough to keep us going another six months, but." Here the paper is cut and I have no more to quote from, but this is enough to show us how pitiable is the condition of these poor famine-stricken villagers. Shall we not try to send a little more help to them. Could not more churches and Sunday schools join in getting up contributions for them. It is Christ's work surely. He looked with pity on the multitude who had been with Him three days with "nothing to eat," and turning away from the cry of His famishing people in India, would it not be turning away from Him? and feeding them, does He not call it in His tenderness ministering unto Him? Let us gladly open our purses, let us gladly sell what we have and give alms, "for Jesus' sake." I cannot say what religious denomination Mr. J. Sinclair Stevenson represents, but the work he is doing is one we shall all, I think, be glad to have the privilege of sharing. Perhaps the New York society, through which our funds are sent, may know more about him and will be glad to forward our next subscriptions to him. Will all who can spare a little help for these sufferers, please address Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

#### ST. ANDREW'S BROTHERHOOD.

The spring half-yearly meeting of the Toronto Local Assembly was held at St. John's, Norway, Ont., on Saturday afternoon and evening, May 17th 1902, with a large attendance of members, seventy in all. The president, Mr. J. M. Gander, presided at the afternoon session. After a few words of welcome from the rector, W. L. Baynes-Reid, an address of condolence with the Bishop in his recent affliction was unanimously passed. The various committees, Hospital, Island and Dock, presented their reports of work done and in contemplation, that of the hospital showing good, systematic work being done, and the old committees, with additions, were re-elected. It was decided for a deputation to wait on the Bishop and get his sanction for continuing on the work at Hanlan's Point. Mr. D. M. Stewart, general manager of the Sovereign Bank, gave an earnest and instructive address on Brotherhood work. He pointed out the danger of dividing our efforts, but recommended members to interest themselves in their own chapter and parish first, and all devote any spare time to help on outside work where possible. He strongly advocated concentration of purpose and singleness of aim in all our labours, in business or Brotherhood work. It was God's plan for a man to put his whole heart and soul in his business during the week, while engaged in it, and helping on his work in his spare hours and on Sundays devote the same energies to His work in connection with his Church. Men should not plead weariness in connection with this matter, as change of occupation was sufficient rest and the least we could do to further His cause, the cause of true religion and the relief of our fellowman, was to put our whole heart and soul in the work that lies before us. He firmly believed that Bible classes were the best foundation for Brotherhood chapters, and strongly advised that more attention be given to the boys in leaving the Sunday school, as they formed the best recruiting ground for senior Brotherhood. He could not speak too highly of



the force of example in all our actions, and that alone more than anything else influenced the boys as to their future character. He would strongly recommend a more careful studying of the Bible in their own homes by the boys. In conclusion, everything should be a consecrated, sacred effort, whether it is our daily work or Sunday duties, and one should not fail to be in attendance at the Church of God twice every Sunday. He could instance notable examples of prominent leading men always to be found in their accustomed seat in their own churches, and these gentlemen thought it not derogatory to their daily busy life to be found worshipping on the seventh day in their niche. He would finish by adding that we should in all things be faithful in all walks of life, to your rector, to your parish, and to your work. A sumptuous tea was provided by the ladies of the congregation, and Mr. Davidson thanked them on behalf of the members in a few well chosen words. Evensong was held at 7.15 p.m. in the church. Mr. N. F. Davidson took the chair at the evening meeting, and before introducing the speakers on the subject of "How to Approach the Non-Churchgoer," with special reference to the recent Church statistics of Ontario, gave some interesting figures, which had been drawn up, showing that the Methodists still headed the list, though with a reduced majority; the Presbyterians retained their second position not losing ground; the Roman Catholics came next, changing places with the Church of England, the latter thus filling the fourth position, having lost 5 per cent. in their numbers. The chairman then called on Rev. E. L. King, of Trinity College formerly of Viriden, Man., who in an earnest, practical address advocated using common sense in one's dealings with mankind; firstly, to know your man, then be guided accordingly in approaching him afterwards. He gave several instances that he had met with in his experience; under three headings, he brought out how this might be accomplished: "What For."—The reason why we are endeavouring to bring them to church, and to show them "why they should come" to church, not for selfish reasons, but for the good of the next man, and then "How" to best affect it. Rev. Prof. Jenks, also of Trinity College, in a very able, straightforward address, first alluded to the statistics given. He had had very little experience as a parish priest, but in his wanderings had come across several facts which he thought might be useful in looking at this subject. First of all, the English Church was too exclusive, and in dealing with men they should go out in search of them and not wait for them to come in. Men were diffident about coming into churches, not on account of their antagonism to Christianity, but because they were not sufficiently versed in the services of the Church, which was a dead letter to them practically. As an English Churchman and clergyman he felt thoroughly ashamed of himself at the attitude they took as regards outsiders. He instanced the endeavours other denominations were making towards influencing the non-churchgoers, and gave as an example a case in point which he experienced in St. Louis, where the clergymen of the Cathedral he was associated with and laymen went out in a body and held an outdoor service in a busy corner of the town, and met with great success. Clergymen were too much afraid of ridicule to go into the streets and teach outsiders the beauties of the Christian religion, but he was thoroughly convinced that were the clergymen to associate with the laity more, and the laity to uphold their clergymen, great things could be accomplished, and the same outcry would not be heard. When "men's services" were announced to be held in churches, it was pitiable to see the attendance, but let it be given out that a men's mass meeting would be held in any opera house or other hall, the place would be crowded. Prof. Jenks strongly recommended the reading of a book by Frank T. Bullen, called "The Apostles of the South-East," which clearly showed what

was being done in the south-east districts of London towards reclaiming the inhabitants of those parts. He also advised all Churchmen to thoroughly verse themselves in everything appertaining to their own Church, that at any time they could give an answer to any question that was put to them. In these days of "Spiritualism," it behooved every Churchman to know whereof he speaks and be ready to combat every difficulty that might arrive. The speaker spoke of his firm belief in the tenets of the Anglican Church, and was perfectly assured that it held all that was necessary for one's salvation, and could supply all the needs of those who were hungering after the Higher Life.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop.

Waterford.—The Rev. A. J. A. and Mrs. Golmer celebrated the tenth anniversary of their wedding on Wednesday, the 14th inst. The Rev. A. J. A. Golmer is the rector of the parish. Mr. and Mrs. Golmer invited a number of their friends to meet them in the Church Hall, which was very tastefully decorated for the occasion, and a very pleasant evening was spent by all who were present. The Rev. A. J. A. and Mrs. Golmer were made the recipients of many useful gifts during the evening.

### QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Lennoxville.—Bishop's College.—This college is to have a rifle range 200 yards long. The rifles fitted with the "Kynoch adapter," targets, ammunition, etc., have already been shipped to Lennoxville. The range is perfectly safe, and the cadet corps is under a fully qualified instructor. The expense is being paid by Mr. W. Price, of Quebec, and Mr. C. S. Campbell, of Montreal. A silver cup for rifle shooting has been presented by Major Heneker, of the Connaught Rangers; Captain Heneker, of the Leinster Regiment, and Mr. R. T. Heneker, of Montreal, the sons of Mr. R. T. Heneker, for many years Chancellor of the University. The cadet corps now has 75 members, with a band of 14 bugles and seven drums. The old boys of the school will erect a brass tablet in the school chapel, in memory of Lieut. Beverly Webster, of Kentville, N.S., who, after distinguishing himself in South Africa, died in London, in one of the Countess of Dudley's homes for sick and wounded officers. He was a prefect of the school, and captain of the cadet corps before he left in 1897, and was, at the instance of General Hutton, transferred from the Canadian militia to the Imperial army. The Richmond Memorial Fund, raised in memory of James Redmond, a student of Bishop's College, and an old boy of the school, who lost his life in saving one of the schoolboys in the Massawippi river, two years ago, will be devoted to building an addition to the school library. The plans are being prepared by Messrs. Cox & Amos, and the cost will be \$1,800, most of which has been subscribed through Messrs. J. R. Wilson and C. L. Porteous.

### MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal, Que.

Right Rev. James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Diocesan Theological College.—The corporation of this college held its annual meeting

on the 20th May. The financial report of the Board of Governors showed a considerable deficit, but it was stated that efforts would be made in the near future to enlist more general support for the current funds of the college. Mr. R. Wilson-Smith was elected a governor, in succession to the late Major E. L. Bond. Messrs. George E. Drummond and Leslie Gault, the retiring governors, were re-elected. The Very Rev. Dean Evans, whose term as a governor had also expired, was reappointed by the Archbishop. The Coadjutor Bishop was elected an honorary vice-president of the college, and congratulated on his elevation to the episcopate. Some changes in the constitution, proposed by the Rev. F. Pratt, could not be considered, as insufficient notice of them had been given, but will be taken up at the next meeting. Resolutions were passed, accepting the gifts of Miss Duncan, and the Bancroft family, and thanking them, Mrs. Mussen, the S.P.C.K., and St. George's Y.M.C.A. for their gifts. The governors of the college met in the afternoon, and approved the financial report. They decided to grant the regular testamur of the college to Mr. W. R. Tansy, M.A., in view of his heading the list in the recent preliminary examinations for Holy Orders.

St. George's.—The reception to the Rev. Dyson and Mrs. Hague, which was held on Thursday evening, the 15th inst., in the school-house, was very largely attended by members of the congregation and others. The room was tastefully decorated and the attendance was very large. Archbishop Bond welcomed the Rev. D. Hague, saying he had known his work for a long time, and he believed his influence for good would be far-reaching and would be felt in every department of the diocese. Bishop Carmichael trusted Mr. Hague and Mrs. Hague would find their work at St. George's as happy as his and Mrs. Carmichael's had been. He thanked God for leading him to St. George's. The Rev. D. Hague returned thanks on behalf of Mrs. Hague and himself. It was no easy matter to succeed the Archbishop, Bishop Sullivan and Bishop Carmichael, but he trusted to the warmth of the Christian welcome he had received from them. It was always difficult to go to a new place and make new friends, who, perhaps, expected too much, but he was inspired by the example of those who had gone before him. Mr. George E. Drummond welcomed Mr. and Mrs. Hague on behalf of the congregation. He also touchingly referred to the thirty years during which Bishop Carmichael had shared their joys and their sorrows. Beautiful bouquets of roses were then presented to Mrs. Carmichael and Mrs. Hague. During the evening Ratto's orchestra rendered a selection of music, and Dr. Drummond recited selections from his poems. Refreshments were afterwards served in the class-room, and altogether a most enjoyable evening was spent; one of those evenings so familiar to the congregation of St. George's.

Christ Church Cathedral.—Some very important changes will take place shortly in the services at this cathedral church, the main object being the elevation of the service of Holy Communion to the place of the highest instead of one of secondary importance. The change proposed was this: Upon the first Sunday of each month, morning prayer will be said at a quarter after ten. There will be no sermon at morning prayer, and at eleven o'clock the main service, a full choral celebration of the Holy Communion, with sermon, will begin, the service opening with a processional hymn and the ante-communion service. This service will not last over an hour and a half, and there will be no break in it. A hymn, however, will be sung after the prayer for the Church Militant, and any who feel that they cannot remain until the end of the service may leave while the hymn is being sung. There will be only one offertory, but as a substitute for the second offertory for the poor, alms dishes will be placed at

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convenient places in the chancel so that communicants may deposit their offerings for the poor there on their way to or from the altar. The afternoon Litany service is to be abolished, and is in future to be sung at regular intervals at the morning service. This will give the great majority of the congregation an opportunity of hearing and joining in that service, an opportunity which heretofore they have not had, for, as a rule, very few persons attended the afternoon service.

Grace Church.—His Grace, the Archbishop, confirmed seventy-one candidates in this church on Sunday, May 18th. The Revs. Canon Baylis, Principal Rexford and E. MacManus took part in the service. A very large congregation was present to witness the laying on of hands. At the children's service in the afternoon, Dr. Davidson, K.C., gave an address and at the evening service the sermon was preached by the rector, the Ven. Archdeacon Ker.

St. Luke's.—The new rector, the Rev. W. W. Craig, read himself in on the morning of Sunday, the 18th May, and preached in the evening. On the following day in the evening, he was formally inducted into the living by Bishop Carmichael. The service was conducted by the Rev. Canon Renaud, the Rev. Elson I. Rexford, the Ven. Archdeacon Norton and the Very Rev. Dean Evans, after which the Bishop inducted the new rector in the regular form. First, the candidate made the profession of obedience to the canons of the provincial and diocesan synods; then the wardens, Messrs. S. Stone and E. Lamb, presented him with the keys of the church, and the Bishop gave him the Bible and Book of Common Prayer to be his guide in ruling his own life, and the affairs of the parish. The Rev. G. O. Troop preached on John x., 14-15, pointing out the promise that Christ's flock should know him in the same way that he knew the Father. He referred to the loss the Church had suffered in the death of two rectors within so short a time, and declared he could answer for their new pastor as a father for his son, from the intimate knowledge of many years. The clergymen present were Bishop Carmichael, Dean Evans, Archdeacon Norton, Canon Renaud and the Rev. Messrs. Rexford, Troop, Rollit, Charters and Jekill.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—The Synod meets for the transaction of business in this city on June 12th.

Cornwall.—Trinity.—The Bishop's chair, presented by Mrs. Gault, has been placed in this church. It is a fine piece of work and harmonizes with the rest of the chancel furniture, which is on the whole the best in the diocese of Ottawa, and cannot be much surpassed by any church in the Dominion. The following is the inscription on the brass plate: In Memoriam, Archibald Gault, Died Sept., 1899, also his Daughter, Jessie, died Sept. 1891; Maggie, died January, 1893. Presented by His Widow, Katherine, and son, Harry.

Winchester and Chesterville.—Bright and encouraging services were the order of the day in these parishes on Whitsunday, when the Bishop of Ottawa paid them an official visit. At 10.30 a.m., Dr. Hamilton, assisted by the rector, celebrated the Holy Communion at St. Matthias' church, Winchester, and preached an impressive sermon. There was a good congregation present and forty received the Sacred elements. In the afternoon, accompanied by the two churchwardens, and two lay delegates of Winchester, His Lordship drove to Chesterville, where he administered the rite of confirmation in the presence of a large congregation to eight candidates and delivered a powerful

address based on Hebrews vi., 1 and 2. The church looked bright with pots of flowers, and the choir, under the leadership of Mrs. Kelby, who played the organ, acquitted themselves nobly. Returning to Winchester, the Bishop conducted another confirmation service at 7.30 p.m., when, notwithstanding strong counter attractions in town, the little church was filled to overflowing, many having to go away. The Rev. J. J. Lowe, of South Mountain, kindly came and assisted at this beautiful service. Prior to the laying on of hands, the Bishop gave an instructive address on the continuity of the Anglican Church. Eleven candidates, ten of whom were girls, dressed in white and wearing white veils, were presented by the rector. Every heart must surely have been touched and many silent prayers sent up to heaven as these young people knelt before their Bishop, who prayed and invoked God's blessing upon them in the grand words of the confirmation service. After the usual fatherly counsel and advice, the people were dismissed with the Episcopal Blessing. The singing at the services was good. Miss Ida Bowen and Miss Mamie Sanderson presided at the organ during the day. Thus ended a red-letter day, indeed, for these two parishes. "Laus Deo."

ONTARIO.

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

Kingston.—St. James'.—The semi-annual meeting of the rural deanery of Frontenac opened with Divine service in St. James' church, on Tuesday evening, May 13th. The Rev. J. O. Crisp preached. The business meeting was held in the school-room Wednesday morning, at which the Dean, the Archdeacons of Kingston and Ontario, the Rural Dean, Revs. A. W. Cooke, Stearne Tighe, J. W. Forsyth, J. O. Crisp, J. W. Forster, C. E. Cartwright, and the incumbent were present. The Rural Dean reported as to the state of the various missions under his supervision, three of which he had visited officially. Only Amherst Island is vacant, but served by an efficient lay reader. The clergymen present stated that the offerings made on behalf of diocesan missions during the past winter showed an increase upon last year's giving all along the line and especially in the cathedral. The next meeting will be held in October, at Sharbot Lake, when a paper on Sunday school work will be read by Canon MacMorine.

The Mission Board of the Ontario diocesan synod met on Tuesday, May 20th, at St. George's Hall. Their report was most encouraging, a surplus of \$1,800 being reported. Last year there was a deficit, but the appeals of the clergy resulted in largely increased contributions from the churches. The Board recommended a bonus of ten per cent. to all the missionaries of the diocese.

Prescott.—St. John's.—The annual visit of the Lord Bishop of the diocese to this parish took place on the corresponding Sunday to that of last year, viz., the evening of Rogation Sunday, and was much appreciated by the large congregation which filled the church. The rector presented a class of thirteen candidates for confirmation. The service was a most impressive one. A corporate celebration of the Holy Communion was held at 7.30 on the following morning, when the newly confirmed received their first communion with a number of other parishioners. On Monday afternoon, May 5th, the annual union meeting of the rural-decanal chapter of Leeds and Grenville opened in the parish hall. In addition to the Bishop of the diocese (who happily was able to remain after the confirmation on the preceding evening), there were present during the various sessions the following clergy: Ven. Archdeacon Carey, Kingston; Rural Dean Emery, Kemptville, who presided throughout; Rural Dean Wright, Athens; and the Revs. G. R. Beamish, M.A., Trinity church,

Brockville; H. H. Bedford-Jones, M.A., St. Peter's, Brockville; O. G. Dobbs, M.A., St. Paul's, Brockville; Joseph Elliott, North Augusta; R. S. Forneri, B.D., Merrickville; F. G. Kirkpatrick, B.C.L., Lombardy; Thomas Leech, B.A., Lansdowne; A. L. MacTear, L.T.; W. P. Reeve, B.D., Oxford Mills; J. R. Serson, M.A., Gananoque; T. Austin Smith, Lyn; W. G. Swayne, L.T., Kitley, and H. B. Patton, M.A., Prescott. After the saying of the appropriate office, for use at rural deanery meetings, and prepared by the late Archdeacon T. Bedford-Jones, an address was given by the Bishop, containing many words of encouragement and advice in relation to the holding of such meetings as the present. His Lordship took occasion to express his grateful appreciation of the work of the rural deans throughout the diocese. He then outlined work he proposed undertaking during the summer, and spoke about details of the Coronation Day services, which he intended asking the clergy to hold in their respective parishes. At 7.36 p.m., Divine service was held in the church when an excellent sermon was preached by the Rev. Wm. Wright, Rural Dean of Leeds. At the conclusion of the service a reception was given in the Parish Hall by the ladies of the congregation. On Tuesday morning there was an early celebration of the Holy Eucharist and business sessions of the chapters in the morning and afternoon. Reports of an encouraging character were given of the Parochial Mission Fund canvass in each parish. A respectful vote of deep sympathy was tendered the Bishop of Toronto in his sad bereavement; also a resolution expressive of the loss sustained by these deaneries in the recent departure from the diocese of Rev. G. H. P. Grout, M.A., incumbent of Newboro, and previously the curate of Prescott. The resolution expressed hope and prayer for such improvement in his health as may tend to his early return to the diocese, and that during his absence the members wished Mr. and Mrs. G. H. P. Grout every blessing. The subjects for discussion supplied by the Agenda paper gave occasion for most interesting debates in which all present joined. "The Revised Version" was introduced in an able address by Rev. H. H. Bedford-Jones, while "The Higher Criticism" was dealt with in a paper by Rev. R. S. Forneri, which deservedly merits the application to it of the word "masterly." It was a lucid and exhaustive description of the rise, progress and character of the theories of Biblical authorship and dates, etc., which are now being generally discussed. It is hardly necessary to say that Mr. Forneri's treatment of this important subject was marked by conservatism of thought, as well as brilliancy of scholarship. A general wish was expressed that this valuable exposition of the subject might be printed (perhaps in the columns of the Canadian Churchman). The final session of the chapters, on Tuesday evening, took the form of an open meeting, at the suggestion of the rector, all Church lay-workers being specially invited to attend. "The Religious Education of the Young," was introduced in a very practical paper by the Rev. J. R. Serson, the chief speakers in the ensuing discussion being Archdeacon Carey, Rural Dean Emery, Rural Dean Wright, Rev. A. L. MacTear, and Mrs. Bond, of Prescott. After complimentary votes of thanks on behalf of the visiting clergy, all departed much pleased with the success of the second annual union meeting of the adjoining deaneries of Leeds and Grenville.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. Stephen's.—The Lord Bishop held a confirmation service in this church on Friday evening last, the 23rd inst., when ninety candidates received the Apostolic Rite from his hands, sixty females and thirty males.

The Parkdale Church School.—The council of the



Bishop Strachan School have elected Miss Ethel Middleton as principal of Parkdale Church School for Girls. Miss Middleton, who is the daughter of the late Canon Middleton, at one time rector of Oshawa, was a pupil of the Bishop Strachan School until she entered upon her university course at Trinity, where she graduated in 1800 with first-class honours in moderns. Since leaving college, Miss Middleton has had varied experience as a teacher, and has, moreover, spent a year in Europe, dividing her time between the Continent, where she pursued her studies in languages, and Newnham College, the well known ladies' college at the University of Cambridge. Miss Middleton is well known in Toronto, and the council and the residents of Parkdale are highly to be congratulated on having secured in her a principal, under whose charge the school will open in September, under the very best auspices.

St. Alban's Cathedral.—The Lord Bishop of the diocese held a general ordination in his cathedral on last Sunday (Trinity Sunday), when the following gentlemen were ordained by him to the priesthood and diaconate, respectively, viz.: Priests, the Revs. Adam Fordyce Barr, Robert B. Patterson, John Alexander, Robertson Macdonald, Walter Archbold, Hillyard Cameron Dixon, and Frederick Arthur Reeve. The latter gentleman was ordained priest by Letters Dismissory from the Bishop of Milwaukee. Deacons, Messrs. Robert Barrington Nevitt, M.A.; William Rechab Tandy, M.A., Frederick Dufferin Tyner, B.A.; William James Carson, George William Locke, B.A.; Richard Perdue, and Alfred Sydney Dickinson. The Rev. R. B. Nevitt, M.A., read the Gospel, and the Rev. Prof. Jenks, of Trinity University, preached the sermon. The Bishop subsequently licensed the Rev. R. B. Nevitt, M.A., to Minden and Stanhope; the Rev. W. J. Carson, to Orillia and Medonte; the Rev. A. S. Dickinson, to Warsaw; Rev. G. W. Locke, B.A., to Port Perry; Rev. R. Perdue, to Cardiff and Monmouth, and the Rev. F. D. Tyner, B.A., to St. Clement's, Toronto. The Revs. G. W. Locke, R. B. Nevitt and F. D. Tyner are graduates of Trinity University, Toronto; the Rev. W. J. Carson, of Wycliffe, and the Rev. W. R. Tandy, of the Diocesan Theological College, Montreal.

The Right Rev. Dr. Wiley, D.D., Bishop of Perth, Western Australia, who was one of the Australian delegates to the recent general convention of the I.O.F., held at San Francisco, was in the city lately.

The members of the Westminster Abbey Glee Club paid a return visit to this city on Saturday last, and gave two delightful concerts in the afternoon and evening. Their beautiful singing was greatly appreciated by those present, that of the boy sopranos meeting with special favour. They gave a farewell concert in the Massey Hall, on Saturday, the 24th, before going East. The party sails from Montreal for Liverpool about the 6th of June.

The Church Club.—The Church Club held a large and successful meeting at the Synod rooms, on Thursday evening, 15th May. The Rev. Canon Farncomb presided. A trenchant letter was read from the Rev. Dr. Herbert Symonds, urging adaptation of Anglican Church to changed circumstances, religious and social; broader sympathy, less conservatism, a progressive missionary spirit, and emphasizing the importance of the Church's work in the North-West. Mr. N. Ferrars Davidson gave a stirring address on "The Census and the Anglican Church in Ontario," pleading strongly for increased energy and self-sacrificing devotion to their Divine calling on the part of the clergy, and constant and increasing use of the laity by the clergy in the spiritual, as well as business work of the parish. The Rev. Provost Macklem spoke hopefully of the future, having regard to the growth of a native-born and trained

ministry; the extension of St. Andrew's Brotherhood; and advocated strongly a simplified service, founded on the Book of Common Prayer, and adapted to varying parochial conditions and the needs of sparsely settled and outlying districts. The discussion was ably continued by the Rev. F. J. Lynch, Mr. George Raikes, Rev. A. McK. Rutherford, Rev. F. H. DuVernet, Rev. J. C. Davidson, Messrs. W. B. Saunders, Dyce Saunders, and A. M. Dymond. Captain H. J. Wickham, R.N.R., delivered an earnest address on "Diocesan Responsibility," especially with regard to the foundation of St. Alban's Cathedral, as to which the speaker gave some interesting historical information, showing that the late Bishop Strachan was the originator of the idea of a cathedral for the diocese, having dedicated 400 acres of land to this object; that the Synod of Toronto handed over this land to the chapter of St. Alban's, and so pledged the Church, Bishop, clergy and laity to that undertaking. Captain Wickham forcibly argued that the diocese at large was bound in honour to carry out their undertaking and that the responsibility rested on their shoulders; and by the way reminded his hearers that a cathedral is not built in a day, or a year, but is the work of many years, and that persistent and unwearied effort is the necessary condition for its successful growth and ultimate completion.

Toronto Junction.—St. John's.—The Rev. William Simpson, curate of this church, has been appointed rector of the parish of Condee, about ten miles from Regina, N.W.T.

#### NIAGARA.

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

Guelph.—St. George's.—Ascensiontide was well observed in this parish, considering that there were exceptional difficulties to contend with. The Holy Communion was celebrated at 7 a.m., and also after Morning Prayer. A children's service was held at 4.30 p.m., at which an address was given by the Right Rev. the Lord Bishop of Saskatchewan and Calgary. His Lordship also preached at the evening service. On the following Sunday evening, the Westminster Abbey choristers, who were in town over Sunday, conducted the musical part of the service, and also gave a sacred recital afterwards. It was a very rare treat indeed, and we believe that St. George's is the only church in Canada where they have replaced the regular choir and taken the service. Robes were kindly lent by the rector of St. James' church. Although the service had not been advertised in any way, it had become widely known that the choir would be there, and by a quarter to seven, the church was packed and the crowd was so great that hundreds were unable to obtain admission. At the morning service, Madame Hooton sang: "O Rest in the Lord."

#### HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Berlin.—St. John's.—The annual rural deanery meeting and Church Workers' convention of the deanery of Waterloo was held in this church on Tuesday, May 20th, 1902. The convention opened with a celebration of the Holy Communion, the Rev. J. W. J. Andrew, rector of Berlin, being celebrant. The deanery meeting was then held with the following clergy present: Revs. Rural Dean Ridley, J. Andrew, Berlin; J. Ward, Wilmet; W. N. Duthie, Hespeler, and R. A. Armstrong, Waterloo. Reports from the various parishes were submitted and showed considerable progress in the various branches of the work. The question of the separation of the church of the Holy Saviour, Waterloo, from St. John's, Berlin, was discussed, as well as the advisability of extending the Church to such points as Bridgeport, Elmira, Doone and Blair. At the same hour the members

of the Woman's Auxiliary assembled for discussion and the transaction of business. Mrs. Simpson of Berlin, presided. It was decided to aid this year the Omocksene work, under the Rev. C. Owen. Mrs. Mead, of Berlin, was elected to the office of secretary. In the afternoon the Church Workers' convention was held from 2.30 p.m. to 6 p.m., the Rev. Rural Dean Ridley in the chair, when the following papers were read and discussed: (1) "A Unique Study of the Bible Lesson." (2) "The Value of Early Piety." (3) "Sidesmen and Their Duties." (4) "The Decline of the Church." (5) "Our Sunday Schools and Missions." (6) "W.A.M.A. Work." (7) "How to Reach and Hold the Men." Divine service was held in the evening at 8 o'clock and a very able address was given by the Rev. D. Williams, M.A., rector of St. James' church, Stratford, on "Religious Instruction in the Public Schools."

Listowel.—The anniversary services in this town, which were held on May 11th, were the most successful in the history of the parish. That which added greatly to the enjoyment of the service was the opening of the fine, new organ, placed in the church by Edward Lye & Sons, of Toronto, also the inauguration of a surplined choir of twenty-five voices, which took the service for the first time at the anniversary services. The Bishop of Huron preached powerful sermons, both morning and evening, to congregations which filled the large edifice to the doors. At the evening service many were turned away who could not gain entrance to the church. The organ has been purchased by subscriptions secured by the rector, the Rev. A. P. Moore. He has also personally trained the choir, which received great praise for the efficient manner in which it discharged its duties. On the following Tuesday evening, Mr. W. H. Hewlett, organist of the Dundas street Central Methodist church, gave an organ recital, which was greatly enjoyed by the large number who were present to hear it.

#### RUPERT'S LAND.

Robt. Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—Christ Church.—The Archbishop has appointed the Rev. Wilfrid Thomas, rector of St. Luke's, to be rector of this parish.

#### CORRESPONDENCE.

All letters containing personal allusions should appear over the signature of the writer: We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### "CONUNDRUM."

Sir,—"Anglican Catholic," in your last issue, proposes as a conundrum, do we, in our declaration in the Creed, of a belief in the Holy Catholic Church, "declare ourselves to be Protestants or Catholics, and if the former, why?" Surely his mind is dwarfed, to suggest such an enquiry, as he must have learned that lesson long ago, or else he would imply that the word "Catholic" is only applicable to those of the "Roman Obedience." We mean both, that we are of the Catholic and Apostolic Church, and as such are Protestants against the errors of Rome from which our Church was purged at the Reformation, which purging was sealed with the blood of our martyrs.

#### YOUTH.

#### THE DECLINE OF THE CHURCH.

Sir,—I have read the letters on this subject with great interest. Much has been written well worthy both of thought and action. I venture to

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YOUTH.

E CHURCH.

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suggest one or two causes that I have not as yet  
 seen touched upon. First, the partial failure of  
 the parochial system. The English system gives  
 a clergyman a clearly defined sphere of work.  
 Here in many cases we make our own limits and  
 work within them. (I refer specially to country  
 parishes). A clergyman makes his home in a cer-  
 tain spot, as central as possible, and he reaches  
 out on each side as far as he can, we suppose.  
 But does he cover the ground between himself  
 and his brother-clergymen on every side? In  
 many cases he does not. He is tempted to con-  
 fine his work to just ordinary comfortable limits,  
 within which his various congregations live. But  
 there is many a gap, many a distant corner, to  
 which he does not penetrate, and I believe it is  
 the duty of every clergyman to make sure that  
 he knows the country, and the people round him  
 are visited by himself or by his neighbours of the  
 adjoining parishes. It would be a good thing to  
 leave alone the good church-going people for a  
 few weeks, and itinerate about these odd corners  
 with real pastoral visitation, pressing these souls  
 to earnestly make a few attendances in the year  
 at their own services, even if the distance was  
 greater than to a Methodist or other service.  
 More important still, if they were communicants,  
 who were in process of being lost to the Church.  
 In connection with this point, I would draw atten-  
 tion to the words of the Bishop of Ontario at last  
 year's Synod. He said that the missionary char-  
 acter of the Church has been overlooked

the clergyman thinking that when he was minister-  
 ing to the few who came and appreciated the  
 Church's services, he was doing all that was re-  
 quired of him. His plain duty is also to  
 seek after them that are astray; to go out into the  
 highways and hedges and compel them to come  
 in. Is not this the glory of the Church (or shall  
 we sorrowfully have to say "was not"), that she  
 did not or does not simply minister to "adher-  
 ents," but brings to bear an influence upon every  
 one within reach? The second point that I should  
 like to draw attention to is the character of the  
 teaching given in some parts of Eastern Canada.  
 I believe in some places it has not been calculated  
 to result in very strong or devoted Church peo-  
 ple. I say this, because in the course of my seven  
 years' work in the North-West, I came across  
 numbers of people from the East (and curiously  
 enough from the same one diocese), who could  
 not be said to be distinguished for zeal or know-  
 ledge. When enquiring about their Church  
 "status," some would tell me they had been con-  
 firmed, but had never received the Holy Com-  
 munion, and further, that their former clergyman  
 had never pointed out this duty to them! More-  
 over, they seemed to take no interest in the  
 Church or services, even if only a mile or two  
 from them. I firmly believe (and have had reason  
 for it), that a great deal of preaching heard  
 Sunday by Sunday does not help people very much  
 to stick to their Church or to stand up for it.  
 We have no occasion to always preach "Church,"  
 as some of your correspondents say, as if it was  
 opposed to preaching "Christ and Him crucified,"  
 but I am quite certain we have no need to apolo-  
 gize for the Church. The beautifully scriptural  
 character of our services, faithfulness to apostolic  
 standards, the order of the Church year, etc., and  
 many other points might be pointed out. "by the  
 way," so to speak, without trenching upon that  
 which must ever be the corner-stone—Christ Him-  
 self. Lastly, as mentioned by "J. S.," our unfor-  
 tunate title, unfortunate indeed for such a great  
 self-governing colony as Canada. It is perfectly  
 natural for many people to find a difficulty here,  
 and think that they are stepping aside out of  
 their proper sphere in attaching themselves to an  
 "English Church" in Canada. Isn't it possible,  
 they think, to be too English? And so it is. It  
 is absurd, when we minister to Scotch, Irish and  
 Canadian-born as well. We may be compelled  
 to use the title in legal documents, but we may  
 steadfastly refuse to countenance it in conversa-

tion or in the pulpit. We are certainly not called  
 upon to "give ourselves away" in such a gratuit-  
 ous fashion at the very moment when we should  
 be emphasizing the Church's true position.

JAMES WILLIAMS.

THE CHURCH'S PROGRESS.

Sir,—Your paper has had many articles in re-  
 cent issues on the "Church's decline." The title  
 itself is a mistake and many of these articles  
 should never have been written. Let me thank  
 Rev. John Fletcher for his letter in your issue of  
 May 8th, and some others who, like him, have ad-  
 hered to facts and told the plain truth about the  
 Church's life and work. In one article  
 I can do no more than refer to a few dioceses,  
 and the best way to judge of Church life in Can-  
 ada is by separate dioceses. Let us take a few.  
 (a) Huron.—The seven years of my ministry have  
 been spent in this diocese, where the Church is  
 often said to be declining. Whoever says the  
 Church is declining in Huron does not know his  
 brief. I have seen with my own eyes abundant  
 evidence of progress, and the simple truth is that  
 the Church is advancing here by leaps and bounds,  
 and there is no more hopeful field of Church  
 enterprise in Canada than Huron diocese. (b)  
 Niagara.—I was in Niagara diocese recently and  
 found a vigorous, buoyant Church life and a hope-  
 ful outlook for the future. That my observation  
 was correct will appear by a letter of Bishop  
 Hamilton in your columns, November 26th, 1898.  
 The Bishop wrote then: "It may seem incumbent  
 on me as having enjoyed an extended acquaintance  
 with the congregations in the dioceses of Niagara,  
 Ottawa and Ontario, to state that the Church life  
 in the parishes of those dioceses is vigorous and  
 active. . . . There are many indications of growth  
 and progress. No census return can impeach this  
 plain statement of fact, which the Bishop is qual-  
 ified to make. (c) Fredericton.—The charge was  
 made by a correspondent to the "Evangelical  
 Churchman," in January, 1899, that the Church in  
 this diocese was decaying rapidly. It brought an  
 answer from Mr. W. M. Jarvis, whose long ex-  
 perience on the Mission Board enabled him to  
 state the truth. He said the Church was not de-  
 caying, that clergy and communicants were in-  
 creasing, and that the charges referred to were  
 made without reason or foundation; so the exam-  
 ination of diocese after diocese might go on with  
 the same results. In writing thus, I have no  
 desire for controversy, but I do desire that the  
 reckless and unfounded observations on the con-  
 dition of the Church may not go unchallenged,  
 and that we will hear less of the "Church's de-  
 cline," and more and more of her life and pro-  
 gress.

T. G. A. WRIGHT.

Thamesford, May 19th, 1902.

CHURCH DECLINE.

Sir,—With others, your correspondents, I  
 would express my high appreciation of your efforts  
 to obtain information and a full discussion of this  
 interesting subject, and an earnest hope that your  
 aim may be accomplished, and we must recognize  
 that past errors and their sad effects are clearly  
 shown, also valuable suggestions have been made  
 as to how our present position can be aided, and  
 progress restored. Before pursuing the subject,  
 I would say to "Anglican" that he is in error in  
 supposing that I mis-stated or over-rated the case  
 of a clergyman preaching that only Churchmen  
 could be saved. I certainly did not, but used more  
 moderate language than was used in that sermon,  
 I heard it myself, not once or twice only. The  
 preacher I referred to, however much in error,  
 was plain, and honestly believed what he preached.  
 He did not veil his belief in subtle language, as  
 did your correspondent, who, so far as I can judge,  
 believes about the same doctrine. But to continue  
 the subject, we must all admit that to be a leader,

and to win a position to influence the people for  
 good, the clergyman, as "Fisherman" says, must  
 identify himself with, and take an interest in the  
 moral as well as the social movements and organi-  
 zations in his parish. I fear the past has shown  
 a fearful neglect in this respect. Take, for in-  
 stance, the missionary cause; can we say that our  
 clergy as a class, have, in the past, been strong  
 leaders or earnest advocates of an active and gen-  
 erous support of that branch of the work of the  
 Church. Many of them, I fear, have acted on the  
 principle that if their people gave much, or even  
 little to missions, they would give less to the sup-  
 port of the parish work, and surely no greater  
 error was ever entertained. Again, the great body  
 of our Church people believe that in supporting  
 the British and Foreign Bible Society, and through  
 its agency, in every way to further the spread of  
 the "glad tidings of salvation" to heathen lands,  
 as well as to our own people. We all, unfortu-  
 nately for the Church and also for higher intents,  
 know that our clergy, as a class, have rigidly ab-  
 stained from taking any part in that great work.  
 Why? I could never understand, as our Sovereign  
 and our Archbishops and Bishops, and many lead-  
 ing Churchmen, are the head and front of the  
 effort, congregations have been mortified and dis-  
 couraged, because their clergymen frowned down  
 and condemned any desire to aid that grand work.  
 What was and is the natural result? Churchmen  
 and women, who to their honour, be it said, per-  
 severed in their aim, were led by and associated  
 with the leading men of other religious bodies to  
 the weakening of the Church's status and influence.  
 Far be it from me to suggest or intend, that we  
 should not associate with others in any good  
 work; but we should not have to go outside our  
 own clergy to find leaders, and sympathy therein.  
 In another important matter and a great reform,  
 as a class, our clergy, with few exceptions, took  
 no active part; I refer to the great temperance  
 movement of the last half century. Their congre-  
 gations largely did, but had not that sympathy  
 and interest therein from their clergymen that they  
 had a right to expect, but unfortunately did not  
 receive. The clergy, or any other, have no right  
 to say, as a great part of them did say, that the  
 "Church teaches temperance in all things," but  
 they had no right to say that "these societies were  
 unscriptural and useless, and that total abstinence  
 was unscriptural and unnecessary." They know,  
 for they are learned and intelligent men, that total  
 abstinence was not based on any such argument,  
 as that it was in terms commanded in the Holy  
 Scriptures, but that it was based on this, that in

**Visitors to the  
 Coronation.**

who wish to present Canadian  
 Souvenirs to friends in England  
 will be able to secure many de-  
 sirable mementoes from our stock  
 of Canadian Souvenir Jewellery.  
 The Dominion, the different Pro-  
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 in different articles, and the prices  
 are quite moderate. . . . .

**WANLESS & CO.,**  
 ESTABLISHED 1840.  
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view of the awful results of the liquor traffic and indulgence in its use, men should by sacrifices as well as by example, follow their Blessed Saviour's steps: "going about doing good," and that the earnest appeal of St. Paul: "That if meat make my brother to offend, I will eat no meat so long as the world shall stand," should be our motto, and we, however strong, should be led to abstain, not for our own good, but for that of our weak brethren. That the total abstinence campaign and the example and influence of men and women, active, honest, and self-sacrificing in that cause, has been blessed from on High, is abundantly proved by the general absence of the use of intoxicants in our homes as well as at our entertainments. The great public mind has practically now but little sympathy with the traffic and use of intoxicating liquors. Can we say that our clergy, as a body, have used their influence to attain that end. I fear not. They satisfy their conscience, I suppose, by saying they are "free men," and can use what they please; and so they are, and can, but the consequence is that they win nothing by self-sacrifice, and have lost the influence and place in the hearts and minds of their people, which a different course would have won for them. I am not now, nor ever was an extreme temperance man, but I have seen, and know whereof I speak. Again, another matter, it may be a "little thing," but it points the way, and has its effect. We are all clergy and lay, loyal to our King and country, but why is it that at least, "down by the sea," a great many of our clergy will not, in any way, recognize the day of public thanksgiving proclaimed by the Governor General or provincial authority. Some will answer, "The Church has its 'own thanksgiving,' and therefore we will not recognize the national. Are not Church people of the nation? They should be the most loyal and influential part of it, but they are not, and why? Because they cut themselves off, and their clergy cut themselves off from those avenues and agencies of influence which humanly speaking alone, they should largely control. But, above this, and I have sometimes shrunk from, and still dread the contemplation of its results, results which I fear, because our people are prevented from joining the great congregation in the united praise and thanksgiving of a great and blessed people, which we owe to Almighty God. "Once is enough," they say; then why does the beautiful and edifying service of our Church demand and provide for a daily and weekly thanksgiving. It may be easy to disregard the sentiment of people loyal to Church and the nation, but the effect is that many, very many loyal Churchmen do not like it. They consider that as a Church we are part of a nation, and should recognize national life and institutions, and not be aliens in this respect, as in many places we now are on a public thanksgiving day forced to be. One of your correspondents states that it is of little use to look on the past, in discussing this very important subject, but remedies, he says, should be suggested. I have referred, and still do so, to the past because I think one, and a most important class of remedy should be, to avoid the errors and omissions of the past, when we see the great misfortunes and disastrous conditions they have brought upon us. We point out "rocks and shoals," that the masters and pilots in the Church may steer clear of them, and thus avoid further stranding and wreckage. Surely it is time that one and all, high and low, rich and poor, in the Church should arise and put their armour on, that with courage and with courtesy, with care and diligence, and by self-sacrifice, our decadence may be stayed; and by work and earnest prayer to Almighty God the glorious work of our old Church may attain that success and blessing she long ago enjoyed.

OBSERVER.

#### CHURCH DECLINE.

Sir,—In a former letter I endeavoured to show, from my standpoint, why the Church is not making such progress as we could desire. The three

points I raised were these: The common people do not now, as formerly, follow the lead of the better informed classes, but choose for themselves and commit, through ignorance or perverseness, the sin of heresy. Secondly, Church standards of religious and moral rectitude are too high to appeal to this competitive and covetous age. Thirdly, the Church is a Divine institution, and is naturally antagonized by the world, the flesh, and the devil. I desire in the present letter to add a further reason why the Church does not seem to be advancing as rapidly as some of the dissenting bodies. Most of those bodies have periodical revivals, which are conducted much as an election campaign. Let me quote from a dissenting writer, who evidently knows what he is talking about: "Some of the certain, seemingly approved methods in revival suggest the political machine. Some of the men in demand as evangelists are the men who can move people in large bodies, without the necessity of making them think; men who can commit people to certain propositions, without anything approaching deep convictions as to the fundamentals of our holy Christianity. It is possible for a clever man to so magnetize people as to move them in large bodies and induce them to take upon themselves, in some form, the vows of the Church. The things depended on in a popular revival are sensational methods, to get hold of the crowd, organization, music; then, when the crowds have been worked up to a high pitch of enthusiasm, move on them with a large body of workers, and by exhortation and appeals induce them to sign cards, go into an enquiry room, and go forward to the "altar." What is wrong about this? That numbers of people are genuinely converted in such meetings we do not question. But there is no stress laid on deep heart-searching conviction through the Holy Spirit. The so-called revival has been intensely human. The machine has been very much in evidence. Thousands have been literally brought in who have never known what it is to be converted from sin to holiness. . . . Nobody seems to assume that conversion means a transformation from a selfish life to a life of genuine righteousness. We have ceased to think of the New Testament as the standard of our religion." Coming from a dissenter, one who fully knows how denominationism is augmented, these words should teach a lesson to Churchmen who look with somewhat of envy on the increase of dissent. The Church does not want "large bodies," swept into her fold as by a hurricane. Her missionaries, whether High or Low, appeal not to the multitude, as an entity, but to the individual as an accountable being. More to be commended were the seven thousand knees that had not bowed to Baal, than the many thousands which had bowed in an unauthorized worship.

J. R. NEWELL.

#### CHURCH DECLINE.

Sir,—To the reasons given by me in your issue of April 24th, founded on my personal observations, for the decline or non-growth of the Church, should have been added the abnegation of the term "Protestant" by many of the class of clergymen to whose doctrines and practices I referred in my letter. Only those who have lived in the rural districts, and become familiar with the language, opinions, and modes of thought of the great middle class of our population, can appreciate the harm done by the promulgation by our clergy of such a conclusion as is stated by "Anglican Catholic," in the Churchman of May 15th, especially when accompanied by the extra ceremonial and ritual acts and doctrines mentioned by me. Allow me to inform the propounder of the alleged "conundrum," if, indeed, he can really be ignorant of it, that in the English language the word "Protestant" is not the antithesis of "Catholic," but of "Roman," or "Roman Catholic," and that it is too deeply imbedded in the language in that sense by the universal usage of

nearly four centuries, ever to be removed, even if its removal were desirable. The King himself is required to swear that he will uphold the Protestant religion, established in his realm. The Church of Rome claims to be the only true Catholic Church with the attribute of infallibility. The Church of England opposes these pretensions, and other vital errors in Roman doctrine and discipline, as do the Lutheran, Presbyterian and other churches and religious bodies; and, in doing so, without abating one iota of her claims to Catholicity, is as strongly and decidedly Protestant on these points as they are. No Churchman, therefore, can give up the term "Protestant" without being understood by the people to give up the controversy between the Church of England and the Church of Rome; and thus to repudiate the principles of the Reformation. A late Archbishop who apprehended the true meaning of the word, once said: "If we are not a Protestant Church, we are a miserable schism." A reverend correspondent condemned Mrs. Morris' timely and sensible letter as one calculated to "work havoc" in the Church in Canada; but such a letter as that of "Anglican Catholic" must work infinitely more, although, in the mind of an educated layman, who loves the distinctive protestantism of our Church as much as he does its Catholic character and teaching, it only excited a feeling of pity and regret; and to shut our eyes to such reasons for the "decline of the Church" is like the proverbial conduct of the hunted ostrich.

ACADIENSIS.

#### THE CHURCH DECLINE.

Sir,—When a correspondent assumes the role of critic, he must expect that those whom he has criticized will criticize him in return. It is on this ground that I ask the privilege of saying a few words in reply to Rev. R. L. M. Houston, who says, as regards the correspondence on the "Decline of the Church," that some of those letters are puerile and quite beside the mark. Mr. Houston says: "I am writing of the present." How can he prove the decline of the Church from the present? He must take the past—ten years at least—if he wants to show that the Church has not held her own. A business man must judge his prosperity from the past, and not from the future. Further on he says: "1st. The Church of England makes it hard and difficult for members of the Christian bodies around us to throw in their lot with us." This is his first and great reason for the "Decline of the Church." If such is a stumbling-block in the way of the aggression of the Church, has it not always been such, just as much as at the present? For this reason it has nothing whatever to do with the "Decline of the Church." Mr. Houston should not confound the "Decline of the Church" with its non-aggression. They are two widely different things. Had the Church retained in her fold the many families that she has had, there would not be that decline which is said to exist. From my point of view the most "puerile and beside the mark" productions are from the pens of those who assign to themselves the office of critics. Mr. Houston's second reason for the "Decline of the Church" is scarcely less fallacious than his first viz., "intermarriage." From observation, the losses that we have sustained are about balanced, as the Church gets about as many as she loses. I will admit, however, that she may lose a few more than she gets, but will these be the cause of the noticeable "Decline in the Church?" I trow not; so after all Mr. Houston's two great reasons do not seem to be the real cause. I hope when he next writes that he will be more logical. I would ask Mr. Houston is there any greater cause for the "Decline of the Church," than the wrangling and the contentions which exist in the Church? Would that the Church were both aggressive and progressive, and we would no longer hear the mournful tale: "The Decline of the Church."

A CHURCHMAN.

A sheep  
A cat  
A lion  
A camel  
A bear  
A dog  
A squirrel  
A canary  
A crow  
An ox  
A guinea  
A horse  
A swan  
years.  
A whale  
years.  
A tortoise  
years.  
An elephant  
years.  
A parrot  
twenty-five

#### MY JOY

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—There  
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everywhere

#### TWO

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Mrs. Morris  
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a pretty girl  
with Ethel  
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company.  
would add  
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one afternoo  
met Helen  
told her tha  
themselves  
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"It does  
here," He  
"Nobody kn  
don't see w  
I want to."  
The next  
other, Heler  
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be removed, even if the King himself is uphold the Pro- his realm. The re only true Catho- of infallibility. The se pretensions, and doctrine and dis- sbyterian and other and, in doing so, claims to Catho- dly Protestant on Churchman, there- protestant" without le to give up the h of England and s to repudiate the A late Archbishop aning-of the word, Protestant Church, A reverend cor- Morris' timely and I to "work havoc" uch a letter as that ork infinitely more, acated layman, who ism of our Church ic character and ing of pity and re- such reasons for i like the prover- ich.

ACADIENSIS.

CLINE. assumes the role of ose whom he has eturn. It is on this e of saying a few M. Houston, who lence on the "De- nce of those letters the mark. Mr. of the present." of the Church from he past—ten years at the Church has s man must judge and not from the "ist. The Church difficult for mem- ound us to throw his first and great Church." If such of the aggression ys been such, just For this reason it th the "Decline of ould not confound ith its non-aggres- ferent things. Had l the many families ot be that decline my point of view the mark" produc- ose who assign to s. Mr. Houston's e of the Church" his first viz., "in- on, the losses that balanced, as the she loses. I will lose a few more e the cause of the rch?" I trow not; > great reasons do I hope when he e logical. I would greater cause for han the wrangling st in the Church? oth aggressive and longer hear the f the Church."

AGES OF ANIMALS AND BIRDS.

- A sheep lives ten years.
- A cat lives fifteen years.
- A lion lives twenty years.
- A camel lives forty years.
- A bear lives twenty years.
- A dog lives fourteen years.
- A squirrel lives eight years.
- A canary will live six years.
- A crow will live fifteen years.
- An ox lives twenty-five years.
- A guinea-pig lives seven years.
- A horse lives twenty-five years.
- A swan will live twenty-five years.
- A whale lives three hundred years.
- A tortoise lives one hundred years.
- An elephant lives four hundred years.
- A parrot lives one hundred and twenty-five years.

MY JOY I GIVE TO YOU."

Do you remember how, in almost His last hour, just as He was facing the Cross, Christ turned to His disciples and said, "My joy I give to you?" That is joy of the spirit. The joy of the soldier who bares his bosom to the bullet. The joy of the nurse who gives herself with patient endurance to the service of the hospital. The joy of the physician who carries on his shoulders the burdens of a hundred families bowed by sickness; the joy of suffering for others. The joy of the mother—greatest joy that ever the world knows—sweetest song of joy that is ever sung from out this weeping world. And yet is this the joy that we are most covetous of, most eager to get? That you are most covetous of, that you are most eager to have?—Dr. Lyman Abbott.

—There are souls in this world that have the gift of finding joy everywhere.—Faber.

TWO VIEWS OF IT.

Some time ago, my neighbour, Mrs. Morrison, had a niece visiting her from another town. Helen was a pretty girl, and soon made friends with Ethel White, who lived across the street from Mrs. Morrison. The two girls went out together several afternoons, and Mrs. Morrison felt relieved that Helen had found young company. That, she thought, would add to the pleasure of her visit. But she was troubled when one afternoon an old friend, who had met Helen and Ethel on the street, told her that the girls were making themselves very conspicuous by their loud talk and laughter.

Very gently and kindly Mrs. Morrison spoke to Helen about the matter, suggesting that young girls should be very careful about their behaviour on the street.

"It doesn't make any difference here," Helen answered lightly. "Nobody knows me any way, so I don't see why I shouldn't laugh if I want to."

The next time the girls saw each other, Helen told Ethel of what her aunt had said to her. Ethel's gray

eyes opened wide in astonishment. "Why how funny!" she exclaimed. "I never feel that I have to be so proper here, because I've lived here all my life, and almost everybody knows me."

I think Mrs. Morrison would have been surprised if she had heard Ethel's answer. It was so exactly opposite to the excuse Helen had given. Helen thought it made no difference how she conducted herself on the streets, because "nobody knew her." Ethel thought it made no difference because "almost everybody knew her." I have heard others offer these very same excuses for something they have done which they felt was not quite right.

If we are unknown in a town, there is the greater reason for our conducting ourselves in a quiet and ladylike or gentlemanly manner. People are quick to notice anything that looks like ill-breeding, and the impression that follows is not a favorable one. "I don't know that girl," somebody thinks, noticing the boisterous actions, or listening to the loud laughter, "and what's more, I don't want to know her."

Ethel's excuse was not much better. Our friends are usually willing to make more allowances for us than strangers would do. But at the same time, in nine cases out of ten, they would rather not have to make that sort of allowance. "Annette is a dear girl," I heard a lady say one day, "and I am very fond of her. But I wish she had quieter ways. I know she doesn't mean any harm, but I don't like to have to apologize for her to strangers."

But we should not be guided altogether by what others will think of us. The desire to be ladies and gentlemen in every sense of the word should come from our own hearts, the source from which come "the best and most truly noble manners."

But if we do not care for our own good opinion, then it is well to give a thought to what others will think of us. Whether we are among friends or strangers, we owe it to ourselves to follow the rules that should govern every true lady and gentleman. When we are among friends, we have a duty to them, as well as to ourselves.


TURNING IT AROUND.

"How is it, Uncle William, that your baskets of potatoes are all good? I very seldom find a poor one among those I buy of you. You must be uncommonly successful in raising nice potatoes."

"I'll tell you." Uncle William straightened up from the task of lifting the baskets out of his wagon. "I don't suppose I am any more successful in raising potatoes than anyone else, but I do try hard to keep out the poor ones after they are raised. Do you know, I believe it is harder work to sort over potatoes honestly than most anything I know of. When we come to a poor, knotty one, that is hardly worth picking up, the first thought that comes into my mind is 'Well, that will weigh just as much as any potato of its size, and it will fill up the basket just as fast.' That's the way the temptation comes to me. But I just stop and turn it around. I say to myself, 'Now, suppose I were buying potatoes; would I want to pay

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out my money for such a potato as that? That decides the matter with me. If I think the man or woman that buys the potato will say when he goes to cook it, 'Well that's an awful poor thing. I should think any farmer would be ashamed to sell such potatoes,' I just toss it out for the cattle to eat. Sometimes I get



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a good many baskets full of such potatoes, but I'm none the poorer for it, and somebody is a little better off and a little happier because I try to do the fair thing."

Uncle William was right, and I wish we all had his faculty of "turning things around." There really is nothing gained by selling poor articles for good ones. People who buy do not long patronize the man who hides away in the middle of his basket inferior apples or fruit of any kind. Did you ever notice how almost invariably the experienced grocer when buying such fruit begins to dig deep down toward the bottom to see if the best is on the outside.

I remember once hearing what was to me the finest kind of a compliment paid by a lady to her husband. They were from the country and were offering for sale some crates of beautiful apples. The grocer who had it in mind to take some of them at once began to pull aside the apples on the top in search of poorer fruit below. Then this lady said:

"You'll find them all alike clear to the bottom. My husband put them up himself."

When once a person builds up a reputation for doing work that is "all alike, clear to the bottom," there is not much doubt that he will succeed.

I know a young man who went from the country a few years ago to engage in the lumber business. The city was already seemingly well supplied with dealers in lumber; but, this young man worked away steadily and I noticed that he grew busier and busier as time went on, until at last his feet was firmly planted upon the rock of success. I was speaking with him one day about his getting on so well when others either failed or eked out an uncertain existence.

"I have simply done my best to sell just the best lumber I could for the money. People have come to know that they get honest goods at my yard. That is the only secret I ever have discovered about the lumber business."

Our young people do well to remember that it is not simply making a sale which counts: it is making an honest sale. The work which tells in the long run is conscientious work.

#### A RARE ACCOMPLISHMENT.

If you had asked her about her accomplishments she would have told you that she had none, and would have been quite sincere in her answer. She did not know how to play the piano, and she had never tried her hand at water colors, or crayon sketching. She had never found time for embroidery. She got off the key when she tried to sing. In fact, one might run through the list of what are called accomplishments without naming one at which she was an expert.

Yet this sunny face, a sweet-voiced girl, had one accomplishment which outweighed all those she lacked: wherever she went gloomy faces grew cheerful.

She was a happiness maker. Children stopped fretting when she came near. Old people came back from dreams of the past and found the present sweet. Without being wise or witty or beautiful there was an atmosphere of peace about her like the fragrance of a flower. Her smile had the comforting warmth of

sunshine. The tones of her glad young voice stirred the heart like a song.

You girls who are fitting yourselves for life, and to adorn life, will do well to take into account this rare and valuable accomplishment. You have missed part of your preparation, unless you have mastered the art of making happiness.

#### PUSS AND THE FISHES.

Two small boys were seen dancing wildly and screaming in front of a shop. Some people hurried to see what was the cause of their excitement. It was Sunday, and the shop was closed. A large glass globe, in which were several gold-fish, stood in the centre of the shop window, and on either side were piles of canned goods. On the top of one of the piles was a cat reaching over as far as she could towards the fish. This it was that excited the small boys; they found that Pussy was trying to fish. Pussy at last tumbled the pile of cans over. She seemed frightened, but in a short time she climbed to the pile on the other side. From there she could just touch the edge of the globe, but she could not get back. She tried to spring over the opening, but she fell in. Puss was as frightened as the fish. She was so frightened that she never thought of the fish. Puss swam and swam, trying to catch her claws in the smooth sides of the globe.

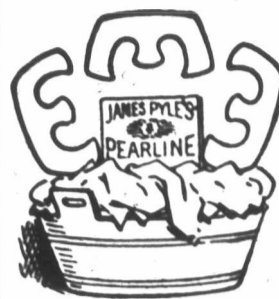
At last pussy was seen lying in the bottom of the globe, while the fish were swimming about as if nothing had happened. The two little boys went sadly down the street.

Some people are sharp and clever and cruel and selfish. They make their fine plans for catching the stupid. But sometimes they are just a little too clever, and are caught in the trap they laid for others. Like the puss that wanted to eat the fishes, they are drowned in the attempt to devour others.

#### A SERVICE OF CHEERY TALK.

"Well, Auntie, you seem to be showing your loyalty to your country with that little flag pinned on your dress," said Mrs. Upson to the old lady who sat in the wheeled chair. The lady in the "silvery livery of age" smiled as her visitor said this, and went on to explain:

"Delsie Brown came in an hour ago and pinned the flag on me, and said, 'Auntie, you must wear the flag of our country with the rest of us, just as if I were a girl again! Nobody knows what a comfort that Delsie Brown is to me. Young girls, you know, don't usually care to turn aside to wait on old folks who are no kin to them. Life gets monotonous



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when one has to spend it in a wheel chair as I do. I get sort of down, sometimes, especially when the days are dark and the wind blows, or the rain beats against the window. But Delsie is quite apt to 'run in' during such states of the weather, and she always brings the sunshine with her, and there's a clearing then, I can tell you.

She is full of cheery talk, tells me all about the doings in town, funny things that go on in school, or some good joke she has read, or heard of, to make me laugh. She is sure to bring me a few flowers, or a bit of candy, or a choice piece of something appetizing. To-day she brought me this little flag. It is exhilarating to see young folks who are full of life and enthusiasm, when

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a body is helpless, and 'the day of doing' is over. If there were more girls like Delsie Brown, the poor old bodies who have to sit in their chairs all day would have a good deal easier, happier time than they do. Delsie is what I call a real, every-day Christian."

The young girl of whom the old lady spoke, did not know she was doing anything worthy of mention when she went in to see the "shut-in" neighbour for an hour or so every few days, and brought so much of the cheer of young life with her, but it was a ministration of comfort and sunshine to a weary, waiting heart.

A service of cheery talk is quite as acceptable, at times, as a service of song, or any other ministration. Blessed indeed is the young girl who knows how to choose her themes and words so they will bring brightness and joy, instead of heaviness and sorrow, into hearts. Let us have more of such cheery talk service, dear girls, and the world will be made the better for it.

"HONOUR BRIGHT."

"Yes, mother, I will, honour bright! Did you ever know me to break my promise?"

"No, my son; I never did." And Mrs. Dunning stroked the soft brown curls lovingly as she looked down in the honest eyes which never in all Harry Dunning's fifteen years had failed to look straight back into hers.

"Well mother, you never will; I'll be home by ten, sure. Now I'm off."

And Harry sprang down the steps and was away like an arrow.

His chum, Alden Mayhew, had invited him to a candy-pull and "general good time," and Alden's invitations were always accepted by his boy and girl friends; for Father and Mother Mayhew and grown up sister Nell had to perfection the "knack" of making a "good time" for young folks.

No wonder that Harry could not believe his own eyes, when in the height of the fun, he looked up and saw the hands of the clock pointing to a quarter to ten! No one else looked as though even thinking of going home. But Harry's "honour bright" promise rang in his ears. Nobody guessed the struggle which was going on in the boy's heart as he mechanically performed his part in the merry game.

"Why can't I stay until the next go? Don't I work hard enough? And I haven't had an evening out for weeks!"

It was all true. Very few and far between had been his "good times" since his father died, two years before, when little Day was a baby and left him to be the support and comfort of his mother.

"It isn't late," he thought irritably. "Mother's only nervous."

Then his cheeks reddened, and he straightened up quickly.

"Who had a better right to be nervous?" he thought fiercely, as though fighting an invisible foe. His sweet, invalid mother! And he knew little Day was not well. She had been pale and fretful all day. And he had promised! Abruptly he excused himself, bade hasty good-nights, and sped away across the fields, putting on his reefer as he

ran. His mother met him at the door.

"Day is worse," she whispered huskily. "It's croup. Run for the doctor—quick!"

And Harry ran—ran like he had never dreamed he could, even when he belonged to the "nine," and its honour depended on his speed and sure-footedness. And the old doctor, electrified by the boy's breathless energy, harnessed old Jim, with Harry's help, in an incredibly brief time, and drove off down the hill at a pace which brought night-capped heads from darkened windows, and caused many a conjecture as to who was sick down in the "holler." The keen-eyed old man looked very serious as he bent over Day; but he was a skilled physician, and before long the little girl was breathing easily again.

"But let me tell you," he said, impressively, "ten minutes later it would not have been of much use to call me or any one else."

Harry listened silently; but when they were once more alone, he drew his mother down by his side on the

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shabby little sofa, and told her of the resisted temptation.

"And oh, mother," he concluded, "I'm so glad I kept my promise, 'honour bright!' I feel as though I'd just escaped from being a murderer."

"I have perfect confidence in my brave, true laddie," said the happy mother, stroking the bonnie head bowed on her shoulder.

A GOOD DOG.

A little child was once lost in the woods. Its parents and friends had hunted everywhere, but could not find it. At last someone thought of a great dog that belonged to a man a few miles away.

They had sent for him, and he came at once with his dog. He asked for a stocking that the baby had worn; then he took the dog to the place where the baby had last been seen, let him smell the stocking and told him to "seek."

The dog ran around in a circle two or three times and then put his nose to the ground and started into the woods. The man who owned the dog followed with the baby's father, and pretty soon they came back with the baby. The dog had found it at the foot of a tree curled up fast asleep.

The dog was hugged and petted almost as much as the child; he seemed to know he had done something very smart, and for a long

time afterward he would come every day to see the child and would play with it for an hour or so and then trot off to his own home.

PUT-OFF TOWN.

Did you ever go to Put-off Town, Where the houses are old and tumbledown, And everything carries and everything drags, With dirty streets and people in rags.

On the street of Slow lives Old Man Wait, And his two little boys, named Linger and Late,

With uncleaned hands and tousled hair, And a naughty little sister named Don't Care.

Grandmother Growl lives in this town, With her two little daughters, called Fret and Frown;

And Old Man Lazy lives all alone Around the corner at Street Postpone.

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To stop, or shrink, or linger, or frown, Is the nearest way to this old town.

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