


Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.
The Church of England Weekly Family Newspaper.
ESTABLISHED 1871.

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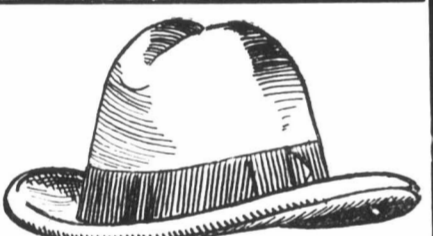
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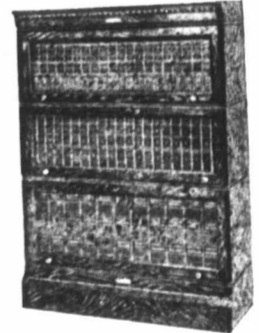
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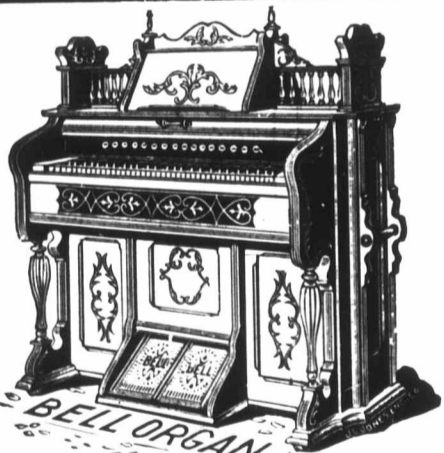


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FIRST SUNDAY AFTER TRINITY.

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: 180, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 336, 337, 335.
General Hymns: 1, 21, 36, 520.

A Name.

The Diocesan Conventions, to which the question of a change of name in the Protestant Episcopal Church has been referred, have discussed it in a most thorough and exhaustive manner, with the result that whilst few are wholly satisfied with the existing name, or would adopt it were they now choosing a name for the Church in the United States, yet after its use for over a century, they are indisposed to make a change at the present time—no name can alter facts, though it may more fully declare them, and no one can mistake the Catholic character and historic basis of the Anglican Communion in America, even though it bear a name, as inadequate and inappropriate as that of Protestant Episcopal. Practically it is becoming more and more known, as the American Church, and that this should be conceded popularity is of more importance than that it should be legally enacted. The discussion has been interesting and not devoid of instruction, but it would be well if no more time were spent upon it, which could be more profitably devoted to more practical and useful issues and ends.

Cestly Funerals.

We have often condemned, and the subject is again brought to general notice by the report of a case at Lambeth County Court. It appeared that \$120 was spent on the funeral of a paper hanger's traveller, who died leaving assets worth only \$135 and liabilities exceeding that amount. Judge Emden said his experience for many years on the Bench was—there was no more dangerous man than the undertaker. He took mean and wicked advantage of the sorrow and suffering of people—and especially poor and ignorant people—to induce them to indulge in reckless extravagance at funerals. Far too much money was spent on funerals by the poor, but the fault lay with the undertaker, said the Judge. The fault may to some extent be with the undertaker, but the real fault lies in the public opinion which is the moving cause. So soon as a more becoming treatment of the dead, and decent and inexpensive obsequies are adopted by the better class, we will find that the needless extravagance of the poorer ones will in great part disappear. Those whose hearts are sore at the loss of a loved one are all too ready to give their all in order to show what they call proper respect. That wish to show proper respect causes most regretted outlay. It is true that we no longer have the mutes and many outward trappings of simulated woe. But their place is taken by flowers, and in some respects the change benefits the family of the deceased, as the wreaths are sent by friends and acquaintances who often grumble at the cost which convention casts on them. What, we ask, can be more unbecoming Christian burial, than a cab over-loaded with florists' mechanical trophies preceding the mourning party?

Court Dress.

The Scottish Guardian has an editorial on the King's Levee at Holyrood. As is not unusual with Scotsmen, we have a disquisition upon clothes, and quotations from Carlyle's Sartor Resartus upon their absurd influence, followed by a very full and entertaining account of those garments and adornments of the clerical personages not only at the King's Levee, but also, in a latter article, at the memorable court ceremonials of George the Fourth and Queen Victoria. The young clergyman, who was so grieved at the uncertainty of the colour and putting on of stoles, would find on reading this paper how not only stoles, but wigs, and much more essential articles of dress vary with the passing years. The writer says, "Yet, Carlyle notwithstanding, we arrayed ourselves as much like our Presbyterian brethren as we could—bands and Geneva gowns included. And why not? Looking at them purely from the aesthetic point of view, it is a pity they ever went out of fashion. Still more is it to be regretted that the knee breeches and stockings and buckles, once the graceful heritage of even the "inferior clergy," should only have been retained by Bishops and Deans. Their more conservative minds, their more correct taste, kept to the good old fashion when George the Fourth, to conceal his swollen ankles, invented the tasteless trouser. For "clothes," as Carlyle says again, "clothes as despicable as we think them, are so unspeakably significant. Clothes, from the King's mantle downwards, are emblematic, not of want only, but of a manifold, winning victory over want." * * * "At last we found ourselves in front of historic Holyrood. The scene here was picturesque enough. The fountain in the Palace square was playing, and uttering its refreshing murmur, while the sun's rays tinged the water as it fell. The Life Guards and Lancers, drawn up in their squadrons, added colour to the picture. And Salisbury Crags, with Arthur's Seat in the rear background, fitly shut in the scene. Alighting, we found the quadrangle occupied by

the gay Gordons, under the command of Captain Urquhart, and passing various officials, gorgeously appalled (clothes again!), we mounted the stair which led to one of the tapestried chambers, where we found ourselves in the midst of a motley crowd. * * * Two of the King's body-guard in their quaint uniforms kept the door which leads into the picture gallery, that room so well described in Waverley: "A long, low, and ill-proportioned gallery, hung with pictures affirmed to be the portraits of Kings who, if they ever flourished at all, lived several hundred years before the invention of painting in oil colours." * * * "Could one help recalling on this classic ground the scenes which here took place? What if the shade of Mary Stuart was still hovering round us! The same mountain and crag which daily met the eye of the ill-fated Queen is still looking down unchanged on her distant descendants. Her tokens are still to be traced in the old historic house. Her voice was once heard within these walls. "Sic transit gloria mundi." "There are sermons in these stones."

Tract Giving.

One of the well-intentioned habits of fifty years ago has been sneered at and whistled down the wind—and yet the old Religious Tract Society has survived and has gained the most popular and able advocate it could have in England, in the person of the Lord Chief Justice, still known as Sir Richard Webster. The Chief Justice took the chair at the annual breakfast, and among other good things, said that he was there with great pleasure, for although he had never written a tract, or indeed anything that the Society had published, he had read a good deal of the Society's literature, and he knew its worth. Speaking as a layman not connected with its work in any way, he was glad, that it retained the name which was respected throughout the world. He hoped no one would be foolish enough to under-rate the good influence of tracts. He was glad to speak in support of the good old tract. He had had a long professional life, and had had a good deal to do with persons who had not kept within the bounds of the law, or had not been under the influence of religion. Such people were judged far too much from the outside, and their inner life was not appreciated. In such cases he had personal experience of the good done them by tracts. Certain men, most callous and indifferent to religion, were found after death or incarceration to have valued and carefully saved a page of a tract, or of some sacred book. Men and women might be induced to read, by its attractive commencement, something that might bring home to them that the story was the history of their own life, and thus they would have received the means of redemption and the knowledge of the Saviour. He trusted the Society would never be induced by ridicule or depreciation to give up the production of tracts.

T. C. D.

It is to be regretted that the effect of the new Land Bill will be to cripple the usefulness of Trinity College, Dublin, but unfortunately calculations show that this is probable. Mr. Arthur W. Samuels writes from 80 Merrion Square, Dublin: "If the Land Bill is allowed to pass in its present form Trinity College, Dublin, will stand to lose about £90,000 a year. It is the owner of head rents paid by middlemen amounting to about £35,000 per annum. This means disaster. The resources of the College are already strained to the utmost; if reduced further, it will be impossible for it to keep pace with the demands of modern education. It is imperative that provision shall be made in the financial arrangement

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of the Bill which will prevent the sacrifice of this ancient University. To meet this loss, Lord Iveagh offers £40,000 to the College, on condition of its increase by other voluntary contributions. If the friends of this old seat of learning all over the world will now rally to its support, not only may loss be averted, but renewed life and vigour imparted to it.

The Church and the African in the West Indies.

The Church Quarterly Review has a paper on this subject, which shows careful preparation. The writer discusses the comparative failure of the Church, and claims that it is due to an insufficient recognition of the dark past, clouded with ancestral superstitions. Clearly no attempt to elevate the negro can succeed which does not realize the traits which differentiate him from the white man. "Negroes and negresses are guilty of the most abnormal forms of vice. . . . relies, or rather continuations, of old African tribal and family customs." The hideous inhumanity to which "civilized negro tyranny" can go is illustrated by the story told of the black emperor Christophe, of Hayti; and we read that such like and worse cruelties go on in modern Hayti. In view of the facts, the writer may well speak of "the caricature of civilization which negro life left to itself exhibits." Contact with civilization only superimposes a veneer, a superficial conformity to outward requirement. But apparently the writer finds it difficult to judge fairly the effects of slavery. The old regime has disappeared, and can never return. Still the results can be seen to this day in the more orderly and industrious habits of the negroes in the better-managed of the old plantations, and in the British Islands. The writer admits that, looking to the West African tribes at home, he thinks that slavery was even valuable, because of its disciplinary character. But the condition of the Southern States at the present day shows that he might have said more.

The St. Sulpice System.

In The Church Family Newspaper, the Rev. W. Swayne, Vicar of St Peter's, Cranleigh Gardens, South Kensington, referring to the subject of imparting religious instruction to the young, gave the following particulars of the practice at St. Peter's. The children attached to this church—most of whom belong to the "Upper Classes," do not attend Sunday school, but the parents send them to church on Sunday afternoon, where they are instructed by means of a modification of the St. Sulpice system. Subjects, and series of subjects, are taken from the Bible, or from such a work as "The Pilgrim's Progress." First, the clergyman gives out a question, which the children write down. Then he dictates very briefly, just in skeleton, an answer to the question. This is continued until the children have done six questions and skeleton answers. Then the clergyman ascends the pulpit and enlarges on the whole theme, expanding the six replies so that the subject is fully dealt with. From time to time he will put questions to the children to impress the leading points, and to see if they are following him. During the ensuing week the children write down the questions in their exercise-books, and write an abstract of the full replies to them. Marks are given, and at the end of the year prizes and certificates. The vicar tells the children they ought not to require prizes for doing the work, as they are getting so much good from it, but he gives the prizes none the less.

Our Legal Status.

Last year we were favored with some letters on this subject from leading members of the bar, a discussion originating from a communication by Mr. Frank Hodgins, K.C. The Archbishops of the two English Provinces have sent to the Bishop of Natal a luminous statement of the law which we presume will be universally accepted

as correct. We are led to understand that matters are likely to come before the Natal Legislature at an early date which may raise the question of the status of the Church of the Province of South Africa, and its relation to the Mother Church at home. Should this be so, there may possibly be some advantage in your receiving from us a memorandum on the subject, so that those who are discussing the question may have in a convenient form an official statement upon a matter which has frequently been misunderstood. In former days, before the Colonial Churches were organized, the Church of England, in conjunction with his Majesty's Government, used to send out Bishops and other clergy to minister to Church-people in the Colonies. These were, and were called, Bishops and clergy of the Church of England in the particular Colony. This was the state of things in Natal until the legal decisions in the case of Bishop Colenso led to a discontinuance of the practice. In this way property came to be bestowed and to be held in trust for "The Church of England in Natal." But, in consequence chiefly of those decisions and the withdrawal of State support, Church-people in the colonies organized themselves into local churches,—e.g., (the Church of the Province of South Africa) in full communion with the Church of England; and the Church of England does not recognize so-called branches of the Home Communion outside of or in competition with such local churches. In the particular case of Natal the authorities of the Church of England have definitely refused to consecrate or to acknowledge a separate Bishop for the body called "The Church of England in Natal." In the strictest sense, therefore, there can now be no such body as the Church of England outside England itself, with the sole exception perhaps of those who belong to our Communion in India where "Establishment" still exists, and perhaps in certain mission fields. But the Church of Ireland, the Scotch Episcopal Church, and the Anglican Churches of Canada, Australia, South Africa, and elsewhere are in full communion with and have a direct relation to the Church of England at home—i.e., the Provinces of Canterbury and York. In the same country there cannot be two independent bodies, both of which have officially such direct relationship to, or full communion with, the Church of England. In South Africa the one body which is thus officially and formally related to, and in communion with, the Church of England at home, is the Church of the Province of South Africa. Evidence of this will be found in such facts as that its Bishops are summoned to the decennial gatherings of the Lambeth Conference, that its clergy are (subject to the provisions of the Colonial Clergy Act (fully recognized and accredited for ministration in the home Church, and that its Bishops can at any time, if desired, be consecrated under proper sanction by the Archbishop of Canterbury. Its Metropolitan, the Archbishop of Capetown, was so consecrated. When a Bishop is consecrated in England, whether for home work, Colonial work, or missionary work, a notice of the fact is sent by the Archbishop of Canterbury to the Metropolitan of Capetown, intimating that an additional member has been added to the Episcopate of which the Archbishop of Canterbury and the Archbishop of Capetown are both members. We are aware that a proviso in the constitution of the Church of the Province was held by the judicature to have a prejudicial effect on the claims of that Church to certain properties held "in trust for the Church of England as by law established." But the effect of that proviso has been entirely changed by the action of the Provincial Synod at Capetown, in 1898, imposing on itself an appeal in matters of faith and doctrine, to a tribunal of which the Archbishop of Canterbury is president, and accepting the decisions of this tribunal as binding and final. It, of course, does not follow that the organization and constitution of such Church should in

all its details correspond with the constitution and organization of the Established Church of England at home. There are varieties of detail in different parts of the Anglican Communion in different parts of the world; but the body none the less forms one united whole. The peculiar circumstances of what occurred in South Africa, and the lawsuits in connection with the status of Bishop Colenso, tended to cause some confusion in the minds of many upon the subject, and we feel deep sympathy with those who, not unnaturally, found themselves perplexed by the intricate ecclesiastical and legal questions which arose. What we desire to make plain is that at this moment the only body in South Africa which is recognized by the Church of England at home as in full communion and official relationship with itself and as an integral part of the Anglican communion, is the Church of the Province of South Africa, over which the Archbishop of Capetown presides as Metropolitan, and of which you are yourself a duly appointed Bishop. We have written this letter in case circumstances should arise which might make it serviceable to you.

LEGISLATIVE DEVELOPMENT IN THE CHURCH.

The Church in England has her own peculiar difficulties, because she is in the position of an ancient organization, adapting itself to altered conditions and circumstances. The time has come for changes, not of principles, but of methods, for the former are immutable, though capable of restatement and explanation, but the latter may be changed from time to time, as circumstances require. The representative bodies of the Church in England are Parliament and Convocation, and yet neither of them to-day can be said satisfactorily or adequately to represent the Church. Neither in its personnel, or in the time at its disposal, is Parliament fitted to legislate for the Church, and to deal with those numerous questions which need legislative action, and regulate the Church's internal economy. And yet Parliament will not surrender its right, so long as the union of Church and State exists, to be the final authority in these matters, and unless some working basis can be secured, and their relations adjusted, disestablishment of the Church is sure before very long to come. That Parliament should legislate without regard to Church opinion would be intolerable, and that the Church should disregard Parliament would render the existing union impossible. What is needed is a readjustment of the relations of Church and State, the existence of a legislative body which can express the views of Churchmen, and be a guide to Parliament, as to the Church's needs and requirements. Much of the difficulty which attends Church work and influence in the Mother Country is that lack of touch, and exchange of views and opinions, which forms so important and helpful a feature in the life of the Church in the colonies and in the United States. The Church in England is not unlike a huge ship rolling about helplessly in the sea, because its steering apparatus is out of order. The existing state of things was well expressed in a speech by the Bishop of Salisbury in the Convocation of Canterbury, in which he said: "For our Church needed, above all things, at this moment, a powerful assembly, possessing the confidence of her own members and of the country at large, which would authorize her to speak with a united and decided voice. This alone would enable her to secure the loyal allegiance of her children and the respect of the Christian world. Parliament certainly no longer enabled her to speak with such a voice. Nor could either of the Convocations sitting alone, or the two sitting separately, make the needful impression on the public mind. The days were naturally long past since York was willing to accept, without amendment, all the constitutions of Canterbury, as it did on two memorable occasions

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in 1462 and 1605. Even the two Convocations sitting together would have inadequate influence as long as the representative element was so disproportionately small in them, and as long as the assembly so constituted was purely clerical. If, then, that great name, 'the Church of England,' was to be a reality in the sphere of legislation, provision must be made for holding a National Council, as often as it was expedient to do so. As regarded the name for this assembly, the old English title was 'Concilium Generale;' but 'General Council' would both be misleading to some ears, and, if used at all, should be used for an assembly, including the Colonial Churches. The term 'National Synod' had the authority of the Canons of 1604, of John Johnson and Wayland Joyce, and of the draft code of 1874. Nevertheless, he thought that 'National Council' would be more acceptable to men of different parties than 'National Synod,' as being open to no prejudice or misconception. As regarded the representation of the laity in such a council, their Lordships were already familiar with the report of the committee on this subject. He would summarize the five arguments which appeared to him to be conclusive in its favour. 1. Our Lord bids us hear the Church, that is something more than the ministry of the Church

ment, so that confusion and loss would not result, if, unhappily, that should come to pass. The final conclusion of the debate, which was marked by great unanimity, was the passage of the two following resolutions, which will result, we hope, in uniting in one deliberative body the whole Church in the Mother Country, and giving it an articulate expression by which her wishes and conclusions can be made known, as the Bishop of Salisbury said to Parliament, and the country, with a united and decided voice: That whereas it is desirable that provision should be made for calling together a council representing the Church of England, and consisting of clergy and laity of the provinces of Canterbury and York; (1) Such steps should be taken as may prove to be necessary for the reform of the two Convocations, and for their sitting together, from time to time, as one body. (2) That statutory authority should be given, empowering the Archbishops to summon Provincial Houses of Laymen to be associated with the Houses of Convocation, either separately in each province, or for a joint session as a council. That this Council should be divided into three Houses—the first that of Bishops, the second that of representatives of the clergy (official and elected), and the third that of elected laymen; and that the acceptance by all three

engaged more earnestly than ever in consolidating the great Empire won for her in all parts of the globe by the enterprise and heroism of her sons. To bind it by ties of interest, as well as by ties of sentiment, is an object worthy of, as it will tax, the highest statesmanship. It is a beneficent power in the world to-day, and its disintegration or downfall would be a calamity, which would be felt far beyond the limits of her own territory. The facilities of communication have lessened in a remarkable manner the dividing effects of distance, and the sea, that divided the ancient world, only serves now to bind and unite the severed members of the great Imperial family. The political difficulty is solved by the federal idea worked out in the American Constitution, whereby centralization can exist in general affairs, with autonomy in those that are distinctly local. Side by side with the upbuilding of the Empire is the making of nations in the groups which constitute it. In Canada, Australia and New Zealand, we see young and rising nations, states of the Empire, of vast promise and possibilities, developing their great resources, and building up political and social institutions modelled on those of the Motherland, so far as they are adapted to local conditions and requirements. Canada blazed out the path when the



The Business Office and Staff of the Canadian Churchman.

(St. Matthew xvii. 17.) 2. In primitive times all ministers of the Church were elected by the whole body, and thus were representatives of the whole body in council, as well as elsewhere. 3. According to all Anglican teaching, following ancient tradition, no definitions of councils, even on points of faith, are valid unless accepted by the Church at large. It is surely wiser and safer to obtain this assent before promulgating decisions than to take a hazardous step which may lead to endless controversy, or to sullen indifference. 4. Laymen are on the whole much better qualified now to give an opinion on Church matters than they were in former days. 5. The all but universal example of the other Churches of our Communion, and the happy experience which they have to report to us, is of great weight in strengthening the a priori arguments. The principle of lay representation is fully recognized, and has, as a matter of fact, always existed in the Church, though sometimes, perhaps, obscured or in abeyance. It will be seen that the proposed new body, which has secured the unanimous consent of the Convocation of Canterbury, follows the precedent of the American and Colonial churches, and will either enable the Church in England to work in harmony with the State, or give her a representative assembly with which to meet and deal with the question of disestablish-

Houses, sitting together or separately, should be necessary in order to constitute an Act of the whole body.

NATION BUILDING.

All nations may in a sense, more or less true, be said to be engaged in the work of nation building. Some live in an edifice, as it were, complete and finished, with no possibility of expansion or extension, and all that can be hoped for is the preservation of existing limits, and the improvement of internal trade and conditions. Other nations are growing in territory and wealth, they have great possibilities, they have a future, as well as a past, and internal development and growth keep pace with external expansion. Notably among the nations that seek to upbuild and extend in population, territory and influence, as world powers, are Russia, Germany, the United States and Great Britain. Russia is aggressive in the East, Germany is ambitious commercially, and as a colonizer, the United States has departed from the precepts of Washington, and other founders of the Republic, to be content with American territory, and is becoming mixed up in European complications, and is seeking to have and hold territory outside the limits of the continent of America. Great Britain, at present, is

several provinces were confederated in 1897. Australia a few years since followed in her wake, and both are now engaged in the great work of building up nations in which millions of loyal and contented people, loyal because contented, can find homes and enjoy liberty and prosperity under British institutions, and in the possession of great resources and opportunities. Canada, situate alongside the United States, was for a long time overshadowed by her greatness, and this led some to believe and assert, especially those who viewed her from the outside, that she had and could have no future apart from her great neighbour. Such have ever failed to point out wherein the advantages consisted that she would gain by pursuing such a course, or to realize that in joining 80,000,000 to the South we should have to abandon unity with 400,000,000 in the several parts of the Empire in all parts of the world. It would be to betray a cause which our fathers fought and laboured to maintain, and would be a denationalizing of 5,000,000 of people, who would sink in the general esteem of mankind, if they did not rise to the great opportunity Providence had given them of upholding British influence and institutions in the northern half of the continent of America. We are glad that nature favours our union with the United States. It might

be said of every nation almost, that nature favoured its union with its immediate neighbour, for where territory is contiguous, conditions and interests are alike, but we do not hear of any proposal to unite Spain to France, for instance, or that because nations approximate in territory they should any of them surrender their nationality. We are not politicians, but such proposals and suggestions transcend politics and touch our patriotism, which is a part almost of our religion, and they emanate from outsiders, or those not in touch with Canadian life and aspirations, who do not realize how true were the words of Mr. Stifton, spoken at a banquet in London recently, that nothing so irritated a Canadian as to speak of annexation. To preserve our institutions, and develop the great heritage we possess, and at the same time do so in unity with the Empire of which we form no insignificant part, is the ideal of every true and patriotic Canadian. And in so doing, let us never forget that true national greatness consists not in our power, or in our territory, or resources, but in the character of our people, and, as they are sober, and industrious, intelligent and God-fearing, so will Canada, and the Empire be truly great and truly prosperous. In forming and developing that type of character, the Church of our fathers the ancient Church of our race, the Church of England, should in the future, as in the past, do much towards it, and therefore we are doing well for our country when we seek in all parts of our wide territory to extend the Gospel of Christ, its doctrine, and discipline, as this Church and realm holds and maintains the same.

ENGLAND.

From Our Own Correspondent.

The Archbishop of Canterbury came out exceedingly well in his various speeches in connection with the London spring meetings. His Grace's utterance at the S.P.G. afternoon gathering was specially noteworthy, and was the first of the kind. The style was vigorous and full of strong points. At the evening meeting of the S.P.G., the Bishop of Worcester was the chairman, and carried the large audience with him in the remark that we now turn to the foreign missionary work for encouragement in our uphill home-work—a decided contrast to the tone of opinion thirty years ago. The scattered organizing secretaries of the older society met for a day's conference in London, having previously received the Holy Communion in King Henry VII. chapel at Westminster, and were afterwards received at Lambeth, by the Primate and Mrs. Randall-Davidson. At the afternoon meeting of the Women's Mission Association, two remarkable addresses were given by women—one by Deaconess Burton, from Basutoland, and the other by Miss Gorch, from Cawnpore, the latter's quiet enthusiasm and unmistakable sincerity made a very deep impression on the crowded audience, while Miss Burton's description of the native woman's life in Basutoland drew tears of pity. Altogether, the missionary work of our Church must have received a wonderful impulse forward, by the well organized gatherings, and the incisive and fervid utterances. It was a grand sight to see the Venerable ex-Bishop of Caledonia, on the platform, at S. James' Hall, and to hear his personal account of his work in his bleak and extended diocese. I had a talk with one of the South African Bishops, who said that though the need of clergy was very great in the Province, yet the work of reconstruction had to be done with great care, and there were clergy there already, notably, some ex-army chaplains, who were waiting for emergencies. All who knew Archbishop Wilson's writings will be prepared for keen thought and practical suggestion in his new book, "Cambridge Lectures



Private Office of Mr. Frank Wootten.

on Pastoral Theology." The writer is very strong on the scientific side. He knows the methods and the tendencies of modern secular thought, and so can guide the young pastor in his dealing with the connection between this and the revealed teachings of the Bible. The writer's long experience, too, in parish work enables him to give good advice on the practical side.—Browning has now found probably his best interpreter in Mr. Chesterton, whose monograph appeared a few days ago. The obscurity complained of is taken to be the genuine expression of the man, illustrating Buffon's saying that "the style is the man himself." For two shillings, any reader can now have an authoritative interpreter of one of the greatest poets of the last century.—(Macmillan & Co.).

CHURCH ATTENDANCE.

A paper read before the Rural Deanery of Huron, June 11th, by Mr. John Ransford, of Clinton.

Finding that papers for this meeting from the laity were conspicuous by their paucity in number, that parish after parish had respectfully declined with thanks, for want of something better, I volunteered to make an attempt. I felt it was a blot upon our deanery, a disgrace, the thought, the very idea that in this large, populous rural deanery, there were not church members to be found who would take sufficient interest in church matters, to stir themselves sufficiently into activity to the degree or point requisite to write a short paper for the annual meeting. I was not asked to do anything, possibly my papers have too much of a belligerent reputation to make them desirable; but seeing we generally accept a volunteer as being worth two pressed men, let me indulge the fond, though faint hope, that being voluntary, therefore my paper may be graciously received. I chose under these circumstances, the subject of "Church Attendance," upon which to make a few remarks; with the expectation that the discussion that my remarks may engender will bring forth truth that we need at the present time. I suppose it will not be disputed for a moment that church attendance is on the wane. Not only in our own communion but all around is heard the same story: people do not attend church as formerly. It is patent to the most ordinary observer. The day when father, mother and children considered it a high and holy privilege, to say nothing of Christian duty to attend the services of God in His sanctuary is past and gone in a terrible measure; and we are face to face with blocks and rows of empty pews, corresponding indifference to re-

ligious things, equivalent depletion of church finances, and all else that sequentially follow in the train. Any doubt about this? Well, let me give you some actual figures which I have gathered from the records of this parish during a period of 30 years. Between 1870 and 1873, the congregation used to number an average of 180-190 in the morning, and 140-150 in the evening. A gradual change set in after that date, until by 1883, it changed round to 130-140 in the morning and 170-180 in the evening, and this condition of things has never since changed—smaller congregations in the morning and larger in the evening. Christmas Day, from 1873-1882, average 147; Christmas Day, from 1883-1892, average 141; Christmas Day, from 1893-1902, average 98. 33 per cent. loss. Good Friday, 1873-1882, average 107; Good Friday, 1883-1892, average 96; Good Friday, 1893-1902, average 79, 26 per cent. loss. Whitsunday, 1873-1882, average 161; Whitsunday, 1883-1892, average 149; Whitsunday, 1893-1902, average 141, 12 per cent. loss. Trinity Sunday, 1873-1882, average 180; Trinity Sunday, 1883-1892, average 146; Trinity Sunday, 1893-1902, average 131, 27 per cent. loss. The object of my paper will be to make an attempt at least to give some reasons for this condition of affairs, and if in so doing I actually expose any real reasons, the remedy may suggest itself. I would name two reasons:

1. Modern Preaching. 2. Modern Living. First: Modern Preaching.—I name it first in order, because I consider modern living is largely traceable to modern preaching. The poet Cowper in his day wrote,

"When nations are to perish in their sins,
'Tis in the church the leprosy begins."
What do I mean by modern preaching? Well! I characterize modern preaching as being of the smooth order—Prophecy unto us smooth things. It is the age of crying "peace, peace, when there is no peace." The old way of preaching, the hiding away of nothing, the plain, unvarnished statement, telling sinners that if they did not repent and be converted nothing could save them from the wrath of Almighty God, is not generally heard to-day. I have called it old-fashioned, and it is old-fashioned. When I was a boy, I well remember it, one of the most noted preachers of the day invariably introduced the ending of his sermon by this phrase, "And now to you that are the Lord's." As a child I was doubtless weary, and this always was a sure sign the relief of the end was near. But it showed something else, is plainly proved that the preacher had been directing his remarks to unconverted men and women up to that point. And in those days there was no uncertain sound as to the message

delivered. "Rich life and death, choose life that was preached, th made for all sins never was a embracing, par-dying men; but refusal were as announced. The in what I call r ness of sin in G that His eyes s the unavoidable repeated, unforg dread doom tha sins, are passed inferentially allu that men are g gradually increa feature of to-d When did anyb sermon upon et last heard it s the Lord is the nay, probably, justice, as a C preached to the to-day, we need go to church c to sum up all i which is right i not the fear o entirely the a therefore, the men," "Our G fearful thing t God." Would suggested a r minds more or there not a lar hell of literal obtains small when men's m and the very l men's minds a still hold to i in actual fire, between annih after this life, immortality, o Romanist, wh fallibility of church ex-c doctrine, has beyond the p be interesting; punishment Anglican divi fore, with tl has produced Word, and tl non-attendanc Second. I cause for n Modern Liv cluded. We have paralyz fathers. I made the p hensible. E pressure, I wondrous c speed and phase of th as to interf Agricultura ambition i bred, reare is, to comp of his life; value can l possible n ing! The buildings, is the one

delivered. "Behold I set before thee this day life and death, blessing and cursing, therefore choose life that ye may live." The love of God was preached, the atonement the Christ of God made for all sins upon the cross was proclaimed, never was a fuller, freer, completer, more all embracing, far-reaching gospel proclaimed to dying men; but the consequences of neglect or refusal were as fully, as plainly, as unmistakably announced. Therein to my mind lies the deficiency in what I call modern preaching. The hideousness of sin in God's sight; the utter impossibility that His eyes should even behold iniquity, and the unavoidable eternal consequences of sin unrepented, unforgiven, the awful punishment, the dread doom that awaits the sinner dying in his sins, are passed by, or at the best, indirectly inferentially alluded to. And the consequence is that men are growing up all around us with a gradually increasing fearlessness of God. The feature of to-day is, there is no fear of God! When did anybody listening to me last hear a sermon upon eternal punishment; when did you last hear it spoken of. And yet, "the fear of the Lord is the beginning of wisdom." Possibly, nay, probably, at one stage, God, as a God of justice, as a God of wrath, was held up and preached to the exclusion of all else. But, verily to-day, we need a little of it. Men and women go to church or not as they please; to be brief, to sum up all in few words, every one doeth that which is right in his own eyes; because they have not the fear of God before them. Forgetting entirely the apostolic admonitions, "Knowing, therefore, the terrors of the Lord, we persuade men," "Our God is a consuming fire," "It is a fearful thing to fall into the hands of the living God." Would I be going out of my way if I suggested a reason for this. Are not men's minds more or less at sea on this question? Are there not a large variety of opinions? Is not the hell of literal fire and brimstone a belief that obtains small credence in these days? Time was, when men's minds were made up on this subject, and the very large majority were at a unit.—Now men's minds are unsettled. You find a few who still hold to the old belief of an actual eternity in actual fire, but the majority are largely divided between annihilation at death, hope for the wicked after this life, annihilation after death, conditional immortality, etc., etc. I sometimes envy the Romanist, who, believing as he does, in the infallibility of a pronouncement made by the church ex-cathedra, on a point of disputed doctrine, has subjects like this settled for him beyond the peradventure of a doubt. It would be interesting to hear this question of future punishment discussed by an assemblage of Anglican divines. I conclude my first head, therefore, with this thought; that modern preaching has produced a fearlessness of God and of His Word, and therefore to it in part is traceable the non-attendance at church.

Second. I mentioned modern living as another cause for non-attendance. Under the head of Modern Living, a great deal is of necessity included. We are living to-day at a pace that would have paralyzed our grandfathers, even if not our fathers. The enormous strides everything has made the past 25 years are almost incomprehensible. Every path of life is pursued at high pressure, I care not where you turn, there is a wondrous change, and all in the direction of speed and pressure. One would think that this phase of things would hardly be so far-reaching as to interfere with animal life. And yet it does. Agricultural pursuits feel it; and the farmer's ambition is to produce an animal, scientifically bred, reared, fed and put through, as the saying is, to completion, at the earliest possible moment of his life; so that the greatest return in moneyed value can be received into his hand at the earliest possible moment. Speed and pressure in farming! The mechanic, the workman in shop, on buildings, in open air, I care not where you go, it is the one story, the highest grade machinery,

driven at the highest possible speed, many duplicated at a great expense for fear a solitary hour should not be lost if one broke down, turning the man into a mere part of a complex group of machinery; to such an extent that to-day a trade as such is no longer to be learned—Bricks, stone, mortar, all machine made, machine mixed, machine hoisted, and all that is left for the man to do is to place it into position; turn to the navvy, and the steam plough, steam scraper, steam shovel tell their story, panting, groaning, puffing, sweating, moving thousands of cubic yards where it used to be tens. In the office the same story—one long list of labour-saving contrivances, till all a man has to do is to think, press a button, and all is done as if by miracle. The merchant sits at his desk, and by one movement of his hand, practically puts himself into communication, and that instantaneously, with the whole business world—and as he does so, his only wonder is what would he do without it, and how ever was business ever conducted before it was invented. Does he need to visit a distant city—it as often as not means two nights in a sleeping-car, one thousand miles travelled, and back in his own office the day after. The education of the young along the same lines—and what is the consequence? Nothing less than that outraged nature calls aloud for a halt, for cessation, for sleep, for rest, and it is no figure of speech to say that many, nay, most people to-day after 6 days' work of to-day's work, are as fagged out as a generation back they would have been at the end of 12. That is one phase.—Another is the servant girl question. Time was when domestic servants were obtainable by most people, if not all. To-day I need not tell you they are practically unobtainable, except to the very wealthy, and consequently the time when the servant or servants stopped at home in the morning, and father and mother and children were able to get to church, and the servants in the evening, or vice versa, is at an end, and it is practically impossible for parents, together with children, to attend church. Separation is the consequence, and that has this bad feature, especially that the children left to themselves at times betake them to other churches. What are the inevitable consequences of all this—a gradually, possibly imperceptible in its gradation, waning desire for the services of God's house, gradually increasing indifference, less interest in things religious, family prayers pass away, and are amongst things that were; then follows in the train, private reading of God's Word, then passes private prayer, and the end is not difficult to foresee. Let us be honest and face facts as they are. Possibly I have overdrawn the picture for some of you. Here in these quiet country parts fashions in more things than dress do not reach us as quickly as in the city centres. New music, new books to us, are old to a Londoner or New Yorker. But visit centres, visit the great cities of the world, and there find for yourselves how many thousands, tens of thousands, aye, let the truth be known how many millions—there are, who to-day are as irreligious as it is possible for men and women to become; practically actually living without God in the world.

This is a large subject, and I know I have only touched upon it. There are many other phases of this question. It is indeed far-reaching. In the short time allotted to me I cannot speak of many things I would. Such as the growing, increasing disrespect for all authority, parental and governmental, the latter in large measure due to the modern idiotic fallacy of passing a law to make people do right, very questionable at most times as to whether it is right, and then never putting it into force, thereby engendering most successfully contempt for law and order. I could speak of the complete change that has come over society with regard to Saturday night. A properly kept Saturday night means the preparation for a properly kept Sunday. You who have passed the meridian of life, remember in your

childhood what it used to be. Compare that memory with to-day. The streets packed with a perambulating crowd, stores kept open to the last possible moment. Sabbath preparation a thing unthought of, unheeded, exploded, a relic of old fogeyism, buried in the past! I could refer you to the indush of immorality in the shape of impure plays, impure literature, I could remind you of an offshoot of this, the decreasing birth rate, the looseness of the marriage union; but you have heard enough from me—I thank you for the patient hearing you have accorded me. I have started the ball rolling. Take up the thread and let us have some ideas as to the remedy for this state of things. Change society you cannot. As well try with one hand to stop Niagara's cataract, as to change the conditions of modern life, and make people go slow—It can't be done. One thing alone I know of can be done, and that comes under the first head of my paper—Let the pulpit change its tone; and let us see whether the faithful proclaiming of the whole truth of God will have its due effect. Never for a moment hold back the phase of truth, that God's love is infinite, that great as is a mother's love God's love for the erring sinful creature is far greater—but let not the pulpit incur guilt by omitting one part, no matter how small, how seemingly unimportant, how objectionable to many, how contrary to what is desired, to what is pleasant to the ear, or acceptable to the tongue, to proclaim. The crying need of to-day is faithfulness in the pulpit. Let your voice be heard on high. "He that believeth and is baptized shall be saved," but as high, as clear, as trumpet tongued, complete the Divine utterance, "And he that believeth not shall be damned."

AMERICAN CHURCH NEWS.

The question of a new name for "The Protestant Episcopal Church in the United States of America" has been taken up and considered in the convention up to this time held, and the replies have, on the surface, been adverse. But the direct issue has seldom been faced, and the vote has been taken upon the side issue as to its being at present the proper time for making a change. As there is no name generally agreed upon or likely to command a general acceptance, it appears to be self evident that this is not the time for laying aside the old and familiar designation. It is always possible to imagine that a worse might, on the spur of the moment, be adopted, and the future of the church does not depend upon its being called either Protestant or Catholic. Bishop Starkey, of Newark, New Jersey, at the age of 84 years, and Bishop Taylor, of Quincy, Ill., aged 50, have been called to their rest. A movement was on foot for a coadjutor to the Bishop of Newark on account of his increasing infirmities. Bishop Taylor will be much missed in General Convention, where he was a ready debater, and trained there as a deputy at several conventions before he was consecrated in 1901. Dr. Bratton, of Raleigh, N.C., has signified his acceptance of election to the diocese of Mississippi. The appointment of Dean Robbins to succeed the late Dean Hoffman at the General Theological Seminary, New York, is received with calm approval as beyond the range of public opinion. Prof. Kinsman's leaving the Berkeley Divinity School, at Middleton, Conn., to fill the ecclesiastical history chair at the seminary removes a very promising teacher to a sphere of higher usefulness, and his place is to be filled at Middleton by Rev. P. M. Rhinelander, a graduate of Harvard University, Mass., and also of Oxford. Mr. Rhinelander comes from Washington, D.C., where he was ordained by Bishop Satterlee in 1896. At the May meeting of the board of managers the offerings for both foreign and domestic missions were reported as showing a substantial increase, but the personal subscriptions were not so satisfactory. The bishops in the foreign field, as at the Philippines, Hankow, Shanghai, Cape Palmas and Haiti sent in very encouraging reports of their work, and there is a very appreciative account given of Bishop Scherschewsky and his translation of the Bible into the Chinese. The aged prelate is paralyzed in hands and feet, and yet with indomitable courage he continues his life-work. More light is being daily thrown upon the situation in Mexico, especially by the visit of Bishop Johnson, and

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his report to the presiding bishop. There is no little work being done and the oversight of an energetic bishop is much required to direct the force at work and give a new stimulus to the flagging interest, but the idea of setting the Mexican episcopate out upon an autonomous basis is losing ground. The work in Porto Rico is progressing slowly, as is also that in Hawaii where the old troubles are passing out of mind and the aim is to work for the future. The cathedral is half built and filled with an appreciative congregation. The Church of the Crucifixion in Philadelphia has been rebuilt and was consecrated on May 17 by Bishop Coadjutor Mackay-Smith in place of the church which was destroyed by fire in 1901. It is a fine brick structure, in Gothic style of architecture, and the interior is finished with white brick and hardwood trimmings. The parish house which occupies the site of the old church, is fitted up with all modern appliances, and is the headquarters of several negro organizations. There the American Negro Historical Society, the only one of its kind in the country, has its depository. It is proposed to break ground soon for the building of the new Hospital Mission Church. At Burlington, N. J., the old parish of St. Mary is still standing, and they have celebrated the 200th anniversary of the setting up of the old parish. The special preacher and celebrant was Bishop Doane, of Albany, who could speak with unusual feeling with regard to his native place, where his father had been for 27 years, first as rector of St. Mary's, and then as Bishop of New Jersey. The sermon, which is largely quoted in *The Church Standard*, is fuller than usual of the bishop's pathos, fire and eloquence. The parish goes back to the time of George Keith, "The Quaker," and his friend, John Talbot, the latter having died there in 1727, there having been many noted rectors there since his death. The Cathedral in Memphis, Tennessee, which was projected by Bishop Otey, and has had its foundations built since his death, it is now proposed to carry a few steps farther toward completion and the Bishop of the diocese asks for \$50,000. In the crypt the congregation have met for worship the last four years, and now they contemplate the erection of a stately building "in Gothic style with apsidal chancel, columned nave and transepts, clerestory and triforium, and with a splendid tower springing from the intersection of the name and transept." J.G.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

Head Office, Imperial Bank Chambers, Toronto.

Object.—The spread of Christ's Kingdom among men, especially young men.

Rules.—(1) The rule of prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the work of the Brotherhood.

(2) The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

It is particularly requested that the names of all Churchmen moving from one place to another, be sent on to the head office, so that the clergy-men in these places may be notified.

Brotherhood Notes.—Mr. Jas. A. Catto, president of the Brotherhood, Mr. F. W. Thomas, chairman of the Toronto Local Assembly, and the general secretary, visited the St. Mark's Church, Parkdale, on Whitsunday, May 31st, with a view of talking to the members of the Bible class on the Brotherhood and its work. Several of the members turned out. Mr. F. W. Thomas was also present at a large sized meeting of St. Simon's Chapter, on Wednesday, June 3rd, when ten (10) members were present. Great enthusiasm was shown in the work, and it is expected the members will get into harness at once. The Rev. Wm. B. Henney, the traveling secretary, is still meeting with much encouragement in his visits to the towns in Ontario. He had a good meeting in Hespeler, on May 29th, and the Chapter there was reorganized. At Paris and Brantford he also addressed meetings with encouraging results.

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 brief, addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

TORONTO.

Norway.—The June board meeting of the Toronto Diocesan Woman's Auxiliary was held at this place on Friday last. About two hundred members were present. The president, Miss Tilley, was in the chair. The corresponding secretary, Mrs. Willoughby Cummings, reported the reorganization of a senior branch in Streetsville, and that Miss Graves, secretary of the Fergus branch W.A., is leaving for Hay River as a missionary on Saturday next. The treasurer, Mrs. Webster, reported receipts for the month, \$412.47, and the Dorcas secretary, Mrs. Banks, stated that thirty-eight bales and several parcels of clothing and other supplies had been sent to distant missions since the last meeting. The Extra-Cent-a-Day Self-denial Fund, which amounted to \$64.34, was devoted towards the expenses of a Japanese student, who is coming to Toronto. The amount received through the parochial missionary collections was \$214.61. The Rev. C. Haslam gave an earnest address. Letters were read from Mrs. Rose, lady superintendent of the hospital, Blackfoot Reserve, and Miss Simmons of the Gordon School. A picnic luncheon was served in a pretty grove adjoining the church. Short addresses were given in the afternoon by Miss Napthel concerning the work of the Deaconess Home, and by Miss Jean Hoyles, who is going as a medical missionary to India in the autumn.

Winnipeg.—Holy Trinity.—The seventh annual meeting of this branch of the Woman's Auxiliary was held on Monday afternoon, May 18, in the school room of the Church. Reports from the several officers of the society were read and adopted. The financial statement of the treasurer showed a satisfactory balance on hand. The following officers were elected for the ensuing year: Honorary president, Mrs. Fortin; president, Mrs. Boswell; vice-president, Mrs. Miller; secretary, Mrs. Shaw; treasurer, Mrs. Lash; superintendent of work, Mrs. Bennett; cutters and buyers, Mrs. Moore, Mrs. Brown, and Mrs. McKinnon; delegates to diocesan, Mrs. O'Meara and Mrs. Shaw.

REVIEWS.

Magazines.—The Cosmopolitan.—Miss K. V. Matthews, writes of the "Imperishable Rose," in the current number of this magazine, and Miss Phoebe Humphreys dilates on the subject of "Gateways; Artistic and Characteristic." Miss Annie L. Diggs tells the story of Bourneville, a town in the Midlands of England, founded by Mr. George Cadbury, of cocoa and chocolate fame. She calls it "An English Garden City." In addition to the above are poems, and one or two short stories, as also further instalments of previous articles, notably, "How to Administer a Household," and "The Choice of a Profession."

Everybody's Magazine.—The June number of this magazine has been considerably enlarged in size, having an edition of 32 pages. It contains a number of articles and stories of which perhaps the most interesting are the articles, "Then Ireland Will be Free," by F. J. Gregg, and "Twice Born," "the Ceremonial Life of a Hindu Boy," by Edmund Russell. The magazine is well illustrated throughout, and is well worthy of perusal.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Kensington.—At a meeting of clergy and lay delegates of the Church, held in this place on Wednesday, the 27th ult., to elect three Governors for King's College, Windsor, N.S., to represent the Church on the Island, the following were chosen: Rev. T. H. Hunt, D.D.; Rev. T. C. Mellor, M.A., and Mr. D. Rogers.

Halifax.—Mr. A. deB. Tremaine has been selected by the Halifax rural deanery to the Board of Governors of King's College, Windsor. A governor of several years standing, speaking of the selection said that few members have given more time or brought a more intelligent interest to the problems confronting the board. Mr. Tremaine was at one time entirely opposed to federation, but after careful study of all the questions at issue he is now a strong supporter of the movement. He stands especially for the larger view of a university for the whole of the Maritime Provinces.

Legwash and Wallace.—The Rev. J. E. Warner, rector of Granville Ferry, has been appointed rector of this parish.

Tangier.—Mr. W. R. Foster, K.C., has been appointed a Governor of King's College, to represent this rural deanery.

QUEBEC.

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

Quebec.—Trinity.—The Rev. B. Watkins, who has recently been in charge of Campbelltown, N.B., has been appointed rector of this parish. He was inducted into the living on Trinity Sunday by the Lord Bishop of the diocese. A large congregation witnessed the ceremony.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

James Carmichael, D.D., Bishop Coadjutor.

Montreal, Q.

Montreal.—The Bishop-Coadjutor will make the following visits during the next three months, in the various rural deaneries: Deanery of Bedford—June 12th, Rougemont; June 14th, Sunday, Farnham; June 15th, Cowansville; June 16th, Dunham; June 17th, Dunham Ladies' College; June 18th, Frelighsburg; June 19th, Phillipsburg; June 21st, Sunday, Bedford and Stanbridge East; June 22nd, Abbotsford; June 23rd, St. Hyacinthe. Deanery of Clarendon—June 28th, Aylmer; June 29th and 30th, Eardley; July 2nd, Quyon; July 3rd, North Onslow; July 5th, Sunday, Shawville; July 6th, Radford; July 7th, Parkman; July 8th, Bristol; July 9th, Bristol Mines; July 10th, Bristol Corners; July 12th, Sunday, Portage du Fort, and Bryson; July 14th, Campbell's Bay; July 15th, Fort Coulonge; July 16th, Clark's; July 17th, Shawville; July 18th, North Clarendon; July 19th, Sunday, Thorne West, and Leslie; July 21st, Thorne Centre. Deanery of Brome—Sept. 14th, East Farnham; Sept. 15th, Sutton; Sept. 16th, Abercorn; Sept. 17th, Glen Sutton; Sept. 18th, West Potten; Sept. 20th, Sunday, Mansonville; Sept. 21st, South Bolton; Sept. 22nd, Bolton Centre and Bolton Glen; Sept. 23rd, Brome; Sept. 24th, Eastman; Sept. 25th, Bondville; Sept. 27th, Sunday, Knowlton; Sept. 28th, Iron Hill; Sept. 29th, Adamsville.

Christ Church Cathedral.—The memorial to the

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late vicar, the Rev. J. F. Steen, to be erected in Christ Church Cathedral, is to take the form of a handsome stained glass window, to be erected in the nave of the church. The subscription lists are still open.

Trinity.—The choir have been moved from the gallery to the chancel, and have been vested in surplices. This has been done in accordance with the wish of a large majority of the congregation. The change came into effect on the 31st ult.

Diocesan Theological College.—A special meeting of the Board of Governors of this College was held in the college on June 1st, at 4 p.m. His Grace Archbishop Bond occupied the chair. In the absence, through temporary illness, of the regular secretary, Mr. H. J. Mudge took his place. Apologies for absence were read from Mr. James Crathern and Mr. A. F. Gault. The resignation of the Rev. Dr. Hackett, as principal, and of Mr. John Duncan, professor of dogmatics, was read. It was resolved that it be accepted with deep regret, and that a committee be appointed to draw up a resolution to that effect. A committee composed of the Archbishop of Montreal, ex-officio, Mr. A. F. Gault, chairman; the Bishop-Coadjutor, Archdeacon Norton, Dr. Johnson, and Mr. R. Wilson-Smith, was elected for the purpose of nominating a new principal. This committee will confer with Principal Hackett as to how the work of the college should be carried on in the event of no appointment being made before the beginning of the term. Mr. George Hague and the Principal were appointed a sub-committee to supervise the printing of the report of the college. The Very Rev. Dean Evans was appointed to be the representative of the college at the installation of the Rev. Dr. Gordon, as principal of Queen's University. Those present were the Very Rev. Dean Evans, the Very Rev. Archdeacon Norton, the Rev. Canon Baylis, the Rev. Principal Hackett, the Rev. N. A. F. Bourne, Dr. Johnson, Messrs. Charles Garth, George Hague, R. Wilson-Smith, and H. J. Mudge.

Lachine.—St. Paul's.—A large organ is to be bought for and placed in this church. A committee has been enquiring into the matter for some time, and now, through the generosity of a member of the church, the vestry feels justified in proceeding with the purchase. It is hoped that in a couple of months' time the church will be adorned with an instrument suitable to the requirements of the growing parish. The church has been otherwise greatly beautified by the addition of stained glass windows, while a handsome choir screen has been erected.

Granby.—St. George's.—A confirmation service was held in this church on Monday evening, 1st inst., by the Right Rev. Jas. Carmichael, D.D., Coadjutor Bishop of Montreal. The candidates, ten in number, were presented by the Rev. Canon Longhurst, rector, and were addressed in a most forceful and impressive manner by Bishop Carmichael, whose words were listened to by a large congregation with rapt attention. The Rev. Rural Dean Jeakin assisted in the service. On Tuesday evening, on the return of the Coadjutor from Milton, a reception was held in the Victoria Hall in His Lordship's honour. A large gathering took place and a most enjoyable function was held, the rector of Granby presiding. Refreshments were served, and vocal and instrumental music contributed by local talent. The Rev. Canon Longhurst read a warm congratulatory address to Bishop Carmichael, which was replied to by His Lordship in his usual fervent and eloquent manner. The Rev. T. B. Jeakins also gave a short address. The address to the Bishop was signed by W. B. Longhurst, Hon. Canon, rector; E. E. Gleason and F. W. West.

churchwardens; W. H. Robinson and J. Bruce Payne. Synod delegates; A. L. Herbert and W. A. Mountain, sidesmen; John Bradford, hon. treasurer; A. A. Wood, lay reader and choir director, and director of the Brotherhood of St. Andrew, Louise Gettes, organist; Florence Savage, president of the Churchwomen's Association; Julia F. F. Robinson, president of the Woman's Auxiliary; Maggie A. Lewis, president of St. George's Guild; Frances J. Blunt, directress of chapters of Daughters of the King; A. C. Passmore, instructor of gymnasium.

ONTARIO.

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

Kingston.—The Synod met here on Tuesday, the second of June. The following is the Bishop's charge: Reverend brethren and brethren of the laity:—Through the good hand of our God over us, we are permitted again to meet together as a Synod, to legislate in behalf of the interests of the Church in this diocese. May God's spirit be with us, to guide us in all we say, and in all we do, that our deliberations being begun, continued, and ended in Him, may be for the glory of God and for the benefit of His Holy Church.

The past year has been an eventful one, to the nation and to the Church, and of both we are integral parts, and therefore anything that concerns either as a whole concerns us, perhaps quite as much, as though we were at the nation's centre.

King's Coronation, What It Meant.—The coronation of the King was an event in which the whole Empire was interested, and with which we, as Canadians, and especially as Churchmen, were brought into closest touch, by the official call from the throne, addressed through the Archbishop of Canterbury, to every Bishop throughout the British Empire. Each was asked in the name of the King, to invite the members of his diocese to assemble together in their several churches on the day appointed for the coronation, for the public worship of God, and to take part in the service appointed to be used in Westminster Abbey. This, in recognition of the fact that it is by the Most High that kings reign; that He is indeed "The great King over all the earth," that "He removeth kings and setteth up kings." The real purpose and meaning of the coronation, however, was not grasped by the nation; possibly not even by the King himself before his illness. It was looked forward to in England generally, and in London in particular, as a time for rejoicing, for feasting, for revelry, for gain, for pomp and display. Had it taken place on the day originally appointed, apart from the service in the ancient minster there would have been nothing of which to be proud, or that could have given satisfaction to the devout and thoughtful mind. But God stretched forth His hand and frustrated human plans. He touched the King and laid him low. Everywhere throughout the Empire went the message, "The King is dying." The schemes of speculators withered. The nation was spared the drunkenness and debauchery which would have left an indelible stain upon it. God moves in mysterious ways His wonders to perform, as He orders all things according to the counsel of His own will, for above men's workings, are His workings, and often through them, though they know it not, for the accomplishment of His purposes. He curbs human waywardness and folly, controls the courses of events, and shapes their ends towards the fulfilment of His sovereign plans. "The King is dying." Men stood speechless, strong men wept, millions of hearts were deeply moved, and then everywhere people betook themselves to prayer. Not only Christians of every name, not only worshippers of the one true God, but Parsees, Mohammedans, Hindus and Buddhists, prayed, showing the unity of the Empire. From tens of thousands of

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churches and temples, and from many worshippers kneeling under the blue vault of heaven, there went up prayers for the King's recovery. And He, in whose hand our life is, and whose are all our ways, who ordereth all things in heaven and in earth, heard and answered the prayers which were offered.

He spared the King, saying apparently, to the Angel of Death, hovering near, whose presence had cast a dark shadow over the throne and over thousands of royal hearts: "Touch not mine anointed, and do My chosen no harm." Having frustrated the wrong doing which was imminent, and taught the lessons which He wished to teach, He stretched forth His hand of power, and raised the King up to health again, even from the very verge of the grave, and in due time placed the crown upon his head. The King, doubtless learned lessons from his sickness which it is hoped he will never forget. The letter to his people, from his sick room, was most touching, showing that he recognized God's hand, "Whose he was, and whom he should serve." He doubtless like one of old, found God to be "a very present help in trouble," and like the same, could say, as he thought over the whole matter, and looked up to the King of kings and Lord of lords—"It was good for me that I have been afflicted, that I might learn thy statutes." How wonderfully applicable are some of the words of the Twenty-first Psalm. They seem almost to have been written for the occasion. "The King shall rejoice in Thy strength, O Lord, exceeding glad shall he be of thy salvation." "Thou hast given him his heart's desire, and hast not denied him the request of his lips. Thou shalt prevent him with the blessings of goodness, Thou hast set a crown of pure gold upon his head. He asked life of Thee, and Thou gavest it him." May it be forever and ever. God has indeed done wonderful things for us, and for our King, for which we may well rejoice and give thanks. What a different spirit pervaded the nation as it looked forward to the second day appointed for the coronation, from that which animated it at first. It had learned that the coronation ceremonies were not empty forms, or for mere purpose of display, but that they were possessed of deep spiritual meaning and import. That through them, the King in his official life, was being set apart, consecrated to God, for whom he rules both in Church and State. He is King not merely by inheritance, by descent in a certain line, not merely by right of power, but by the Church's act, which sets him apart to rule, not only for men, but for God. The people did not at first understand this, the nation would have missed the full significance of the coronation had it not been for the King's illness. The ceremonies employed give a new meaning to kingship, which receives its sacredness, and its authority from God, through his Church, whose elder members placed the crown upon the King's head. Edward VII. stands before the people today as he could not have stood had he died, and God had not tried

News

Halifax, N.S. Energy and lay this place on free Governors to represent following were; Rev. T. C.

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him as He did. They have a sympathy with him now which they would not have had if he had not been brought near to them by affliction. As the eldest son of Victoria, who held all hearts, he was loved for his mother's sake; but by his human experience, which speaks to all, as well as by his devotion to the public weal, he is held in affectionate regard now, for his own sake, by the varied peoples who acknowledge his sway. His kind-heartedness, his loyalty to civil and religious liberty, his ready tact, and his sound judgment, have under God won for him the love and devotion of his people, who are all ready to say, not as a mere form, or only under the inspiration of music, but from the heart, and as a real prayer, "God Save Our King."

OTTAWA.

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

Ottawa. The new Lauder Memorial Hall was last week the rallying point for a large number of the clergy and laity of the diocese in attendance at committee meetings. Many of them saw this beautiful memorial for the first time, and all were delighted to learn that for the future the Lauder Hall was to be used for diocesan meetings. The grants made by the Mission Board this year amount to \$9,175, and are considerably in excess of those made last year. A few grants were increased, as a steady effort is being made in the diocese to increase the stipends, and the Board has shown a commendable readiness to co-operate in the movement where it is evident the contributing power of a parish has, approximately, been reached. A new mission has been created in the township of Gloucester, and another in the township of Fitzroy, while the large mission of Killaloe and Whitney has been divided. This will add three more clergy to our list, when the Bishop is able to secure them. Two of these new missions are specially attractive, one within six miles of Ottawa, and the other on the line of the C. A. Railway, in one of the finest agricultural sections in Eastern Ontario, while the Whitney mission, in the heart of the lumber district, has attractions of its own, which will appeal to some. The grant to this new field is a large one, and as it involves travelling by railway, allowance will doubtless be added for travelling expenses. A large addition has been made to the capital of the Widows' and Orphans' Fund during the past year, and a further generous donation has just been offered the fund on condition that it is met by a specified sum contributed in the diocese within the next twelve months. The Rev. W. M. Quatremaine has been very successful in his canvass on behalf of this fund, and will continue his good work in the hope of meeting the conditions of this latest bequest. The city parishes are energetically prosecuting the canvass for their portion of the assessment for the M.S.C.C., and already have raised several hundred dollars over and above the sum first aimed at, with two or three congregations yet to report. The country parishes will be largely influenced by the enthusiasm prevailing in the city congregations, and Ottawa diocese looks forward to being able to report its contributions as exceeding very considerably the sum it was asked to raise. The committee on education made one or two valuable recommendations with reference to the circulation of Church literature, which may result in some practicable scheme for the inauguration of a diocesan magazine. The reports were generally very encouraging, and showed the diocese to be in a sound and healthy condition financially, and making steady progress. There are three or four vacancies, excellent openings, and I am sure the Bishop would extend a very hearty welcome to any suitable men, who may be seeking a charge.

Fitzroy Harbour.—This parish has lately been

canvassed for the clergyman's stipend, and has guaranteed eight hundred dollars. The Rev. F. W. Johnston is doing a good work. It is only a few years since this parish was in receipt of aid from the Mission Fund. The Bishop recently administered confirmation at this place.

Almonte.—The past year has been one of unusual importance to this old parish, as the pew system had been abolished and all their dependence, financially, was on the voluntary system, now so general. The result has been a most marked increase in the revenue, which is collected through the weekly envelopes. The rector, the Rev. Rural Dean Read, is greatly encouraged by the hearty manner in which all the funds of the parish are supported.

Killaloe.—Under the earnest labours of the missionary, the Rev. H. H. Lewis Seale, this large mission field is giving promise of further extension of the Church's borders, and the employment of another missionary, with Mr. Seale, is now contemplated. The Mission Board has provided the money, and now only the man is lacking. The headquarters will be at Whitney, the centre of the large lumbering operations of the Anthony Lumber Co. Mr. Seale expects this year to have a church erected at Killaloe on the C. A. Railway.

Pakenham.—This old parish has for many years consisted of the two congregations of St. Mark's, Pakenham, and St. John's, Antrim, the former in Lanark, and the latter in Carleton. Its reconstruction has been in contemplation for a long time, but, until a few months ago, no real effort was made in that direction. In November last the rector, the Rev. Rural Dean Bliss, resigned the Antrim section of the parish, and with the Bishop's authority undertook to open up regular services at White Lake and Cedar Hill, with most encouraging results. The Pakenham congregation increased their contributions fifty per cent., in order to make it possible to carry out this arrangement, and the Antrim congregation will receive a grant from the Mission Fund sufficient to make the stipend for their new clergyman not less than \$750. The latter will make a compact, workable, and, in every way, most desirable parish. This is another evidence of the development taking place in the work of the Church in this diocese. St. Mark's church, Pakenham, has recently had presented to it a handsome set of silver altar vessels by Miss Catherine Scott, in memory of her brother.

Diocesan Notes.—The diocesan Mission Board has provided a grant of \$400 to be used in securing a chaplain for the city hospitals.

The Cathedral of Christ Church is to be consecrated during Synod week. A very impressive service is looked for. Canon Muckleston, of Perth, is to be the special preacher.

The Rev. H. Kittson, rector of Christ Church (Cathedral), deserves special mention in connection with the cathedral consecration and Lauder Hall dedication.

The Rev. E. A. Anderson, of Vankleek Hill, has been elected rural dean of Prescott and Russell. This is a very excellent appointment.

The Rev. L. N. Tucker, general secretary of the M.S.C.C., took the Almonte convention by storm. The women of the auxiliary say they never listened to such a grand appeal, and will remember it all their lives. The G.S. is going to be a great power in the society, i.e., in the Church throughout Canada. He will preach the Synod sermon in Ottawa on June 15th.

—To neglect public worship is to dishonour God, to withhold what is His due, and to violate our highest instincts.

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TORONTO.

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

Holland Landing.—A meeting of the West York rural deanery was held at this place on Tuesday and Wednesday, May 26th and 27th. There were present: Rural Dean Gibson, Thornhill; Revs. F. E. Farncomb, Holland Landing; G. B. Morley, Bradiord; L. H. Kirkby, Aurora; Canon Farncomb, Toronto; T. W. Paterson, Deer Park; and Richard Ashcroft, York Mills; the two last-named are associates of the deanery. A letter expressing regret for absence was received from Rev. R. Perdue, Lloydtown. Evening service was held in Christ Church on Tuesday, the Prayers being read by the rector, the Lessons by the Revs. T. W. Paterson and Rural Dean Gibson, and the sermon preached by the Rev. Canon Farncomb, Toronto. Early next morning the members met at Holy Communion, celebrant the Rural Dean. At 10 o'clock the members assembled for business. The following papers were read during the day: "The Importance of Dogmatic Teaching," by the Rev. Richard Ashcroft; "How Best to Regulate the Liquor Traffic," by the Rev. G. B. Morley; and "The Present Condition of the Jews in View of Their Return to the Holy Land," by the Rev. L. H. Kirkby. It was very gratifying to see the church wardens of Holland Landing present at the afternoon session. The visitors were most hospitably entertained by the rector, the Rev. F. E. Farncomb; Mr. Lloyd (church-warden), and his wife, and Mr. Morton and his daughter, parishioners, to whom hearty expressions of thanks were accorded.

Streetsville.—Trinity.—About one hundred members of the congregation met at the rectory on Friday evening, the 22nd ult., and extended a very hearty welcome to their new rector, the Rev. C. H. Rich. A programme of music and refreshments were provided, and a most pleasant time was spent by all who were present thereat.

The Lord Bishop of the diocese held a Confirmation Service in the church on Tuesday, the 26th ult., there were fourteen candidates. The Bishop gave a short and helpful address. Although the evening was a wet one, there was a large congregation present in the church at this service. On Ascension Day, a flower service took place in the church, and the flowers were afterwards sent to the Hospital for Sick Children in Toronto, where they were greatly appreciated by the inmates.

St. Alban's Cathedral.—The Lord Bishop of the diocese held a general ordination in this cathedral church, on Sunday morning last, (Trinity Sunday). The following gentlemen were ordained deacons and priests respectively: Deacons; Messrs. F. J. Sawers, and W. R. Hibbard, J. H. Kidd, W. T. Hallam, R. W. Spencer and F. Vipond. The two first-named are masters at Trinity College School, Port Hope. Priests; the Revs. W. R. Tandy, Havelock; F. D. Tyner,

St. Clement's, T. G. W. Lock, Warsaw, and ordination service. H. Baldwin, rector. Rev. A. J. Bre also present. Trinity University, land took part.

Welland.—The diocese visited of May, when by the rector apostolic rite. organist, Miss son, had prepared "Veni Spiritus Sanctus" and rendered the terms and appreciation service and address given sought the carter that they Christ, and so and every for candidates was spoken of masculine cler at the present

John Philip I

Milton.—Gt the 30th ult., Belt, on behalf to Mr. E. W. a very hands and Anne I making the of the value the church of their resignation regret occurs them long I at Hamilton Mrs. Boyd's it had become connection pleasant relation. On the fore preached at this church he confirmed Church of edifice was a most

Maurice Sc

London-meetings before the this year follows:—2 College the Dean Rob by Rev. (Bible." F and D. W Dr. McK Church in by Rural Tuesday clerical b Dundas Reverend "Hooker" Principal

St. Clement's, Toronto; W. J. Carson, Warminster; G. W. Locke, Port Perry; A. S. Dickinson, Warsaw, and R. Perdue, Lloydtown. The ordination sermon was preached by the Rev. A. H. Baldwin, rector of All Saints', Toronto. The Rev. A. J. Broughall, the Bishop's chaplain, was also present. The Rev. Professor Rigby, of Trinity University, and the Rev. John Jones, of England took part in the service.

Welland.—Holy Trinity.—The Bishop of the diocese visited this parish on Thursday, the 28th of May, when seventeen candidates were presented by the rector, Rev. Dr. Johnstone, for the apostolic rite. The choir, under their efficient organist, Miss Phelps, and able leader, Miss Jackson, had prepared special music for the occasion. "Veni Spiritus Sanctus" was given with great effect, and a beautiful anthem was also so well rendered that his Lordship referred in complimentary terms to the excellent music. A large and appreciative congregation took part in the service and enjoyed the eloquent and inspiring address given by his Lordship, in which he besought the candidates and all Christians to remember that they had enlisted under the banner of Christ, and so were to fight against evil in any and every form. The fact that fourteen of the candidates were male, and all but three adults, was spoken of by the Bishop, who said that the masculine element was much needed in the Church at the present day.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Milton.—Grace Church.—On Saturday evening, the 30th ult., at the rectory, the Rev. Rural Dean Belt, on behalf of the congregation, presented to Mr. E. W. Boyd, for himself and Mrs. Boyd, a very handsome set of the works of Charlotte and Anne Bronte, with their biographies. In making the presentation, the Rural Dean spoke of the valuable service of Mr. and Mrs. Boyd to the church and Sunday school during the years of their residence in Milton, and of the general regret occasioned by their removal. He wished them long life and happiness in their new home at Hamilton. Mr. Boyd expressed his own and Mrs. Boyd's thanks and their great regret that it had become necessary for them to sever their connection with the parish, and to end their pleasant relations with its rector and people.

On the following day, the Bishop of the diocese preached a very eloquent missionary sermon in this church in the morning, and in the afternoon he confirmed six candidates in the Mission Church of All Saints', Terra Cotta. The sacred edifice was crowded, and the Bishop's address was a most impressive one.

HURON.

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

London.—Meetings in Synod Week.—These meetings are held every year in London, just before the opening of Synod. The programmes this year are exceedingly interesting, and are as follows:—Monday evening, June 15th, at Huron College there will be a conference with Rural Dean Robinson in the chair. The first address is by Rev. Canon Davis, on "How We Got Our Bible." He will be followed by Revs. C. Miles, and D. W. Collins. The next address is by Rev. Dr. McKenzie, on "The Development of the Church in Rural Parishes." He will be followed by Rural Dean Hodgins and Rev. A. H. Rhodes. Tuesday morning, June 16th, there will be a clerical breakfast at Olympia Restaurant, 186 Dundas St., London. After breakfast, Very Reverend Dean Innes will give an address on "Hooker's Life and Writings," followed by Revs. Principal Waller and G. B. Sage. The breakfast

is open to all clergy, at a charge of 25 cents. Last year some 50 of the clergy were present, and the numbers are increasing every year.

The Bishop has appointed the Rev. G. B. Sage, B.A., rector of St. George's, in this city, to be his domestic chaplain.

Huron Synod.—The convening circular has been issued, calling the Synod to meet Tuesday, June 16th. The docket of business is light, and consists of a proposal on Patronage, by the Bishop; on Superannuation, by executive committee; on Mission Fund and Widows' and Orphans' Fund, by Revs. Canon Brown and T. G. A. Wright, and a resolution by Mr. R. M. McElheran, pledging the Synod to loyalty to church and prayer-book, and diocesan canons. Reports of committees may give rise to abundance of discussion, but the circular would indicate a short Synod. The most serious matter on it is the proposal to appoint clergy to mission parishes for only a limited period of three years or less. Mr. McElheran's resolution will undoubtedly do good if it leads to more loyalty to our acknowledged church standards. The preacher at the opening Synod service will be the Rev. D. Williams, of St. James' Church, Stratford, and a conference on missions will be held on Wednesday evening, June 17th, the speakers being Rev. J. C. Farthing and Mr. Chas Jenkins, on Domestic Missions, and Dr. Tom Jays, of the Student Volunteer Movement, and Rev. J. R. S. Boyd, of Kucheng, China, on Foreign Missions.

All Saints'.—One of the three city vacancies (All Saints', Memorial, and Christ Church), has chosen a pastor, Rev. T. B. Clark, B.A. He is a graduate of Cambridge, England, and has done some ministerial work in Newcastle, Pa. He comes to London to study theology at Huron, and the choice of All Saints' congregation has fallen on him. He has made a very favorable impression among Londoners, and the field of work to which he is called is exceedingly inviting and promising, as All Saints' parish has been strengthened by the influx of a large manufacturing population, the very best material for a solid, vigorous Church work.

Bible Society.—A hearty message of condolence has been passed respecting the death of Rev. J. H. Moorhouse, who was an ardent supporter of the Bible Society. It is expected that March 6th, 1904, will be universally observed as Centenary Sunday for the Bible Society.

Christ Church.—The Rev. F. E. Howitt, the rector of St. George's, Hamilton, has been offered and has accepted this living, in succession to the late Rev. J. H. Moorhouse. The new rector is an Englishman, who came to Canada when he was 19 years of age, and received his education at Trinity University, Toronto. Dr. Howitt, the well-known homoeopathic physician, of Toronto, is a brother of his. He came to Hamilton from Guelph eleven years ago to assume charge of St. George's. It was then a scrap of a church, seating only 50, but the present building has a seating capacity of nearly 600, and is always full. He is a quiet, unassuming man, devoted to his books and work. A few years ago he took a trip through Palestine, and has lectured on his impressions of the holy scenes all over Canada.

Invermay.—Christ Church.—The Bishop of the diocese held a Confirmation in this church on Thursday, May 28th, when he conferred the apostolic rite on seventeen candidates, who were presented to his Lordship by the rector, the Rev. H. R. Diehl.

Morpeth.—The Bishop of Huron visited this parish, and held a Confirmation in Trinity Church, Howard, and in St. John's, Morpeth, on



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W. JOHNSON QUINN, PROPRIETOR.

May 13th, afternoon and evening. A class of twenty-one persons in all was presented by the Rev. E. Softley, Jr., the rector. Both churches were filled at each service, and the Bishop's earnest words were listened to with the deepest attention by the large congregations. During the past year, a handsome rectory has been built by the united efforts of the three congregations, and paid for in full. The Bishop took occasion during his visit to this parish to thank the parishioners, and to express the satisfaction and pleasure he felt at the work that had been done. On Whitsunday, it was a matter of great joy to see the large attendance at the monthly celebration of the Holy Communion at St. John's Church, the largest that had been there for some years.

Stratford.—The Rev. J. Cooper Robinson, missionary from Japan, who is home on furlough, visited the rural deanery of Perth and Huron last week. On Sunday he preached in the two churches in Stratford. On Tuesday, he gave an address, illustrated with views, at Mitchell. On Wednesday, he was at Seaforth; Thursday, at Clinton; Friday, at Goderich, and Sunday at Wirgham. His meetings were all well attended, and much interest in foreign missions was aroused.

Clinton.—The annual Sunday school convention and rural-decanal meeting will be held in the second week in June, an interesting programme is being prepared for the occasion.

Exeter.—The Rev. R. J. Perkins, rector of the Trivett Memorial Church, has been absent in Lindsay, where he was principal in a very interesting ceremony, which will assure the rectory of a hostess after a long vacancy. Rev. Ten Eyck had charge of the services during the rector's absence.

RUPERT'S LAND.

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

Winnipeg.—His Grace, the Primate of All Canada, arrived in Montreal per S.S. "Pretorian," from England, on the 1st June. All Church people will be pleased to hear that the Venerable Primate is in great measure restored to health after his severe illness, which has kept him in England for a year past. He returned hither.

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.

THE SERVICES OF THE CHURCH.

Sir, It did the heart of true Churchmen good to read the letter of "Another Churchman," in your issue of the 28th of May. If every priest in every diocese would act up to his ordination vows to follow the Rubrics and the Services of the Church as appointed, there would not be the present outcry of the decline of the Church. It is this one church as good as another doctrine that puts our holy Church on the level of the "other denominations," an expression so often heard. The Holy Catholic Church is divinely appointed, and must therefore, triumph over all man made religions, if the Bishops and clergy will only be faithful to her doctrines. The leaders of secular societies are bound to adhere strictly to, and carry out faithfully the rules of such societies. Shall the leaders of the sacred cause be less faithful. Does not the letter of "Another Churchman" prove how often the laity are disappointed in their church leaders. A case to illustrate the point—The Athanasian Creed appeared to be read on Whitsunday, was omitted at the discretion (?) of the officiating priest, and the proper psalms for the day were "forgotten." Will the time come when the laity who value the church services as appointed, will go to church with the certainty that they will not be disappointed in what they look for.

ONE WHO HOPES FOR IT.

TORONTO DIOCESAN FUND.

Sir, I beg to lay before your numerous readers the following analysis of the collections made in the diocese of Toronto for this year, for its most important fund, i.e., the Diocesan Mission Fund. In the city of Toronto, eleven parishes out of thirty-seven, succeeded in paying their assessments for the Diocesan Mission Fund. Outside the city of Toronto, forty missions and parishes, out of ninety-eight, succeeded in paying their full assessments. No parish within the diocese, doubled for this collection, the amount of its assessment. Two missions (country of course), doubled their assessments in their collections for the fund. One mission (country, too!) gave more than three and a half times the amount of its assessment for this fund. In making the foregoing remarks, it is well to note that assessments for diocesan missions were much lower per parish and mission this last year than formerly. Is the city of Toronto, as far as Anglicans are concerned, teaching us how not to give? Is the Church in the country improving?

ALWAYS CONCERNED.

THE EUCHARIST ON WHITSUNDAY.

Sir, In your issue of May 21st, "Churchman" says, p. 51, that Easter, Christmas, and Whitsunday are the three days referred to in the Rubric ordering communion three times a year. Will he give us some proof that he is right as regards Christmas and Whitsunday? I would like to feel that he is right, but opinions in such matters carry little weight. In regard to a "people's Prayer Book," I don't think any publisher will bring it out, unless he is sure it will sell, and it is not enough that we should write and say that we will buy it. If a number of clergy would guarantee to take sufficient copies, it might be done. I don't know whether

we are at liberty to publish an "amended" Prayer Book, but if we are, we must organize in order to get it. I am more and more convinced that it is our great need. We want a book containing the services used on Sunday, with simplified Rubrics, all editions pagged alike, and frequent reference to pages. For instance, after the "Venite" there is a long Rubric about Psalms, Gloria Patri, First Lesson, Te Deum, and First Lesson again. I would suggest the following Rubric: "Then shall follow the Psalms. (See page —); then is read the First Lesson from the Old Testament. Then is said or sung "Te Deum Laudamus" or "Benedicite Omnia Opera." I think that would be clear and easily understood. The reference to the page of the Psalms would bring the visitor a little nearer to the Psalms than he usually gets. There might be an index on page —, showing where each day is to be found. I am quite convinced that with care, thought and suggestion, the Prayer Book could be simplified almost beyond belief. I give these suggestions as examples of what might be done.

F. G. PLUMMER.

YOUNGER MEN.

Sir, You expressed a wish that the younger men would take an interest in Church affairs. May I tell you one reason why they do not? It is because the old men monopolize everything at the Synods. I looked in at the meeting of the General Synod, at Montreal, last September. You must have noticed, as I did, that the Bishops were the life and energy of the Church. The Lower House was full of men of about seventy. These are the men who take the front seats in the Diocesan Synods, and who would feel hurt were younger men put in their places. But they should set aside selfish feelings and return men who have probably a good many years before them, and who would have a reasonable hope of seeing results. Besides the younger men would be in touch with still younger men. If this plan is given a fair trial, we would find the younger men taking an interest in the vestries and delegates to the Diocesan Synods.

L. AYMAN.

THE PEOPLES PRAYER BOOK.

Sir,—"T. L. S." makes a mistake, in my opinion, in his suggestion that "The Collects for the day, Epistles and Gospels, might well be omitted." Otherwise, I should consider such a booklet, as he would like some enterprising publisher to bring out—a step in advance of the Leaflets, which have been already published for popularizing the Prayer Book Church service. Indeed, such a concise manual of devotion as "T. L. S." proposes, plus the Collects, Epistles, and Gospels, would be very useful in the home for domestic worship, together with a few special prayers included for family use; the Collect for the Day, however, should always take prominence in the sacred service of family prayer. It seems to me that the day for a stereotyped service has passed away never to return, and especially when churches are subject to sudden darkness through the electric current being interrupted; it is highly desirable that the people be trained so that in an emergency responding and singing from memory might be possible.

L. S. T.

THE NEEDS OF THE APSLEY MISSION.

Sir,—The needs of this mission are great, not being met has proved most prejudicial and disastrous to the best interests of the mission. The neglected state of the churches has led many a one to think contemptuously of the Church and depreciate her work. We need: 1. Restoration of St. Stephen's church at a cost of at least \$100. To be sheeted inside with lumber, and clap-

boarded outside and painted. 2. At least \$200 or \$300 is needed urgently and at once for St. George's church, Apsley, and mission room. 3. St. Paul's is equally in need of money. 4. Altar rails and sanctuary carpet is needed for St. Andrew's, and matting for aisle. 5. A font is needed in St. Paul's, St. George's and St. Andrew's church, all three of these churches being without fonts. After all, these are only some of the needs of the mission; but needs that require, in the interests of the Church, to be met with as little delay as possible, if she is to be saved from being contrasted unfavourably, in her inferiority with other bodies in the locality, and be a power and influence for good.

C. LORD, Missionary-in-Charge.

ON JUDA'S HILLS.

On Juda's hills, we find no trace
Of Him who trod in sorrow there;
The standard of an alien race,
O'er shadows now the mount of prayer,
Its baleful folds puissant flung,
Where sin His soul in anguish rung.

But Juda's heights shall yet behold,
The triumph of the Man who died;
And Galilean plains unfold,
The glory of the Crucified;
While Sharon's rose will bloom as fair,
As when He trod in sorrow there.

The Crescent floats in pomp of pride,
O'er Zion's hill, where once He bore
The stroke that from His riven side,
Made rivers of compassion pour;
And Satan thought his victory won
When death had claimed the stricken One.

But Zion's hill shall yet behold,
The Cross in glory set on high;
The standard of the Lord, unrolled,
Like banners streaming in the sky;
While all His ransomed people sing,
Their hallelujahs to the King.

Moriah's Mount no longer hears

The Galilean's voice divine;
An outcast race amidst its tears,
Seeks all in vain that royal shrine;
From whence He drove the recreant herd,
Who fled affrighted at His word.

But grander far than stately fane,
Upread by David's royal Son,
On Juda's hills shall rise again,
The temple of the Eternal One;
His royal banner floating high
O'er marshalled armies of the sky.

And He, Who trod in sorrow there,
The path of agony and shame,
Enthroned 'mid spirits of the air,
Shall vict'ry of the Cross proclaim,
While earth and heaven unite to sing,
The triumph of the Christ—the King.
—J. H. Townsend, Tangier, Nova Scotia.

CURLEY'S CRYSTAL; OR, A LIGHT HEART LIVES LONG.

By Emma Marshall.

"A man that looks on glasse
On it may stay his eye,
Or if he pleaseth, through it passe,
And then the Heaven espie."

—George Herbert.

Chapter IX.

At the Circus.

The performance was very long, and after the bicycle ride was over, Curley began to be very tired of sitting still. It was, as we know, difficult

to him at all with collect, the thin man turn her big roses, in the say in a little.

"I will be a little boy to keep my side till I—" "Curley, Cur Mrs. Crawford quiet.

Every one a a circus know people cannot their money, amusement is or sixpence.

It was over a crowd, for the audience—beg

As Curley his mother a backwards by sight of his t

He strugg mysterious he self drawn be jostled and j say—

"What's tl "That's no and don't m

Poor Curle did not know The hand

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But first something know."

Poor wrong, t He, w

sorts of stood w and his

to him at all times, and he began to be seized with fits, which brought down the wrath of the thin man behind, and made the fat woman turn her big bonnet, with its tower of yellow roses, in the direction of Mrs. Crawford, and say in a little squeaky voice—

"I will be obliged to you, ma'am, to ask your little boy to keep his feet to himself, he is jogging my side till I declare I am quite nervous."

"Curley, Curley, do be still," Olive said, while Mrs. Crawford made frantic signs to him to be quiet.

Every one who has been to a performance like a circus knows how lengthy it is, and certainly people cannot complain of not getting enough for their money, that is to say, if the length of the amusement is put in the balance with the shilling or sixpence which has been paid to secure it. It was over at last, and then the crowd—a dense crowd, for the bicycle feat had attracted a large audience—began to disperse.

As Curley was edging his way out, between his mother and the girls, he felt himself pulled backwards by the arm, and by this means he lost sight of his mother and the two girls.

He struggled to free himself, but the mysterious hand had a firm grip, and he felt himself drawn backwards, while everyone around him jostled and pushed, and he heard several people say—

"What's the child about?"

"That's not the way out, young 'un—be patient and don't make a disturbance."

Poor Curley was so troubled and bewildered he did not know what to do next.

The hand was still on his arm and in vain he tried to shake himself free.

He turned his neck to see who had him in such a firm grip—and he heard someone say—

"Where are you dragging the child to? let him find his way out."

Then, the surging crowd—which grew more dense at the entrance—seemed to close over Curley, and presently he found himself in an empty space on the further side of the boarding, and, looking up, he saw a man holding him still fast, and another who was sitting on a little box counting the money which he had taken that night, said—

"Well, little one, I hear you are a rare hand at cutting capers, and want teaching."

Curley was so hot and bewildered he could scarcely speak, but he managed to say—

"How do you know that?"

"Oh! little birds tell secrets. Now look here, I'll take you in here, and you shall have the best teaching, you shall be well treated and well fed, and we'll turn your out first rate."

Again Curley said—

"How do you know anything about me?"

"Never you mind," said the man who had captured him in the crowd, whose voice seemed strangely familiar, though his face and appearance were strange. His hair was dark, and he had a very big dark beard—indeed there was not much to be seen of him but his eyes and the end of his nose.

"You are in luck's way, youngster, and we will make something of you."

"But I can't stay, thank you," Curley said, "my mother will wonder where I am, and she would not like me to be in a circus; I must go home now, it must be very late."

"Too late for little boys to be out by themselves, of course. We'll see you home. I am off in a cab myself, and you shall come along with me, and I'll set you down at your house. But first let us see you stand on your head and something else of the kind, cut your capers you know."

Poor Curley began to think something was wrong, though he hardly knew what it was.

He, who was always so ready to perform all sorts of antics, at the slightest provocation, now stood with his small hands working convulsively, and his breast heaving with sobs. He would not

allow them to burst forth for the world.

"Come now, don't be modest. Let's see what you can do," said the man who seemed to take the lead. "I've got something here which will help you," and from a deep pocket the man took out a short whip with a very long lash, and began to examine the end of it. Then he flourished it in a careless way and said—

"Now then, young 'un, will you like a taste of this here?" and the lash curled round Curley's legs with a sharp sting which made him start and jump backwards.

The two men laughed and one of them said, "That's it—now another—and we'll have your heels in the air. eh?"

But Curley was resolute, and backing into a corner between the little box and the boarding, he said, "I am not going to stand on my head for that, and I am going home."

"You don't budge till you have shown me what you can do. Do you hear?"

Curley was not inclined to cry now, the sting of the lash had raised his spirit and strengthened his determination. He had a dim notion that these men had a design on him, that it would make his mother unhappy if he stayed with them.

The charms of the circus were over for him, and not even to see the wonderful bicycle feat would he care to stay with them. To turn head over heels, to balance himself on one hand, and to perform all these capers for his own amusement, and for that sometimes of Olive and Mrs. Midgley, was a very different thing from being forced to display them by the sting of a whip at the bidding of the man with the black beard.

Curley's agility was of use to him now, he edged nearer and nearer to the boarding, and measuring it with his eye, he jumped and caught the top with his hands, and swinging himself over he was off, and through the opening into the street before his pursuers could go round by the little door in the boarding, and get on his track.

Curley was off on the wings of the wind, and through the well-known streets which he crossed so often to Wellington Street, and at his mother's door, and down the area steps in an incredibly short time.

He found his mother and the two girls and Mrs. Midgley at supper, and all of them cross, hot, and tired.

"Where have you been, Curley?" his mother asked, sharply. "I've got a mind to send you to bed without your bit of bread-and-cheese—putting us in a fright for nothing!"

"I couldn't help it," poor Curley said, his lips quivering, and making a great effort not to cry. "A man got hold of me, and dragged me through the crowd, and I lost sight of you—and—"

"Who would catch hold of you? I don't believe that story," said Blanche. "I expect you wanted to see the bicycle-man, and were peeping behind the scene."

"Or to see the pretty little girl, more likely, who rode on the skewbald pony," said Mrs. Midgley.

"You shouldn't have run away, Curley," said Olive, gently; "it frightened Mother."

Curley felt as if he could bear no more reproaches, his legs were still smarting with the sting of the lash, and his hands scratched and bruised with the rough edge of the boarding by which he had made his escape. He did not want to cry before the girls, and, above all, before Mrs. Midgley.

"I hate the circus and the ugly clowns, and—I hate the man with the black beard." He ran upstairs to his own little room in the attic, and shutting the door, flung himself on his little bed, and cried from utter weariness and disappointment.

"It is a good thing if he is cured of his craze for the circuses," Mrs. Crawford said; "but I am sorry for him all the same, he has been hustled about in the crowd, poor child, and looks tired out. It is kinder to leave him alone, and let him

go to sleep," Mrs. Crawford said as Olive proposed to take him up his supper. "He will sleep off his trouble, poor little boy; it's a lesson to me not to take children into a crowd like that again, and I am as bad as he is. Come, we had better be off to bed. I shall turn off the gas directly."

"Did you hear anything of the lodgers after we went, Hester?" Mrs. Crawford asked when Blanche and Olive were gone upstairs.

"No not a word. Mr. Pegg seemed to like his supper, and praised the way I had fried his bacon."

"I am sure that was a wonder," Mrs. Crawford rejoined.

"I put the dear little blessed boy to bed, because Miss Hack had a headache, and he was as good as he could be, bless him. He is not long for this world I am sure. He is too good for it."

"Oh! I don't know about that," Mrs. Crawford said. "I don't hold with people being too good for this world, the more goodness we have in it the better. When do you expect to hear from your husband, Hester?"

(To be Continued.)

THE CHURCH.

Our Mother, the Church, hath never a child,
To honour before the rest;
And she singeth the same for mighty kings,
And the veriest babe on her breast;

And the Bishop goes down to his narrow bed,
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf,
And the chief in his robe arrayed.

She sprinkles the drops of the bright new-birth,
The same on the low and high;
And christens their bodies with dust to dust,
When earth with its earth must lie;

Oh, the poor man's friend is the Church of Christ,
From his birth to his funeral day;
She makes him the Lord's, in her surpliced arms,
And singeth his burial lay.

—Bishop A. Cleveland Coxe.

WHAT HEAVEN IS.

What may be the physical conditions of heaven we cannot tell, and perhaps that very phrase may be meaningless of that place where they neither marry nor are given in marriage, but are as the angels of God. But so far as heaven is a place at all, its fundamental conception is that it is a place where sin is not. No guilty step may pass the gates of pearl, no polluting presence fling shadows on the golden streets. They who live there are the angels, and just men made perfect, and the spirits of the saints in light. And if we ever get there, we shall be as they; for to be there is to see the face of God, and to see the face of God is to be changed into the same image from glory to glory. There life's stains shall have been purged away; and the gold shall be mixed with dross no longer, nor the fine gold dim. But oh to have been disenchantedly, for ever, from the low aims of the world! Oh, to have been set free for ever from the yoke of habit and the power of temptation! Oh, to desire only, and to do only, what is good, without evil being present to us! Oh to do perfectly what here we have but imperfectly attempted! Oh, to be what here we have only seemed to be or wished to be! Oh, to be honest, true, noble, sincere, genuine, pure, holy to the heart's inmost core! Is not that heaven? Is it not a state rather than a place? Is it not a temper rather than a habitation? Is it not to be something rather than to go somewhere? Yes, it is that heaven. What more we know not. In other stars amid His complex worlds for all we know God may have work for us to do.

Children's Department

THE RECTOR'S DOG.

The children across the street from the rectory had a smooth, clean looking dog, that they considered much nicer in every way than Mac, the beloved Scotch terrier that belonged to the rector's children. Mac's hair was rough, and you would not think him pretty, until you saw through the tangle of curls over his face, a pair of exceedingly bright eyes, when you would at once begin to change your mind.

But the children across the street had a particularly disagreeable way of pointedly calling attention to one of Mac's weaknesses; that of rolling in the dustiest part of the road that lay between the two houses. Their dog had no such bad habit, they often said, but was much cleaner and prettier. At such times the rector's children would, much offended, go home and try to call Mac home too; but Mac did not care, he was not vain, and he loved baby Ruth who lived across the street, and paid her much more anxious attention, as she toddled around the yard, than did the more respectable looking dog belonging there.

The rector's children were all across the street one Saturday afternoon, building a cave in the clay bank which terminated the back yard. This was so interesting that they all forgot to look out for baby Ruth, all but Mac, that is; although the children had all promised to look after her, and Mac had not.

Baby Ruth meantime had found the front gate open, and she slowly took her way across the street, toward the rector's yard, for that front gate was open too. Mac followed closely; the rector's cistern was being fixed, and the man who was doing it had gone down-town, leaving that black hole, where the pump usually stood, uncovered. The baby feet were walking straight toward this dreadful place, when Mac flying ahead of her dashed into the kitchen. Sally, the maid, a great friend of his, was washing the dishes, and singing as she worked, when Mac charged in and around her in a frantic circle, barking distractedly. Sally stopped singing:

"Is it crazy you are, thin?" she said reprovingly. "You've had your dinner an' a foine wan, an' is it more you'd be atin'? No? What thin?"

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him, at 804-62 Winthrop Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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But Mac ran to the door and then looked back eagerly. So Sally followed him wiping a teacup as she went; down it went with a crash when she saw the child's danger, and she ran and caught the baby up, just in time.

Then Sally, with baby Ruth in her arms, went across the street shutting both gates behind her as she went. She met all the children, who had just missed Ruth and were going in search of her. But the fat, clean dog remained in the new cave to take a nap.

After Sally had scolded them sharply, she went back to her cold dish-water, and the children across the street did tribute to Mac by hugging and making much of him—though he

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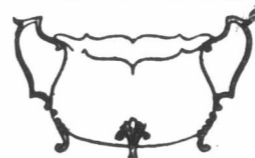
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did not like it.

Then one of them said: "I tell you, after all, your dog has lots of sense—and he's kind of pretty, too, when you look at his eyes."

"Pretty is that pretty does," grandmother says," replied one of the rector's children; then not to be outdone in politeness, she added: "He isn't a clean dog like yours, but I'm glad he doesn't like to sleep day times so much."—L. E. Chittenden,

The Young Churchman.

A BOY'S POEM.

William Cullen Bryant, the famous American poet, began writing verses at the early age of eight. His father was a doctor, and being also very fond of botany, had accumulated quite a library devoted to these two subjects. Young William was a great reader, devouring everything that came in his way, and very early explored the contents of this library. Thus he was introduced to the study of nature; but it was the subject of death to which his mind was turned by the medical works, which made the most profound impression upon him. So deeply was he stirred by its consideration that he composed a poem, for which he coined a name, calling it "Thanatopsis, or a View of Death."

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After he had completed it, why, he do not know, he did not show it to anyone, not even any member of his family, but hid it in his father's desk. Doubtless he soon after forgot its whereabouts, for some two years afterwards he left home to study law, and then to practise his profession in a neighboring town. Meantime his father had discovered the poem stowed away in his desk, and being struck with its quality, submitted it for publication. Its worth was at once recognized, and its author searched out. So this inimitable poem, the equal of which it is claimed has never been written by a person of so young an age, was composed by a boy less than nineteen years of age.

FISHING ON HORSEBACK.

All along the edge of the North Sea in Flanders, shrimp-fishing is one of the chief industries of the inhabitants. The Wide-World magazine describes the occupation of "shrimping."

The ordinary method is to wade out or drift in small boats and rake the bottom of the sea with nets, but the best results are obtained by the man who goes fishing on horseback. When you see the fisherman careering along the beach, with his great, wing-like net stretching out on either side of the crupper, you are disposed to hail him as a veritable Don Quixote.

The process of saddling his horse for the fray is a lengthy one. First, he adjusts a thick pack padded out with straw. On either side of this are large panniers destined to receive the

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catch. The traces for dragging the net are attached to the collar in the ordinary way, and the net itself is poised behind the pack. An extra basket is hung on to the side by its handle, and then, at last, the man may mount.

Parties of three or six fishermen generally meet at the edge of the sea, spread out their nets behind them so that the poles shall keep their mouths widely open and ride out to sea. When they reach the proper distance they turn round and proceed up and down, dragging their nets parallel to the shore. They will have drawn lots for their places, as the one who is furthest out to sea catches the most fish.

For some four hours, while the tide is going out, they "plough the sea," covering a very large stretch before they turn back and proceed over the same furrow, where the tide will have set out a fresh supply of fish, meanwhile. When the time comes to turn, the nets are getting heavy, as may be seen from the tautness of the ropes and the horse's increasing difficulty to proceed.

Then the fishers come back to shore and deposit their takings in glistening piles. When each one has laid out his fish upon the shore, he sets out to sea again and the advance in line is resumed. But the men have now changed places, the one who was outside now riding along nearest to the shore. This change happens at every turn, so that each may have his fair chance of the best draughts.

It is a curious sight when they are forging along in the open sea. They often go so far out that their horses are obliged to raise their heads very high to enable them to breathe. Now and again, on a rough day, a wave will come along and completely submerge both horses and riders for several seconds. However, in the interest of good fishing, it is necessary to venture as far out as possible. There is really little danger, and

accidents are rare, particularly as horses and men alike are so much at home at this craft.

"JUST LOVED ME."

Two little four-year-olds were at play on the lawn when the tiny girl slipped and fell. In a moment her small companion had helped her to her feet again and stood with an arm about her until her sobs ceased.

"What did little cousin do for you when you were hurt?" asked the mother a few minutes later.

"Nuffin; he just loved me," answered baby, the tears still standing in her blue eyes, but the comfort of the tenderness she had received shining through them. "He just loved me over it."

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THE MANX CAT.

On the Isle of Man there is a curious looking tailless cat, peculiar to that island. No one knows where it first came from, though there are various stories and theories concerning its origin. It is described as follows: The pure Manx cat would be a little different in appearance to the common house cat, even if it could boast of a tail. Its head is small, and its hind legs are long, in comparison with the fore ones. When about to fight, it springs from the ground and strikes with its fore and hind legs at the same time. The common cat, however, strikes with its fore paws, standing on its hind legs. It has greater ease in going up hill than down hill, because of its short legs. As a mouser it is considered the best of all cats.

The value of a cat, in days long ago, was fixed by law. "The price of a kitten before it could see was a penny; after it could see, two pence; after it had caught a mouse, four pence—which was a very large sum in the tenth century. The cat must also be perfect in hearing, sight and smell, and have good claws. If any-

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one stole or killed the cat that guarded the royal granary, he had to give in exchange a sheep, its fleece, and a lamb."

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