

Canadian Churchman

DOMINION CHURCHMAN, CHURCH BYANGELIST AND CHURCH RECORD.
The Church of England Weekly Family Newspaper.
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TORONTO, CANADA, THURSDAY, JULY 16, 1903.

[No 36.

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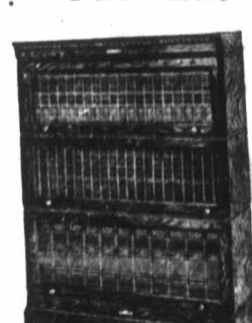
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July 16, 1903

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Offertory: 243, 293, 367, 604.
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The Primate and Nonconformists.

At a Canterbury Diocesan Conference, Canon Hammond brought forward the subject of the promotion of closer and more kindly relations with other Christian bodies, chiefly in connection with nonconformists. The Primate, in closing the discussion, said personally he took a less lugubrious and more hopeful view than some of the speakers. He could not reveal the contents of his private correspondence with leading Nonconformists, which was going on just now, but if he did they would see that things said outside did not coincide with the real feelings of those leaders. Shortly, he was to have a conference with some Nonconformist leaders as to how to combine to secure religious teaching in board schools. He himself was promoting this conference with the earnest desire to co-operate with men who were at heart anxious that the little children should be brought up in the Christian faith. * * * * * From a Nonconformist, Mr. Arthur Tucker, we have this corroborative testimony in a letter to the Spectator: "There are plenty of Nonconformists here who will refuse to

un-Christianize or deny the sincerity of the Episcopal clergy, even when they differ from them. And with regard to the school-masters, it would be difficult for Dr. Horton to produce any instances of undue influence or proselytizing on their part. A great deal of the heat of the present controversy arises from the fact that many of the disputants have no personal experience of the working of our elementary schools. I write as a pronounced Baptist, who on principle has sent his boy to the nearest public elementary school (although it happens to be under Episcopalian control), and has not yet seen any reason to regret having done so. Neither have I yet seen any reason to withdraw him from the opportunity of learning what the distinctive religious principles of the Church of England consist of. As far as I can gather, such teaching is always given in a fair and Christian spirit. It seems to me that the religious difficulty is largely the creation of the platform and the Press, and I find that many of those who emphasize it belong to the upper classes who send their children to schools where the religious, and also the more powerful social, influences are often antagonistic to Nonconformity. Why these particular people are so zealous in their efforts to champion the cause of a creedless education for the classes a stage lower than themselves, is a constant mystery to me."

Church Music.

We quoted lately Bishop Gore's outspoken statement, "there has been no greater curse in the recent history of the Church of England than the propagation of the type of Cathedral services in parish churches." The Church Times says that a result of the discussion which this remark has provoked, is the proposed formation of a Church Congregation Music Association, having for its object the simplification of musical services, and the creation of a type of service in which the people may join. And adds: "There has undoubtedly existed of late a tendency to deprive the people of their part in worship, and while choirs have improved and organ-playing has become, if not always more artistic, at any rate more skilful and ornate, congregational singing, instead of advancing, is in danger of becoming a lost art. The Society to which we allude will, we presume, not be satisfied with curtailing the license which the professional or quasi-professional choir has taken, and with exhorting the individual worshipper to insist upon his rights. The effect of stopping there would be to silence the choir and to get no proper equivalent in its place. We would fain hope that this society will make it its peculiar aim to instruct organists, the clergy, and the laity in the art and practice of unison singing. Everyone must have noticed, even where a large congregation does occasionally sing, how feeble is the effect compared with the volume of sound that might be expected from a multitude. It is, we believe, the result of the stupid attempt on the part of individuals to sing in parts. But part singing is only effective when there is a massing together of the voices taking each part; scattered about a building they are lost, whereas every voice singing in unison swells the great total of sound. We have everything to learn in the matter of congregational worship.

The Old Favourites.

In a short paper treating of the success and failure of novels, Lady Jeune writes the following paragraph on the old favourites, a paragraph which shows the wonderful change of habits, so largely the result of steam: "To us the wild excitement which was created by the publication of the Waverley Novels is incomprehensible. Yet thousands of readers waited in breathless expecta-

tion for each successive volume. The writer of this paper well remembers the late John Bright relating the deep interest with which each work was received, and how people waited in crowds for the arrival of the coach which brought the successive volumes, and seized them almost as starving men would seize food, rushing away with their prize. No books ever published caused greater interest, or aroused more curiosity, and the mystery which surrounded their authorship lent an additional charm to their appearance. What a fund of enjoyment, what indescribable pleasures the readers of Scott's novels have enjoyed all the world over, and though nowadays they are voted tiresome and long-winded by a blase and jaded public, we turn to them in later life, and find all the enjoyment which our grandfathers and grandmothers experienced. Can anyone resist the pathos of the story of Jeanie Deans, the stern Calvinistic spirit of Old Mortality; was there ever a picture of chivalry and romance to be compared with Ivanhoe and Woodstock? Who has not wept over the woes of Lucy Ashton and the Master of Ravenswood; and who is not led away by the exploits of Rob Roy, and the romance of Waverley? We revel still in the stirring pictures of court and battlefield, intrigue and romance which the pages of Quentin Durward, the Talisman, the Fair Maid of Perth, the Legend of Montrose portray, and which have lost none of their romantic picturesqueness."

Religious Teaching.

The Bishop of Stepney, Dr. Laing, shows his Scottish birth and early training by the practical nature of the enterprises he promotes. A recent one throws an unexpected, and by no means, reassuring light upon the results of secular schooling. It is called "the League of Our Father," and its object is to band together religious working men, who will visit the homeless and destitute, and persuade them to engage to kneel down once in the day and say the Lord's Prayer. A room has been opened in Poplar, under the name of the Church Ramblers' Rest, and the promoters of the work report that in the six months during which it has been carried on as many as 2,000 men have been reached by their efforts, and, as nobody can doubt, in many instances, been influenced for good. Father Dolling used to tell a story which shows the need of such seemingly humble work as that which this league undertakes. He was once in charge of a party of boys going to Euston terminus, on their way to Canada, and, as his manner was, invited them to join him in prayer in the railway carriage in which they were travelling. "Boys," said the pious and kindly priest, "we may never see one another again: let us kneel down and say the Lord's Prayer together." Not a single boy of the party knew the words.

A House of Rest.

Peter Lombard, discoursing pleasantly in the Church Times, upon Henry Back, who was vicar of Banbury, and of what he had done, proceeds to tell us of one institution which he has established and is an example. Peter Lombard's story is: "He and his wife, Eliza Back, bought Ashfield House and its grounds, near Midhurst, and bequeathed it to the Church as a House of Rest for tired and worn-out clergymen, whether of the United Kingdom or missionaries from over sea. It is not intended for chronic invalids, who require a nurse, but for tired, hard-worked men, who are treated, not as inmates of the institution, but as members of a family. The vicar of the parish tells me that the management is altogether admirable. It is a beautiful country scene; there are daily services at the parish church, and the excursions around are specially attractive, Mid-

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The Excavation of Gezer.

Is the title of an interesting paper in the Sunday at Home, by R. A. Stewart McAllister, the director. For some time past, in fact, since Tell-el-Amarna was brought to light, we have not heard of any new discoveries. Consequently, what is now recorded has much and fresh interest. Unfortunately it reveals the habitations of cruelty. "A cave in Gezer was discovered luridly setting forth the savagery which in the Amorite race co-existed with their artistic culture. This cave had originally been excavated for a cistern, and was for some time used for that purpose. For some reason, however, it was adapted to receive the remains of a number of persons, whose skeletons were found when the cistern was cleared out. With the skeletons were deposited a magnificent collection of bronze spearheads and knives, some of which, unfortunately, came to pieces after being exposed to the atmosphere, though fortunately a photograph was taken before this happened, so that records of all of them are preserved. The number of skeletons was sixteen, fifteen of them males, ranging between the ages of about sixteen and fifty. The sixteenth skeleton was that of a girl about fourteen years of age, whose body had been sawn asunder a little above the waist. At the temple of Gezer, under the earth beneath a row of Ashera-stones, was made a discovery which even more clearly showed the savagery of the rites enacted at the temple. A series of jars were uncovered, each of which contained the skeleton of a very young infant. The marks of fire on two of these made it abundantly clear that these children were the victims of sacrifices, and showed that the appalling accounts preserved by Lucian and other writers on the nature of the worship of the Syrian divinities are no fiction, but sober facts. There is reason to believe that the infants sacrificed in the temple were first-born children, and that the Amorites of Gezer followed a custom of sacrificing their first-born to the divinity whose temple stood in their midst."

Tintern Abbey.

To those who have been privileged to visit this beautiful ruin, and even to the larger class whose knowledge is confined to pictures, it will be of interest to know that since it has come into the hands of the Crown, discoveries have been made which may be followed by others. Part of the original and elaborate system of drainage has been disclosed, and, by the removal of old cottages built into the Abbey, gateways and windows formerly hidden have been brought to light. Most interesting of all is the discovery of the lay brothers' staircase. On the demolition of an old cottage and subsequent excavation the workmen found a doorway leading from the lay brothers' quarters to the staircase, and thence by the door named after them into the Abbey.

EXTEMPORE SERMONS.

Fashions change in the Church, as elsewhere, and to-day extempore sermons are general, if not universal, whereas fifty years ago preachers without a manuscript were exceptional and few. The greatest preachers of the Church of England, for instance, the late Canon Liddon preached, and Canon Ainger now preaches from carefully prepared manuscripts. A sermon that was extempore, as to its subject matter, that is composed, performed, or uttered without previous study, unless by some man of wide reading and a well stored mind must necessarily be crude, ill-digested and to a great extent unedifying. Superficial thought and a glib utterance are mistaken by some for cleverness, and upon them deep study and careful statement would be largely thrown away. Some contend that when a subject

has been well thought out, the form of words or expression may be extempore, and that force and attractiveness is given to the subject by a ready and informal delivery. Such is not the opinion of one well qualified to speak on this subject, as being himself a preacher of great attainments and influence. Bishop Huntingdon, who, in a recent address to his clergy and laity at the annual convention said: "Without presuming to go into the actual or possible ways of getting a message from God's Word and Spirit into readiness for a devout utterance, I express a deliberate opinion that the language of such a message is a part of it, that the words and ideas cannot be detached from one another, that any theory of rhetoric which allows such separation is unsound, and that to think or say that it is a small matter what the preacher's "style," or language, or grammatical construction, may be, or that his choice of words, as to their force or weakness, their harmony or discord, their grace or awkwardness, their fitness, their suggestiveness through imagination or pictorial vividness,—I say that to think or imply this is a deplorable misconception of the greatness and honour and sanctity of the vocation of an ambassador of Christ, and a Prophet of Judgment, and a voice from the spiritual world. The ways in which the preparation for preachers is made are not to be now pointed out. They belong to other fields. Some of them are very subtle. Extempore discourse is not to be trusted for them, even in trained and proved discourses." The venerable Bishop deprecated also the variety of topics now treated of in Sunday sermons. They are becoming less and less these of Apostolic Evangelism, whether theological or ethical, and are either concerned with the secular, literary, commercial, or social concerns of life. We read of sermons on the last novel or on some subject purely speculative, likely to arouse curiosity, or on sensational topics more calculated to merely interest than to edify. Hence with subjects of this character, treated in an extempore manner, the gravity and solemnity of the sermon is lost, and it degenerates into an address, or that excuse for study and preparation both of manner and matter, "a little talk." Preaching is a divine ordinance, it is a special function of the priesthood, the Church gives it a place in her highest act of worship and service, the Holy Communion, and when we observe the rubric which says, "Then shall follow the sermon." After the solemn recital of the Nicene Creed in which the great facts and doctrines of the Catholic Church are recited, and we confess our faith in them, it is a serious departure from what has preceded, and is about to follow the sermon, if it be not a grave, studious and careful utterance on some text or subject, in harmony with the faith thus acknowledged, and the grand eucharistic service of which it forms part. Extempore sermons which cost the preacher no thought are an insult to intelligent congregations, and can carry no message and convey no blessing, and if prepared, they are worthy of still further preparation in elaborating the sentences, and arranging the words by which God's message uttered by His ambassador is to reach the listening ear and the understanding heart. The preacher who studiously prepares to unfold God's Word, and out of that treasure-house to bring forth things new and old, wherewith to feed and edify the faithful, will not lack for patient and attentive hearers, and may feel sure, that if he only faithfully sow the good seed, and plant and water, that God will bless His own Word and ministry, and in His own way and time give the increase.

YOUNG PEOPLE'S SOCIETIES.

The organization of the young members of the Church into societies is, we are glad to notice, being more and more promoted by those in author-

ity, and its importance is being more generally recognized by those who desire the retention of the young in the communion of the Church. For the Christian nurture of the young the Church has a system that is not only Scriptural, but most wisely, as might be supposed, adapted to its end. In Holy Baptism, in early infancy children are introduced into the household and family of God, they are reared as God's children, provision is made for their instruction—and in the Catechism they have a manual of teaching in Christian faith and morals, which, for simplicity, order and fidelity to God's Word, cannot be surpassed; and fed with the sincere milk of God's Word, we may expect, with His blessing, a growth and development of the Christian life. By precept and example in the home life and in the Church, they are fitted to become citizens of heaven, and hence to discharge with God's grace, their duty both towards God and towards men. At a time when they are about to be less under parental control, and to assume the duties and responsibilities of manhood and womanhood, the Church in the Rite of Confirmation, puts before them their responsibilities, and grace is imparted by it to enable them to discharge their now more fully understood duties and engagements, and they are admitted to that chief means of grace, the Holy Communion by which their souls are fed with heavenly food—with the Bread of Life—by Christ Himself, who said, "He that eateth Me, even he shall live by Me."—John 6: 57. Hitherto they have been treated as children in a state of pupilage, now they are expected in the possession of the full privileges of the Church to stand alone. This we contend is the most critical period in the life of young Christians. To help and safeguard the young at this time, to keep them in close touch with their spiritual pastors, and in fellowship for the great purpose of worship, work and edification are objects worthy of all effort, if possible, to accomplish. There are, no doubt, many efforts made to accomplish this, but they lack unity of aim and organization. An attempt has been made to overcome this, and a movement originating in the diocese of Huron in 1902, seems likely to commend itself to many, and to spread throughout the Church. This society is known as the Anglican Young People's Association. It aims at the promotion of the religious, social and intellectual life of the young, and their association together for mutual improvement and co-operation in good works. The association is comprehensive in character, and a uniform organization for the Church has benefits which are obvious and cannot fail if rightly guided, to accomplish great results. At the Synod of Huron the Association reported thirty branches formed, with a membership of 900, though it was late in the autumn when the aims and principles were formulated. The Synod of Toronto, at its recent session, approved and adopted the constitution of the A.Y.P.A., as formed in Huron, and appointed a committee to further the matter in that diocese. In his charge to the Synod of Quebec, the Bishop "greatly commended the aims and objects of the A.Y.P.A., and recommended that the clergy should form branches of that society in their parishes." Wide interest in all parts of the Dominion has been awakened on the subject, and we trust that with diocesan action will make this society a power for good in the Canadian Church. The hope of the Church and its future are with the young, and no means should be left untried to hold them to the Church of their baptism, and to help them to steadfast continuance in the Church's principles and usages in that trying period of life between confirmation and marriage, when they pass from the formative into a more settled habit of life religiously, as well as socially and intellectually. The necessity and helpfulness of such societies is shown by the existence of the Epworth League and the Christian Endeavour Societies among the denominations, and in an obituary notice of the late Cardinal Vaughan in

the London in the prom ing the need to maintain i

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An article 14th, direct noticeable al Prayer, which of the manag Printers; the University printers of were adopted in all edition are some e ings should substance w were made: (without the from peny for Septua; land, marve initial letter editions of The other ference and Nos. 1 at formity. pt Prayer-Boc Nos. 3 at for would: No. 5—n both being No. 7—T the Magni No. 11— the Lord' us, O Lor No. 14— Communic "he have No. 15— read "nor No. 24— at end of excelsis. No. 25— munion s printed t without q mark at No. 26— Baptism the other No. 28 to read No. 29 for M No. paragraphs said disc much to No. 3 'audem.' No. 3, before 1 No. 3 articles Sever in one Book r provide clergy The fo always the co access, be in requir, printec

the London Times, it is said that "he was active in the promotion of clubs for all classes, realizing the need of social work to enable his church to maintain its influence with the young."

THE ALTERATIONS IN THE PRAYER-BOOK.

An article in the Canadian Churchman of May 14th, directed attention to some of the more noticeable alterations in the Book of Common Prayer, which were recommended by a conference of the managers of the three presses:—The King's Printers; the University Press, Oxford; and the University Press, Cambridge; the authorized printers of the Prayer Book. The alterations were adopted by the presses, and are now printed in all editions. Notwithstanding great care, there are some errors in that article, and the readings should be—In the Nicene Creed—of one substance with the Father, By whom all things were made: The catechism—grace given unto us, (without the comma after "grace."). The change from penny to penny is made also in the gospel for Septuagesima Sunday. The words—hands land, marvellous—are not printed with a capital initial letter. The comparisons with the various editions of the Prayer Book are correctly given. The other alterations recommended by the conference and since adopted and printed are:—

Nos. 1 and 2—which relate to the Acts of Uniformity, printed in the larger copies of the Prayer-Book.

Nos. 3 and 4—are in the preface—"also would" for would also, and "with the true setting forth."

No. 5—makes two alterations in the calendar, both being "black letter" days.

No. 7—The rubric after the Venite, and before the Magnificat to read, "as they be appointed."

No. 11—In the Litany—a space to be left after the Lord's Prayer, and after "graciously hear us, O Lord: Christ."

No. 14—The rubric before the Order for Holy Communion to read, "until he have openly" and "he have recompensed,"—for hath.

No. 15—The same rubric, fourth paragraph, to read "north side" for North-side.

No. 24—"Amen" to be printed in roman type at end of the Ter Sanctus and of the Gloria in excelsis.

No. 25—The rubric at the end of the communion service, "whereas it is ordained," to be printed uniformly with the preceding rubrics, without quotation marks, and with the paragraph mark at the beginning.

No. 26—The rubrics at end of Service for Publick Baptism of Infants, to be printed uniformly with the others, and with a paragraph mark to each.

No. 28—The second rubric after the catechism to read "Prentices" for Apprentices.

No. 29—In the Marriage Service, substitute "N" for M

No. 30—The Confirmation—the second paragraph of opening address, to read, "until the said discipline may be restored again, (which is much to be wished)."

No. 31—Psalm 109—the heading to read "Deus laudem"

No. 33—The Ordinal—in the preface, omit "the" before Holy Scripture.

No. 34—A title-page to be placed before the articles of religion.

Several of the above alterations have appeared in one or more of the editions of the Prayer-Book mentioned in the former article. It is also provided that in the books for the use of the clergy in church, the following rules be observed: The formulas of baptism and of reception to be always in same opening. The confession in the communion service, the prayer of humble access, and the prayer of consecration, each to be in same opening, so that the leaf will not require turning. The communion service to be printed in future in the same type throughout.

BOOK REVIEWS.

Magazines.—Everybody's Magazine.—The July number of this magazine contains several short stories in addition to a number of articles on various topics. The first two chapters of a new serial appear in this number, entitled, "The Reign of Queen Isyl." There are several poems, and the frontispiece is a photograph of a painting by Charles Schreyvogel, bearing the title, "Custer's Demand."

The Cosmopolitan.—The July number of this magazine contains, amongst other articles of interest, one on "The Passing of Philae," by Delaney Hunt. F. C. Howe writes of "The World's Fair at St Louis in 1904," whilst W. Fawcett describes "Suburban Life in America." Mrs. Kendal, the well-known actress, contributes an article entitled, "The Leisured Public and the Stage," and in addition to the above are several short stories and further instalments of articles which have before appeared in previous numbers of this serial. W. T. Stead writes of "King Menelik, of Abyssinia," who is at present helping us in our fight with the Mad Mullah, in Somaliland, East Africa.

Scribner's Magazine.—General Gordon, of the American Army, gives a vivid description in the pages of the current number of this magazine, of the battle of Gettysburg, which was fought just forty years ago. Mr. C. E. Magoon tells of what the War Department of the United States has achieved in the government of Porto Rico, Hawaii, and the Philippine Islands. An article which will be of special interest to Canadians, is one written by Mr. Arthur Heming, the Canadian artist, in which he describes the adventurous life of "The Canadian Rivermen." Mr. L. G. Leary writes an article on the famous cedars of Lebanon, which number at the present time about 400. There are a number of short stories and the concluding chapters of Mrs. Everard Cotes' story, "A Mother in India," and Mr. J. Fox's serial, "The Little Shepherd of Kingdom Come." The frontispiece is a reproduction in colours of a drawing by Maxfield Parrish.

"A Life for God in India," by Helen S. Dyer, The Fleming H. Revell Company, Toronto. Price, \$1, net.

"This little book does not claim to be a biography," such are the opening words of the introduction to the story of a remarkable life begun in Ohio, and closed on earth in India. Mrs. M. B. Fuller, nee Frow, is the subject of the volume, which deals with her zealous labours for her Master in Britain's greatest national responsibility. Some readers will not care for the way in which her spiritual life is expressed, and some will not accept her as a theological teacher. But her deep and lasting missionary labours win our interest, and many will read the story of her struggles with sincere sympathy. Mrs Fuller indulged in authorship, and wrote for the religious papers. The appendix includes a Bible reading by Mrs. Fuller, "Covenant promises to parents," which ignores the Sacrament of Holy Baptism. The entire book contains much of a purely subjective religion that even its heroic passages do not fully correct. Mrs. Dyer has done her work well, and, overlooking some of the features indicated, the book will be read by many as the story of a life spent for God and man.

"The Character of the Saint," by the Ven. F. de W. Lushington, M.A., Archdeacon of Malta, sometime a master of Elstree School, Wells, Gardner, Darton & Co., London. Price, 1s 3d., net.

Here we have an interesting series of addresses upon the Beatitudes, originally delivered in the chapel of Elstree School. They were intended for boys, and are carefully prepared in an interesting style. The Gospel for All Saints' Day forms the basis of the book, which proceeds to show how the Communion of Saints is attained,

and "the heights of holiness" to which "the character of the Saint must lead." We commend the volume as a most suitable gift to boys and young men, in particular, and suggest that these several chapters might be read with advantage at chapter meetings of the B.S.A.

"The Samaritans," by John A. Steuart. The Fleming H. Revell Company, Toronto. Price, \$1.25.

This is a sociological study. The first scene takes you to a London slum. We meet the Jew-owner, the rector, the aristocratic slummer, the owner's agent, the constable, and the wretched inhabitants. The story grows upon you as you read. The Hebrew owner of the wretched place, where a brutal rent-collector plays the tyrant, is admirably drawn. The strange experiences of the Jew, when caught in his own tenement by some rich acquaintances, are skilfully developed. "Beulah Place" gets plenty of description, and it is an awful state of things that is recorded. Finally, it is all worked happily out. There is a strong suspicion of the Shakespearean style. Some of the characters, who suggest the "Merchant of Venice," play their parts, and, in the end, their representatives are made to tell the story of "The Samaritans," and the moral may be; "To shake us out of our sloth and indifference, to open our eyes to the incredible, disgraceful fact that every day scores and hundreds of people are perishing in Christian nations, in England and America, from sheer maltreatment." It is a good story, well told, and is part of the current literature which is teaching the people of the terrible conditions of crowded city existence, and helping to solve the great problem of the immoral tendencies of tenement or slum life. It is a capital book to read, even in summer time.

"Our Promised Peace." Selected and arranged by the Rev. T. T. Northgate, Wells, Gardner, Darton & Co., London, at 2s. 6d.

This is a book for the clergy and well read Churchpeople. It is a series of selections from many authors on the great subject of the Incarnation. It has a value as a suggester of sermonic thought. The references are comprehensive in their scope, both as to teaching and variety. From Bernard to Keble, Maurice, and Pusey, Spurgeon and Talmage—Bishop Gore and Hay Aitken, the passages are taken. It is a book to buy. The nominal cost ought to cause a large sale.

"The Gentle Art of Making Happy," By G. H. Morrison, M.A. The Fleming H. Revell Company, Toronto, 35 cents.

This modest volume of 60 pages contains many good things. The five chapters have odd headings. The first is the title name. The second is "On the deep significance of the usual." The third is, "On the sweet doctrine of the second mile," and so on. It is a book to be given to, and read by, young people, though their elders would find much to interest and instruct in the art of practical kindness.

"Addresses to the Mothers' Union," by A. M. Matthew. Wells, Gardner, Darton & Co., London. 1s. od., net.

While we have no Mothers' Union in Canada, which is to be regretted, these practical and pointed words might be read with profit by our mothers. There are not many books for the mother. The chapter, "Train Them for His Service," is worth far more than the price of the book. Mrs. Matthew has done a good thing for religion and the home in the preparation, delivery and publication of these addresses.

"Annals and Aims of the Pacific Cable." Edited by George Johnson, Hon. Member of Royal Statistical Society. Ottawa: James Hope & Sons.

This is a most interesting and instructive book

of 438 pages, with "addendum," and four most valuable appendices. It treats of "The problem of an Empire-girdling, state-owned telegraph system." "An all-red line" girdling the world. The book exhibits a full history of the undertaking, and gives a facsimile of the cable slip of the first telegraphic message around the world. The chapter "wake-up" is decidedly awakening. There are cognate subjects of the very deepest interest most ably treated. In fact, there is no British subject who is able to procure this book that ought not to make a point of attentively reading it. It is certainly the book of the day. We hope it will be equally sought after. Of similar interest and importance is a "Paper on the Trans-Canada Railway," read before the Literary and Historical Society of Quebec," by Mr. J. G. Scott, on the 13th of January, 1903, together with some remarks made by Mr. H. O. Sullivan, C.E., Fellow of the Royal Geographical Society of London, England, on the same occasion. This paper is a very able and convincing one, and cannot fail deeply to interest every person who wishes to keep pace with the great strides Canada is making towards becoming one of the foremost nations of the world, which, at the present rate of progress, she must surely do during the present century. We commend this paper to all.

"A History of the American Church to the Close of the Nineteenth Century," by the Right Rev. L. Coleman, Bishop of Delaware.

This is a slight, breezy sketch of the early days, and full establishment of what is "known in law," by the dreadful name of the "Protestant Episcopal Church" in the United States. It is a little book that is very suitable for a school, as well as for older people. It gives important events that were "turning-points" in the life of the Church. It has a chronological table of principal events—a list of the presiding bishops of the American Church, and a list of general conventions, with date and place of meeting. There is also a good index. We heartily commend the book to the notice of all our readers. There are over 100 pages closely printed. The price is one shilling, net. Published by the Rivingtons, London, Eng.

"Retreat Addresses to Women," by Rev. J. P. F. Davidson, Wells, Gardner, Darton & Co., 3 Paternoster Buildings, London, Eng., price 3s. 6d. net.

A short time ago we received Mr. Davidson's Retreat addresses to men. These to women are in no way inferior to the others. We commend them heartily to all women who wish to deepen their spiritual life by the means indicated in Holy Scripture, and illustrated by the Church's system. No one who uses this book with diligence, and prayerful study, can fail to derive the very greatest spiritual advantage. We hope our Churchwomen will endeavour to procure and use this admirable book.

"The Philosophy of the Real Presence. By Robert A. Holland. Thos. Whitaker, New York. Price 25 cents.

We cannot say that we are able to join in the admiration this brochure has elicited in the Church over the border. It is an address delivered in Chicago twelve years ago, and now revised. While there is much that is admirable, we fear that the logical outcome of the argument, used as the writer uses it, might be equally applied to what would be perilously near idolatry. We may be too dense to fully comprehend what Mr. Holland means, we can only say, that to our mind the same reasoning would justify the worship of sacred images, the adoration of the crucifix for instance. Of course other minds would think differently, as very many evidently have done, judging by the commendation the lecture has received. On the whole we feel we cannot recommend it to our readers.

"Four Key Words of Religion." An Essay in Unsystematic Divinity. By W. R. Huntington, D.D., Rector of Grace Church, New York. Price, 2s. Wells, Gardner, Darton & Co., London, Eng.

The four words are Life, Light, Law, Love, and the subjects are treated beautifully. These are papers eminently suited to our times. We can only say that they quite sustain the well won reputation of their author, and are well worth study. They will bear not only to be read a first time, but to be often taken up. We wish the papers a wide circulation among the many readers able to fully appreciate their work.

"The Interpretation of the Apocalypse." By F. H. Wallace, D.D., Dean of the Faculty of Theology, Victoria University, Toronto. Wm. Briggs, Toronto.

This is a paper read at the Theological Conference of Victoria University, Nov., 1902. There have been theories almost innumerable, about the Book of Revelation, quot Scriptores tot sententia. Dr. Wallace has his, and works it out very well. The lecture is eloquent and well arranged; very instructive, and not more confident than Revelation Expositions usually are. Those not acquainted with the many theories that have been advanced, and the able way in which they are argued for, will find Dr. Wallace's lecture very persuasive.

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 CANADIAN CHURCHMAN.

FOR THE FAMINE SUFFERERS.

With very grateful thanks I acknowledge the following contributions for India. Miss Mary Hilton, Peterborough, \$2; Miss Frances Reid, \$1; Friend, Orphan Work, \$15; Member of Church of Ascension W. A., per Mrs. E. Ryerson, \$4; Miss I. V. Taylor, Tapleystown, 50c.; Mrs. Tingey, 50c.; for Chinese famine sufferers, T. H. N. \$10; Friend, \$15; M. Burgess, Bala, \$1; Mr. Samuel Taylor, Ottawa, \$25; H. Bailey, Toronto, \$1; Mrs. Pellatt, \$1; Lamont C. and Annie, Caledon, P. O., \$1; E. A. F., Toronto, \$1; Loan returned, 50c.; Mrs. J. A. Strathy, \$1; Mrs. F. Grasett, \$1; Miss C. Campbell, Collingwood, \$2; E. R. Nelles, Aurora, \$1; Friend, Lindsay, \$1; Thank offering, \$25; Another offering, \$20. Further contributions will still be most welcome. Although help has been sent, of course, the number suffering from famine being so large, relief must also be on a generous scale. We trust that by the end of July, their hoped for harvest will prove a great relief, but until then, and even afterwards, we do hope the missionaries will be enabled to keep many from starving, and we should be so glad to help them in their loving and untiring devotion to the sufferers. How can we waste our dollars when we hear of little children being sold for a bottle of rice? Ah, we little know what it must be to walk about a famine district, to see the dying and the dead. An American Missionary wrote in April to the "Christian Herald" of New York,—"Well-to-do people are reduced to poverty, and the poor are starving to death. Household goods, farming implements, clothing, cattle, and in many cases women and children have been sold, and nothing remains for some, but to die of hunger. Whole families are subsisting on a few ounces of rice a day, or on roots, herbs, and leaves, gathered in the fields or on the mountains." If we could but realize even in a small degree what all this means, our hearts would go out to the sufferers. Let us, however,

bear them in mind, and by making some of the facts known to others, we can win the sympathy and generosity of our friends. Some have taken the trouble to publish some little account and appeal in their local paper. Some clergymen put the matter before their congregations. Only let us be ready, to do what we can. Let us be as loving and full of pity as if we were in the midst of all the sad scenes. Above all let us look to our God to bless our efforts, and to help us to obey whatever He prompts us to do. And may He so bless the work of His servants that what they do for our brethren in China, may be a help in enabling these people to realize more of the tender love and pity of Christ.

Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Since writing the above Mrs. Glover has received letters from China written on the 15th of June, stating that the famine increases daily and also that day by day thousands are dying.

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.

Brotherhood Notes.—The Brotherhood Chapters in Hamilton, Ont., are doing good Brotherhood work. They hold regular services on Sunday afternoons in the pavilion at the East-End incline on the mountain. These services commence at 3.30 p.m., and close at 4.15 p.m. The Incline Railway Co. give the free use of the room and sound their whistle at 3.15 p.m. and again at 3.30 p.m., when the service commences. A large white flag, with the Brotherhood Cross in the centre (red) flies during the time of service. It can be seen from any point in the city. A Church of England clergyman preaches each Sunday, and whenever possible brings his own choir with him. No collection is taken up, but a plate is placed at the door. At the first service the attendance was 80, the next Sunday there were 150, the weather in both cases being very wet and cold.

On Monday evening, June 29th, several Brotherhood men from the city chapters went out to Eglinton, to help and interest the members of St. Clement's Church in the work of the Brotherhood. There were upwards of twenty (20) members present, including Mr. Jas. A. Catto, president of the Dominion Council, and Mr. F. W. Thomas, the chairman of the Local Assembly. Great interest was shown in the meeting, and a chapter will shortly be reorganized here. Five chapters assembled in St. Matthew's schoolroom on Tuesday evening, the 30th, ult., including 22 members. The general secretary was present. The different reports given by the various chapters were most encouraging, and results proved that the Brotherhood in the eastern portion of the city was making itself a living factor in the Church's work.

The following letter has been published in regard to the meeting of the 13th annual convention of the Brotherhood, which is to be held in Toronto next October. "Dear Sir,—Arrangements are in progress for the forthcoming Convention of the Brotherhood of St. Andrew in Canada, to be held in Toronto on October 15th, 16th, 17th, and 18th, and, as the Provisional Programme attached hereto will show, it is the aim of the Programme Committee to emphasize the responsibility of men for their fellows, by dealing with that subject in several of its more important phases, bearing directly on Brotherhood work.

As this is the vantage of th to keep the v clergy and la looked to as : Brotherhood coming convey resulting in a furnishing us undertaking all men's wor amongst mer gladly offer and duly accr names to th Davids, 571 the railways a fare and o of delegates remind our that all nam be sent to M next, as the will then be chapters to strong deleg will matters in Canada b names of tl gramme wa great spirit Every chap represented Convention, consider if to attend. your most aside. For required ad Walklate, Yours faith H. Colem Wm. Walk Bishop of son, D.D., Lord Bish H. J. Cody and Mr. speakers."

Home

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Halifax school te Mary J. Halifax; Tangier; Gerard, Harbour MacAmi: quodobu quodobu quodobu Halifax; Townset Lake. Rev. L. secretar.

As this is the first year that we have had the advantage of the services of a travelling secretary to keep the work of the Brotherhood before our clergy and laymen, and as this city is naturally looked to as a centre of vigorous Church life and Brotherhood effort, we feel confident that the coming convention will be a great help to us all, resulting in a deepening of our spiritual life, and furnishing us with new methods for successfully undertaking that simple, yet most important of all men's work—the spreading of Christ's kingdom amongst men. The Churchmen of the city will gladly offer hospitality to all Brotherhood men, and duly accredited Churchmen, who send in their names to the convention secretary, Mr. Rupert Davids, 571 Sherbourne street, Toronto, and as the railways will give the usual reduced rates of a fare and one-third—possibly less—the expenses of delegates should be very moderate. We would remind our Brotherhood men that it is desirable that all names of delegates and visitors should be sent to Mr. Davids not later than 10th October next, as the names of the visiting delegates, etc., will then be allocated. We would urge all chapters to at once make arrangements to send strong delegations to the convention, as not only will matters of deep import to the Brotherhood in Canada be presented for consideration, but the names of the principal speakers upon the programme warrant us in hoping for and expecting great spiritual blessings under their guidance. Every chapter in Canada should at least be represented at this, our "Forward Movement" Convention, and every member should earnestly consider if it is not possible for him personally to attend. We beg of you to give this matter your most careful thought; do not put it lightly aside. For any further information that may be required address the general secretary, Mr. Wm. Walklate, Imperial Bank Chambers, Toronto. Yours faithfully, James A. Catto, president; R. H. Coleman, chairman Executive Committee; Wm. Walklate, general secretary. The Lord Bishop of Toronto, the Right Rev. C. P. Anderson, D.D., Bishop-Coadjutor, of Chicago; the Lord Bishop of Niagara, the Revs. C. J. James, H. J. Cody, G. F. Davidson, and W. B. Heeney, and Mr. H. Carleton, will be amongst the speakers."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Charlottetown.—St. Peter's Cathedral.—The Lord Bishop of this diocese held an ordination service in this cathedral, on Sunday, June 28th, when he admitted to the Order of the Priesthood, the Rev. William Cotton, who has been labouring during the past year, at Cheny Valley. The Ven. Archdeacon Reagh preached the sermon from 1 Cor. 4:1. He also presented the candidate to the Bishop for the laying on of hands. The Bishop acted as celebrant, and was assisted by the Rev. James Simpson and the Rev. Dr. Hunt. A large congregation was present at the service.

Halifax.—Normal Examinations for Sunday school teachers, held May 28th, 1903. Pass list.—Mary J. Blackman, Halifax; C. E. Boutillier, Halifax; Sadie L. Brown, Halifax; Ethel Eddy, Tangier; Clarence S. Ferguson, Tangier; Mabel Gerard, Pope's Harbour; Isella Hilchey, Spry Harbour; Louise M. Lardly, Halifax; Katherine MacAmis, Antigonish; Bertha J. Muller, Musquodoboit Harbour; Effie E. Smith, Musquodoboit Harbour; Emmeline S. Smith, Musquodoboit Harbour; Claudine F. Smithers, Halifax; Minnie E. Taylor, Halifax; William Townsend, Tangier; Denis Williams, Ostrea Lake. Examiners, Rev. Canon Crawford, M.A., Rev. L. J. Donaldson, M.A.; C. E. Creighton, secretary of committee.

MONTREAL.

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

James Carmichael, D.D., Bishop-Coadjutor, Montreal, Q.

Montreal.—Diocesan Theological College.—The Rev. E. I. Rexford, Principal of the Protestant High School of this city, has announced that he will accept the principalship of this college, and he will enter upon his new duties next January, and meantime Prof. Abbot Smith will be acting principal. Elson Irving Rexford was born at Knowlton, Que., in 1850. He was educated principally at McGill University, first, however, winning the Prince of Wales' medal at McGill Normal School. He was ordained a deacon in 1876 and immediately entered upon the charge of St. Luke's, Montreal, but later resigned to become head master of the Montreal High School, which position he still holds. He is also a Governor's Fellow of McGill University.

St. George's.—One of the best known and most respected members of this congregation, in the person of Mr. A. F. Gault, died at his country residence on Tuesday, July 7th, after an illness of only four or five days, at the age of 70. The deceased gentleman was for many years head of the firm of Gault Bros & Co., one of the leading business firms in this city. He was a great philanthropist, and was most generous in giving to the Church. One of his princely offerings to the Church was the gift of \$100,000, for the Diocesan Theological College, followed by a further sum of \$50,000 for the endowment thereof. He was a member of this congregation from 1870 until he died, was churchwarden again and again, and a delegate to the Synod from the year 1886 until this year. He was also a member of the General Synod. The funeral of the late Mr. A. F. Gault took place last Friday afternoon. It was one of the largest funerals which has ever taken place in this city. In spite of the blazing heat hundreds upon hundreds of the friends of the deceased assembled at his late residence, "Rokeby," No. 995 Sherbrook street. From there they followed the body to St. George's, and thence to its last resting place in Mount Royal Cemetery. Besides Mr. Gault's old and intimate friends, influential deputations were present from the various corporations with which he had spent the best years of his energetic career. The funeral arrangements were of the plainest possible character. There were no pall bearers, and every detail was as simple as circumstances would permit. There was hardly a philanthropic institution or charitable organization in the Western end of the city which was not represented in the hundreds who followed solemnly in the wake of the hearse. The clergy were very largely represented, for the Church of England in Montreal never had a truer friend than the late Mr. Gault. Such members of the Board of Governors of McGill and of the Diocesan Theological College, as were in the city were also present. During the progress of the funeral the bells of the Church of St. James the Apostle rang out a muffled peal. The officiating clergy were: Archbishop Bond, Bishop Carmichael, Rev. Dyson Hague, Rev. Canon Renaud, and the Rev. Prof. Abbott-Smith. The church was appropriately draped in black. The floral pieces included a wreath from the directors of Gault Bros., from the directors of the Liverpool, London and Globe Insurance Co., from the Governors of McGill University, and the employees of Gault Brothers. During the progress of the funeral cortege to the church, bells tolled, flags were flying at half-mast, and business was to a great extent suspended. The church was filled. The choir sang several appropriate hymns, all of which were favourites of the late Mr. Gault. After the body had been committed to the grave, Bishop Carmichael offered up the final prayer. At a meeting of the Board of Management of the Protestant Hospital for the Insane, which was

held in the Mechanics' Hall, the following resolution was adopted, a copy of which will be forwarded to Mrs. Gault: "The members of the Board of Management of the Protestant Hospital for the Insane timely place upon record the expression of their deep grief at the death of Mr. Andrew F. Gault, a life governor and a warm friend of the institution, availing themselves of this early opportunity to publicly deplore the great loss which has been sustained not only by our hospital, but by the community at large."

ONTARIO.

Right Rev. William Lennox Mills, D.D., LL.D., Bishop, Kingston.

Kingston.—Rural deanery meetings, committees and Synods being over, the chief activity lies in the Sunday school picnics, socials and confirmation services. Every week sees these going on with the utmost energy, and the short summer season is taken full advantage of for them. The old-fashioned parish picnic, when all members of a congregation, old and young, gathered in some near-by grove, and made a day of it, has largely passed away, and instead, there reigns the excursion for the youngsters, and the social or garden party for the elders. Whether the new order be an advantage or not, depends upon the locality. There ought to be great good arising from the social gatherings of members of a congregation. The question to be answered is in regard to the use of these things as means for raising money for Church purposes. It would be an ideal state of affairs if Church people everywhere paid all that is needed without resorting to entertainments of any kind. But it will be a day far distant when such a thing is realized; and after all, much may be said in favour of the Church social or bazaar. It offers young people and poor people a way to work for their Church when they are not able to give much in cash. The one thing to be avoided is allowing people to substitute for their proportionate givings the amounts raised by a picnic. The regular working expenses of a church should be paid from the direct offerings. Extra, in the shape of Church improvements, may, perhaps, be provided by other means. This is pretty generally the plan of action in Ontario, and therefore, the reports concerning them may be read without any misgiving as to their effect. The Sunday school picnic, whether it be regarded as a necessary nuisance or as a pleasant gathering of scholars, teachers, and parents, is an institution which in some shape will never cease. Its usefulness depends on the officers of each Sunday school.

The Bishop has been engaged in the work of visitation during the past week, in the rural deanery of Leeds. This is one of the best parts of the diocese, and many beautiful churches are to be found throughout it. The note of Church progress is everywhere heard, and evidences are plentiful of the hard work of the clergy, and the earnestness of the laity. Leeds stands second only to Frontenac, and if Kingston were taken from the latter, and Brockville from the former, there would be no comparison possible—Leeds would be far ahead. The rural dean is the Rev. Wm. Wright, of Athens, one of the veterans in the service of the Church, and still serving with the greatest vigour and earnestness.

St. George's.—There is to be an "Old Home" week for Kingston, beginning on the 25th inst. As Sunday is a part of it, the cathedral has made arrangements for sermons by two of the home comers. The Rev. Canon Mucklestone, of Perth, will preach at one service, and the Rev. W. J. Moore, of St. Margaret's, Toronto, at the other. The possibility is that the rector of St. Paul's will also strain a point for the occasion, and allow his pulpit to be used by some of the "Old Boys."

St. James'—The Rev. Canon McMorine has been laid up for the last week with a severe attack of low fever. He is much better, and after a few weeks' holiday, which his devoted congrega-

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een published in re- 13th annual conven- ich is to be held in Dear Sir,—Arrange- ie forthcoming Con- l of St. Andrew in ito on October 15th, the Provisional Pro- show, it is the aim ee to emphasize the ir fellows, by dealing of its more important Brotherhood work.

tion are providing for him, he will, no doubt, have his full health and strength again. The Canon is an untiring worker, and his well-organized parish and overflowing congregations speak volumes for his devotion to the Master's service. His striking personality is a power for good, and even for the few weeks of his absence he will be greatly missed.

Portsmouth.—The Rev. C. E. Cartwright, Chaplain of the Penitentiary, is showing much improvement in health, but he will not return to his work before September. Meanwhile, the Rev. J. L. Holah, formerly curate of St. Thomas', Belleville, is performing the duty.

Barriefield.—St. Mark's.—The Rev. J. L. Holah took part in the morning service on the 5th inst., and preached a thoughtful sermon on St. John 4:24. The Rev. C. J. Hutton spent three days in canvassing the parish, and met with fair success. He will finish some time in the autumn. The amount of subscriptions obtained by him so far is over \$900.

Pittsburg.—The Rev. C. J. Young, Rural Dean of Frontenac, visited this parish on Sunday, the 5th inst., preaching at all the churches, and giving many words of wisdom for the people. The Rev. D. Jenkins, the incumbent, has done splendid work during the last few years, in strengthening and extending the parish.

TORONTO.

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

St. Paul's.—The Bishop of Keewatin has appointed the Rev. H. J. Cody, M.A., the rector of this church, as his Commissary in the diocese of Toronto.

St. Jude's.—Sunday, the 5th July, was a red-letter day in this parish, from the fact that the rector, the Rev. J. L. Roberts, was able to announce at both of the services held during the day, that the debt which there has been on the church for the past fourteen years, had been entirely paid off. The church is now quite free of debt, and the churchwardens have decided to accept the plans for the new chancel and transept. The work therein will be commenced as soon as the present labour troubles are over.

Grace Church.—The Rev. J. P. Lewis, rector of this church, returned to Toronto last week, after accomplishing a tour of the world. He was welcomed at the Union Station by a number of friends.

Norway.—St. John's.—The Bishop of the diocese held a confirmation service in this church on Wednesday evening, the 8th inst., when he administered the sacred rite to thirty candidates. There was a large congregation present.

Oshawa.—St. George's.—Sunday, July 5th, was a red-letter day in the history of this parish. For some weeks the willing workers of the congregation have been busy making cassocks and surplices, and the organist, with assistance from Mr. E. W. Phillips, of St. George's, Toronto, has been training a choir of boys. A vestry has been constructed in the basement of the church, from which the choir, limited in size only by the capacity of the church, proceeded by way of the western entrance, singing hymn 222 A. and M., the congregation joining in heartily. Mr. Dixon, a Toronto friend of one of our choir men, sang a solo at the offertory, morning and evening, and in the evening Miss Masson sang "O Divine Redeemer" very beautifully. The church was quite full, and very many who could not get in stayed in the church yard. The change is re-

ceived with enthusiastic approval by the congregation, and bids fair to be a great success.

Pickering.—Rural Deanery of East York.—A pleasant and profitable meeting of the chapter was held here on Monday and Tuesday, July 6th and 7th. Evensong was said at the Parish Church on Monday, the Rural Dean preaching as a substitute for the Rev. W. H. A. French, of Uxbridge, who was the appointed preacher. Holy Communion was celebrated on Tuesday morning. Eight of the brethren assembled at the morning session, including the Rev. William Farncomb, who is taking charge of Tewborough, and Mr. McKenzie, student in charge of St. John's, Whitby, succeeding Mr. Vance. A very carefully prepared paper on the "Scripture Reading" was left by Mr. Vance with the secretary, who had taken the trouble to get it typewritten, so that we might get the more benefit therefrom, and an interesting and useful discussion followed. The amount asked from the deanery towards the money to be contributed by the diocese to the M.S.C.C., was then apportioned among the parishes on the lines of the apportionment for the Widows' and Orphans' Fund. And although it means an increase on the part of the deanery of considerably over 100 per cent., those present all declared their intention of trying hard to make it. The third of a series of instructions on the preparation of candidates for confirmations was given by the Rural Dean. And, having spent a pleasant and profitable time, the brethren separated, to meet again at Markham in September.

Minden.—Vestry meetings have been held at the different churches within this mission. At St. Paul's Church, Minden, the report of the missionary-in-charge, Rev. J. E. Fenning, showed that there had been a real increase in the attendance at Sunday services. The number of communicants had increased, and on Easter Day was the largest on record. The attendance at the week-day services through Lent was not so good, owing partly to sickness, but was much better during Holy Week. He thanked the congregation very heartily for the improvements they had made during the past year to the clergy house, and hoped they would always consider it as their house for all Church purposes. The treasurer's report showed a balance of about \$30, and this, with the Lenten self-denial offerings (which were very large), were voted in payment of the forthcoming instalment on the note. The officers were re-elected as follows: Wardens, James Mortimer and D. J. Hartle; treasurer, Dr. Curry; vestry clerk, J. H. Delamere; delegates to Synod, Messrs. Percy Smith, J. H. Delamere, and D. J. Hartle. The Sunday school report was presented by Mr. Delamere. Special mention was made of the self-sacrificing efforts of the organist, Miss Gainer. Great regret was expressed at Mr. Fenning's illness, and earnest hopes for his recovery during his approaching visit to England. At the Church of St. John the Evangelist, Gelert, there was a balance of \$10, and an addition was voted to the sum paid the clergy house. It was decided to strengthen the church at an estimated expense of \$100, Mr. Golding advancing the money, and the people paying by instalments. The building of a chancel was left in abeyance. The officers were re-elected as follows: Wardens, W. Golding and J. Milburn; treasurer, A. Lofthouse. At the Church of St. John the Baptist, Irondale, there was a balance of \$25. Of this, \$21 had been raised for a Sunday school library. The chairman re-nominated W. Carr as his warden, and T. Dawkins was elected people's warden and treasurer; vestry clerk, T. Davis. In the northern district, St. Peter's, Maple Lake, had a total revenue of \$103, and decided to proceed with the erection of a new church, the present one being too small. St. Peter's has the largest congregation in the mission. Wardens, J. Sisson and W. Welch (also treasurer of Building Fund); vestry clerk, E. Page. A bee has already been held and the stone

hailed for the foundations. This is the church towards which the Woman's Auxiliary has voted \$400. At St. Stephen's Church, Boskung, there was a revenue of \$53. The balance of the indebtedness on the church, \$250, has been secured by a note, made by twelve of the members. It will run for five years, by which time the congregation hope to have it all paid off. The present officers are: G. Hewitt, rector's warden; T. Godwin, people's warden and treasurer. At the other stations served by the clergy house, Hindon Orange Hall, White Lake, Snowdon, Lochlin, Anson, Lutterworth, Mountain Lake, Moore's Falls, and Trumball's Line, there are no vestries as at these places cottage services only are held. On Wednesday evening, May 13th, the members of the Minden congregation, and as many of the others from the outlying parts as could come, paid a visit to the clergy house, to say farewell to Rev. J. E. Fenning, taking advantage of the occasion to present him with a purse of \$120, as a slight expression of their loving respect for him. Mr. Fenning, who was thoroughly surprised and completely overwhelmed, in his reply spoke of his love for the people and their earnestness and goodness. Mr. Fenning was also presented in Toronto anonymously with seventy-four dollars, for which he desires to express his grateful thanks.

The ninth meeting of the Haliburton Rural Deanery was held at the clergy house, Minden, on Wednesday, May 20th. There was a service in St. Paul's Church on Tuesday evening, at which the Rev. H. C. Dixon preached on "Consecration." Holy Communion was celebrated at 8 a.m. Wednesday morning. There were present at the meeting Revs. Rural Dean Soward, H. C. Dixon, G. B. Johnson, T. F. Summerhays, and Mr. Bemister. The Rev. G. B. Johnson was elected secretary. The chapter approved of the missionary agent's suggestion as to deputations doing their work in the fall, and passed a resolution approving "of the establishment of clergy houses at Essonville and Apsley as soon as His Lordship the Bishop, can arrange for their establishment, by finding suitable men." 1 Tim. 5, was read in Greek, but owing to Rev. John Lindsay's inability to be present, and the resignation of Rev. H. C. Bourne, from Essonville, their papers were not read. A splendid discussion of diocesan missions took place. The next meeting will be at Kinmount, August 4th. In the evening, Rev. H. C. Dixon delivered a splendid lecture (with views) on "Ben Hur."

St. Alban's Cathedral.—The annual Sunday school picnic and excursion to Bond Lake, on Tuesday, the 7th inst., was an unqualified success; weather proved most favourable, and the place chosen an ideal spot for such an outing. Special cars conveyed the picnic party to and from the lake, under the management of Canon Macnab and his efficient aides, Messrs. Matthews, Archbold and Candy. The day was delightfully spent in fishing, boating, swimming, etc.; a capital programme of games and sports had been arranged by the committee, in which the Bishop took a prominent part as a generous donor of the prizes and he contributed greatly to the entertainment of the children, as well as many members of the congregation, who took part in the excursion. At luncheon and tea over 400 sat at the tables, and were sumptuously banqueted by the staff of teachers, under the directorship of Miss McCallum. The expenses, amounting to \$83, were entirely covered by donations and ticket profits. The Rev. Canon and Mrs. Macnab leave this week for Chicago, and will be away for four Sundays. During their stay in that city the Canon will be in charge of the Church of the Redeemer, on Washington Ave.

Port Hope.—Trinity College School.—The Rev. Oswald and Mrs. Rigby are expected to come into residence here on the 10th August next.

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NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton. Elora.—St. John's.—On Wednesday evening, the 8th inst., a largely attended meeting of the members of the congregation was held in the school house, to present a farewell address to the Rev. T. Smith, who has retired after fifteen years' faithful service as incumbent of this parish, and to welcome the Rev. E. F. Hockley, his successor. The address giving expression to the high esteem in which the Rev. T. Smith and his family were held by the parishioners, was read by Dr. Paget, and a testimonial of \$61.50, showing the practical good-will of the members was presented by Mr. McCully, churchwarden. The Rev. T. Smith made a feeling reply and gave some very useful advice to the people on their obligations to the incoming rector. An address of cordial welcome to the Rev. E. F. Hockley was read by Mr. Ross, to which he very suitably replied in a short and happy address. The proceedings were enlivened by music, supplied by the excellent Elora Orchestra, and singing by Mr. Reiner. Mr. Henry Clarke, reeve, occupied the chair. After the programme was completed the ladies of the congregation furnished refreshments, and a very pleasant social half-hour was spent.

HURON.

Maurice Scollard Baldwin D.D., Bishop, London. London.—Memorial Church.—The Rev. Dyson Hague, the new rector of this parish, will commence his work here on the second Sunday in September. His advent is being eagerly anticipated by the parishioners.

Christ Church.—The Rev. F. E. Howitt, rector of St. George's, Hamilton, has refused the offer of this living. Mr. Howitt's decision has given unqualified satisfaction to his people in Hamilton, by whom he is greatly liked.

St. George's.—The Bishop of Huron recently appointed the Rev. G. B. Sage rector of this church, to be his domestic chaplain. Mr. Sage is a graduate of Trinity University, holding the two degrees, B.A. and B.D. He has been rector of St. George's for years, and it has greatly flourished under his ministrations. He leads a busy life, doing work as a lecturer at Huron College, as well as his pastoral work. His rectory is near Bishop Baldwin's residence, and as he keeps up a close connection with the students of Huron College and with diocesan affairs generally, he is in many respects well qualified for the important position of trust with which the Bishop has honoured him.

Stratford.—St. James'.—The Bishop of the diocese held a confirmation service in this church on Tuesday evening, the 7th inst., when twenty-one candidates were presented to him for the rite. Several of these candidates were adults.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste Marie. Novar.—The Rev. J. Pardoe, rector of this parish, acknowledges, with many thanks, the sum of ten dollars (\$10), from Mrs. R. M. Browning, Bracebridge, Ontario, towards a fund which is being raised for the purpose of defraying the cost of painting St. Mary's new church.

RUPERT'S LAND.

Robert Machray, DD., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—The students from the various theological colleges taking up work for the summer in this diocese have been appointed to fields as follows: From the Diocesan Theological College, Montreal, Mr. Manley, Pilot Mound; Mr. Cousineau, Oberon; Mr. Troop, Queen's Valley;

Mr. Dawson, Glenella. From Trinity College, Toronto, Mr. Sweatman, Boissevain. From Wycliffe College, Toronto, Mr. Hull, Miniota; Mr. Mullin, Virden; Mr. Fawcett, Oakville; Mr. James, Lyleton; Mr. Jackson, Fork River; Mr. Gibson, Findlay; Mr. Grobb, Sinclair; Mr. Burch, Minto, and Mr. Murphy, Sidney. From St. John's College, Winnipeg, Mr. Avery, Dauphin; Mr. Latornell, Emerson; Mr. Payne, Carroll; Mr. McCallum, Thunder Hill; Mr. Swalwell, Rosser; Mr. Cushing, Solsgerth; Mr. Haslam, Russell, and Mr. Peart for general supply work. The Rev. D. A. B. Stoddart has resigned the Mission of Emerson, and the Rev. C. T. Easton, that of Melita. The former will spend a year in travel abroad, the latter will take work in the East. The Rev. A. Cook will have charge temporarily, of Melita, and the Rev. W. F. Brownlee of Treherne. During the summer, Emerson will be supplied by the Rev. J. F. Cross, of St. John's College. The Council of St. John's College has conferred on the Very Rev. Dean Matheson the degree of D.D. It need hardly be said that the bestowal of this distinction on the Dean meets with universal approval.

SASKATCHEWAN AND CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

The Bishop of Saskatchewan and Calgary, accompanied by Rev. J. R. Matheson, missionary at Onion Lake, in the diocese of Saskatchewan, has been visiting the missions eastwards from Strathcona. Sunday, June 14th, was spent at Beaver Lake with the Rev. James Atkinson, where the services included a confirmation, a celebration of the Holy Communion, and the consecration of the church yard in connection with St. James the Apostle, Newton. On the following evening service was held at the house of Mr. Stouffer, a few miles south of Vegreville. Thursday, June 18th, was spent at Britannia, or Lloydminster, where the Bishop was met by the Archdeacon of Saskatchewan. The following Saturday, Sunday and Monday were spent at the Onion Lake mission and boarding school, where a really great work has been built up by the untiring energy and devotion of Rev. J. R. Matheson and Mrs. Dr. Matheson. On Wednesday, June 24th, the Bresaylor settlement was reached, where Rev. J. F. D. Parker, incumbent of Battleford, who has charge of this district, met the Bishop and presented a class of twenty-one candidates for the solemn rite of confirmation. The next four days were spent at Battleford, the Bishop and Rev. J. R. Matheson being the guests of Rev. E. Matheson, principal of the Battleford Indian Industrial school. On Sunday, June 28th, the Bishop held an ordination in the industrial school, when Maurice Bowen Edwards, formerly on the staff of the school, who has more recently been a teacher and lay missionary at Thunderchild's reserve, was ordained deacon. The sermon was preached by Rev. E. Matheson, principal of the school. The candidate was presented by Ven. Archdeacon Mackay. Rev. J. R. Matheson said shortened Morning Prayer. In the afternoon the Bishop administered the rite of confirmation to twenty-four persons, of whom twenty were pupils of the school, one from St. George's congregation and three from Red Pheasant Reserve, presented by Rev. R. Inkster. In the evening the Bishop preached to a large congregation in St. George's Church. The clergy taking part in the service were: Rev. J. F. D. Parker, incumbent, the Rev. J. R. Matheson, and the Rev. G. E. Lloyd. The Bishop has licensed Rev. G. E. Lloyd, M.A., as missionary to the English colonists who have settled on the land allotted to the All-British colony. He has also licensed Mr. Walker Ellis to work as a lay reader under Mr. Lloyd. Rev. M. B. Edwards will continue to work on Thunderchild's reserve till Rev. John Hines, now on furlough in England, comes back to the diocese, when he will make Thunderchild's reserve his

headquarters; and Mr. Edwards will move down to the Pas, where Mr. Hines laboured for many years. On Monday morning, June 29th, the Bishop and Rev. J. R. Matheson left Battleford for Saskatoon, where a confirmation is to be held on Tuesday evening, from which town His Lordship returns by rail to Calgary. The Bishop, during this tour, as on many previous occasions during the past sixteen years, has driven hundreds of miles, camping out along the route. He was particularly anxious to see the "All British Colony," as it is called. The colonists are indeed a fine class of people, most of them excellent Churchmen, and what they lack in practical knowledge and experience is fully compensated for by their general intelligence, their readiness to learn and their pluck and perseverance. They are settled in a fine part of the district of Saskatchewan and without any doubt they will soon give a good account of themselves. In most cases they are buying their experience at a high rate, but they are gaining it, and in the course of time they are certain to be amongst the very best and most progressive settlers. The Bishop is known to be an enthusiast as to the resources of the Northwest, but he acknowledges that in no part of the whole of the organized territories, i.e., in no part of Assiniboia, Alberta, and Saskatchewan known to him, can finer land be found than that between Battleford and Edmonton, through which the Canadian Northern Railway will pass. At the suggestion of the Archbishop of Rupert's Land, the Bishop has arranged that his resignation of the See of Saskatchewan shall take effect on September 25th.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage, Man.

Stratten.—Bishop Lofthouse visited this station on the Rainy River on Sunday, June 28th, and held a service in the afternoon, which was very well attended. A church has been built between Stratten and Boucherville by the people themselves, but is not quite finished for lack of funds, though it is in use. Last year a student from Wycliffe was stationed here for the summer, and did very good work, but this year no one is there. The place will shortly be occupied, however, and worked in conjunction with Barwick.

Barwick.—This station is 8 miles south of Stratten, and until two years ago was nothing but bush, no house near. Now it is quite a busy little place with stores, post office, and railway station, and bids fair to grow, for there is some good farming land all around. The people are most anxious for a church, and one of their number has given a good site, they have also promised to raise money for the building. Mr. F. Cousins, who came out from England last May, is about to take charge of this mission, together with Stratten.

Fort Frances.—This mission bids fair to be the most important on the Rainy River, but has been somewhat neglected, no clergyman having been stationed here for more than two years; there are a good many Church families, and all are anxious to have their own church, but they need a leader. We are trying to arrange so that the Rev. J. W. B. Page, of Rat Portage, may go there for a month to begin the work, and meanwhile trust a good man may be found to continue it. The Rev. J. Johnson, who is in charge of the Indian work in the district, does what he can for it, but this is not much.

Rat Portage.—A reception was given to the Bishop, Mrs. and Miss Lofthouse, in the school-room of St. Alban's Church, on Thursday evening, July 2nd, to give them an opportunity of meeting those amongst whom they have come to

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live. The room was tastefully decorated, and refreshments provided by the "Ladies' Aid," and quite a large number assembled, amongst whom were representatives of nearly every church in Rat Portage. A very hearty welcome was given to the Bishop and his family, and a very pleasant two hours spent in social intercourse.

Keewatin.—The Bishop met the Church Council of this mission on Friday, July 3rd, when they discussed some important matters regarding their minister's stipend, which they very readily promised to increase. Plans of the new church were also laid before the meeting, and met with general approval. Promises of some \$600 have been given for this and there is very good hope that the building may be erected this summer. The Bishop preached there on Sunday evening, July 5th, to a very fair congregation. The finances of the church are in a very flourishing condition.

The Bishop goes on to Winnipeg next week, in order to take some confirmations for the Archbishop of Rupert's Land, and on the 14th inst., starts north to visit the missions at Jack River and Split Lake, on the Nelson River, and also may go down to York Factory on the Hudson's Bay, he does not expect to be back until near the end of August.

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.

TRINITY COLLEGE.

Sir,—Has the Church in the six dioceses which compose the Province of Ontario—to go no farther—forgotten how Trinity College, or University, came into existence? It is scarcely conceivable that it can have been forgotten how Bishop Strachan in his old age, nothing daunted by the triumph of secularization, bravely set to work to begin life over again, as it were, in the matter of Church University Education. How did he do it? By creating Trinity College, and by securing generous donations given for the express purpose of establishing a Church University which should for all time be independent of Government control, and free from connection with any non-religious system of education. The result of his work was committed to the charge of a corporate body, who have been, and are, trustees of that which is placed in their care, and which they have no right to deal with in a manner contrary to the terms of their trust. Trinity College, or University, is not the property of a clique to do with as they please. It is a trust which those in whose care it is placed are bound to administer according to the intentions of those who created the trust. The members of the Corporation of Trinity University know very well that not one dollar of the money given to bring it into existence would ever have been given for the purposes which now, so far as can be gathered from the little that has been made public, is about to be carried out. No individual member of the corporation would, in private life, listen for a moment to a suggestion that he should commit a breach of trust such as the Corporation of Trinity University appear to have determined to do. There is a vulgar saying that "a corporation has no soul to be saved or body to be kicked." It is well known that many a secular corporation will do an act that members of the body as individuals would not dare to do. Are we com-

elled to the humiliating confession that ecclesiastical and scholastic corporations are no better? There is certainly little encouragement to wealthy Churchmen to give donations in support of Church objects if they cannot have any assurance that in the course of a few years their gifts will not be diverted and mis-applied to some purpose widely different from what they intended, and for which they might have no sympathy whatever and which they would never have aided? Is it too late to protest?

A Supporter (up to now) of Trinity.

Sir,—At a meeting of the Corporation of the University of Trinity College, held on the 9th inst., it was decided to call a meeting of the graduates and friends of Trinity, to discuss the proposed plan of federation with the University of Toronto, before final decision in regard to it. Will you kindly permit me to say, through the columns of the Canadian Churchman, that in accordance with the resolution of the Corporation, I have arranged for this meeting to be held in the College on Thursday, the 30th of July, commencing at half-past four in the afternoon. If the business is not concluded by half-past six, the meeting will be adjourned at that hour till eight o'clock, and tea will be provided for all who will send me a post-card a day or two before stating their wish to remain for tea. I shall be glad if all the graduates and friends of Trinity who may read this letter will kindly take it as a hearty invitation to be present at the meeting.

T. C. S. MACKLEM, Provost.
Trinity College, Toronto, 11th July, 1903.

UNIVERSITY CONFEDERATION.

Sir,—May I ask you to publish the following letter which was addressed to the members of Trinity College Corporation, before its meeting on the 9th, at which it adopted the Confederation Scheme. It has been slightly altered in two particulars, owing to fuller disclosures and explanations given at that meeting.

JOHN LANGTRY.

Sir,—The report of the commissioners, presented to the corporation of Trinity College on Friday last, and since forwarded to the members, is marked "Strictly confidential," and cannot, the Provost contends, be made known in any of its details to anyone outside the council till it is finished and accepted on both sides. So that the graduates, clergy, and church people will know nothing of what is being done until it is finished, when opposition will be too late. I protest against the right of a sub-committee to impose secrecy upon the corporation, so that any member would be held guilty of dishonourable conduct if he made known to the people who elected him to conserve their interests what is being done. If I saw a man setting fire to my neighbour's house, or stealing my neighbour's property, I know of no code of honour that would require me to keep silence till the goods were all gone, or the fire had gained such strength that it could not be put out. There is a question of Christian casuistry here which has the answer on the face of it. As, however, the Provost thinks this would be a gross impropriety, I take the liberty of addressing the following considerations to the members of the corporation who are already in possession of the secret. You are aware that confederation has from time to time been talked about for many years. It had, however, been long abandoned, until Dr. Macklem was elected Provost. He asked for and obtained, as a condition of his acceptance of the office, permission to reopen negotiations looking to confederation. A committee was appointed more than 3 years ago to carry on negotiations, No report, however, looking to action was presented to the council till

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Managing Director.

Friday last, when an elaborate and complicated scheme of confederation was laid on the table. No member of the council except the commissioners had seen it, or knew, in the least what was in it, till we had assembled at the council table. Then it was read. And it was proposed that we should receive it and proceed to consider it clause by clause, and, of course, adopt it then and there. This course was not followed, but a motion was carried deferring the consideration of its details till the 9th of July.

Terms Agreed Upon.

The commissioners take great credit for having secured to Trinity College, under confederation, the right to teach all the doctrines and to carry on the worship of the Church of England in Trinity College as at present. That is a marvellous concession surely! And yet a great many people are deceived by it. How would it work? Toronto University fixes the course of study and the secular subjects which are necessary to obtain a degree. We may give what religious instruction we like in addition to these—in Trinity College—but it won't count in the competitive examinations. The secular subjects are so numerous and hard that they will demand every hour of a man's time and energy to give him any chance in the examinations. What will be the result? Either men will transfer themselves to a secular college where this subject is not exacted, or they will give no serious attention to it. And our right to teach religion will be the saddest of delusions. It is true that the following subjects are to be taught as university subjects: Biblical Greek, Biblical literature, Christian ethics, Apologetics, Christian evidences, and Church history. But these subjects again will not count in the examinations, and will of course be neglected. Trinity may refuse certificates to those who do neglect, but the pressure will be so great that she will have to yield or lose her students. Then, first, Trinity practically ceases to be a university, transforms herself into a mutilated and maimed college in the University of Toronto. She will become a branch of Toronto University, which will supply all her teachers in University subjects. She will only have the shadow of a Chancellor, and Convocation, when a stray parson gets a degree, if anybody will care to have one. Will not all dignity and self-respect and esprit de corps go under this system? Second, Trinity surrenders her autonomy. She can no longer govern herself as she likes. She will have to follow in the wake of Toronto University, regulate her scholastic year, subjects of instruction, and vacations to suit Toronto University. Third, she has to give up all matriculation and degree fees—amounting in hard cash to between four and five thousand dollars a year. She will have to reduce her tuition fees to the level of University College. And now that we proclaim University College as an unobjectionable place for the instruction of our sons and daughters, we shall lose more than half the arts students who now come to us.

Fourth, we possibility of School, which "facile prin this province 1,600 studen helpers seat fluence will indignation destroyed t ical school and \$30,000 and will be to the sacr ing can jus according t sion, Trinit federation. confidently tations th present pr suitable si had assist be able to as they do positively confederat we were t

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Extinguished Medical Schools.

Fourth, we blot out and extinguish, without the possibility of ever reviving it, Trinity Medical School, which for over thirty years has stood "facile princeps" among the medical schools of this province, and which has graduated more than 1,600 students. These are now our friends and helpers scattered over the Dominion. Their influence will be lost, and they will be filled with indignation and scorn against the men who have destroyed their Alma Mater. Besides our medical school buildings, which cost between \$20,000 and \$30,000, will be no good for anything else and will become a total loss. These, in addition to the sacrifice of principle involved, which nothing can justify, are the chief contributions which, according to the recommendation of the commission, Trinity has to make towards procuring confederation. What is she going to gain? It was confidently hoped at the beginning of these negotiations that the Government would take our present property off our hands, procure us a suitable site in the park, and assist us as they had assisted the Methodists, so that we might be able to take advantage of university lectures as they do. And the Provost stated plainly and positively that he would not entertain the idea of confederation, except on the understanding that we were to move into the park.

To Stay in Present Buildings.

During the long delays and sometimes suspended negotiations it became apparent that the Government would not buy our buildings or help us to move, and that the University of Toronto, or rather, perhaps, University College, would not, give us a site. What then? Why, the commissioners were so enamoured of being amalgamated with and swallowed up in Toronto University that they abandoned all the conditions with which they set out and without informing the Council of what was going on. They discovered that it was far better to stay where they are, if only they could get free access for our students to the higher mathematical and science subjects. One right reverend member of the council became so enchanted with the picture his imagination conjured up, of our students having free access to a whole company of learned and experienced Professors, that no argument had any weight with him. He did not remember, or, perhaps, did not know, that we should be precisely in the plight of the donkey who, shut up in his stall, saw abundance of hay in the mow, but so far away that he could not reach a straw of it. It only aggravated the pangs of his hunger to see it so near and yet so far. Trinity College is two miles and a quarter away from the lecture rooms of University College. Lectures on higher mathematics or any of the sciences would not be continuous, so that the students could stay there till their university work was done, and then go back to finish the day at Trinity, though even that would waste an hour's time and ten cents car fare. But the university lectures on science and mathematics would be interwoven with other lectures which the Trinity men are to take at Trinity, and there would be three or four transitions from one to the other during the day, half of which would thus be consumed in transitu. Does any sane man believe that we could retain our arts students under such an arrangement? Would they not say, after we had by our action withdrawn all objections, on religious grounds, to University College, by sending our students there for their higher education, and by employing their professors, agnostic and all, to teach our students in Trinity, would not they say, "We will save the great loss of time and heavy expenses involved. We will go to University college for all our work, and get board in the neighborhood at a much cheaper rate than we can here." And will not Trinity's art department be speedily eviscerated if this insane scheme is carried out?

Duplicate the Lectures.

But to prevent this calamity the commissioners tell us that Toronto University authorities have

most generously agreed to duplicate their university lectures in Trinity College, so that our students won't have to go to University College. But with this proviso, viz., that there shall be a sufficient number of students at Trinity to warrant this, and provided, secondly, that Trinity has suitable accommodation and proper apparatus for illustration. And won't it be following natural human inclinations, to say "Oh, it's not worth while coming here for such a limited number of students," or "Oh this apparatus is altogether antiquated, insufficient and unsuitable. You must come down to us." And Trinity will, in the estimation of the public, not only be lowered by voluntarily giving up the large part of her university subjects, but she will, under this proposed arrangement, be speedily cheated out of her university department altogether, and reduced to a mere theological college in spite of herself. What would the graduates, the clergy, the people of the Church of England say to this astounding scheme if they were allowed a chance to consider it? It is evident that while confederation with removal into the park is practicable and workable, confederation without such removal, and on the terms agreed upon, is simple suicide.

JOHN LANGTRY.

Toronto, June 29th.

A PEOPLE'S PRAYER BOOK.

Sir,—Messrs. Bagster publish a prayer book which comes somewhat near to what Mr. Plummer wants. It contains just as much as the ordinary worshipper requires, viz: Table of Lessons, Morning and Evening Prayer, etc., Communion Office and Collects, etc., Public Baptism, Confirmation, Matrimony, Burial and Communion. It is also paged. The copy I possess is a very small one, bound in Russia leather, but the print is fairly good, better than the cheap prayer books usually provided in our churches "for the use of strangers." Perhaps the publishers have the same thing in cheaper binding. But if a Canadian publisher could be induced to bring out some such edition with the further advantage of having, say, the Athanasian Creed printed in its proper place in the order for Morning Prayer, and the prayer for all sorts and conditions of men and General Thanksgiving in their respective places in the Morning and Evening Offices and the Litany, together with Mr. Plummer's other suggestions, I am almost sure that they would be bought by Churchwardens "for the use of strangers" to the exclusion of any other edition.

E. W. PICKFORD.

THE SCARCITY OF CLERGY.

Sir,—Your issue of May 28th contains an article on the scarcity of clergy, and gives as one reason for that scarcity, the meagre stipend offered to a clergyman. I feel sure that this is a chief cause. Why a young man, having obtained a college education, and perhaps a degree in Arts, should seek ordination, with the prospect of receiving a yearly remuneration of from \$500 to a \$1,000 is something not easy to explain. There is even the prospect of this paltry salary being decreased as time goes by, for while all other people's incomes are being increased through strikes, etc. the salary paid the clergy is in some cases actually less than it was twenty years ago. Here is a case in point; Twenty years ago I received \$800 a year in an Ontario Parish. Some months ago I received a letter from one in authority, telling me that my old parishioners would be glad if I would go back to them. But the Bishop informed me that all he could offer me was \$600 a year. Thus with twenty years' added experience, I was to go back with a twenty-five per cent. reduction in salary. I wrote the Bishop saying that it would cost me \$500 to get back and start up a horse, buggy, cutter, harness, robes etc., I should thus have \$100 to live on for the first year. I was compelled reluctantly to refuse



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the invitation of my dear old parishioners. I say again, that it is unreasonable to expect a young man, just out of college, and looking forward to marriage, to condemn himself to such a life of poverty as the ministry offers. He can become a school teacher, a clerk, a cabman, or drayman, and be better enabled to support himself and family, than if he becomes a clergyman. The cost of living is acknowledged to have increased, and with the wages of the labourer ever getting higher and higher, the cost of living must correspondingly increase; the cost of production being enhanced, the price of the article must inevitably be proportionately raised. Meantime the salaries of clergy are not a bit higher and in many cases are actually lower than they were twenty years ago. It is vain then to cry out about a scarcity of candidates for the ministry. We ought either to insist on a celibate clergy or adopt the Irvingite system of having all our people "pay tithes of all they possess." There are, I feel sure, numbers of godly young men who draw back from ordination because they dread the thought of subjecting the girl they love to the state of poverty which must be her fate should she unite herself with a clergyman.

PRESBYTER.

CHURCH ATTENDANCE.

Sir,—I read with much interest Mr. Rainsford's paper on Church Attendance, as inserted in your issue of June 11th; especially the statistics of attendance as shown by the parish records; and which I have no doubt would correspond with those of many other churches. Without in any way wishing to detract from the seriousness of the subject, or questioning the reasons as suggested by Mr. Rainsford, yet I think there is a brighter side to this question, and one which I do not think has been mentioned. Is it not strange that church attendance is the only point of religious life that compares unfavorably with that of past years. I think no one will question that missionary zeal and enterprise has enormously increased. That we have more devoted men and women in the missionary field than ever before. That we have more lay-workers and helpers than we ever had. That the Church is more alert, and aggressive, and more earnest in her endeavours to reach the outside masses, than in the past. That the abuses and scandals that were winked at in days gone by would not be tolerated now. Our religious and charit-

able societies are receiving contributions, and are doing work on a vastly increased and constantly increasing scale.

Why then is there this almost universal complaint of decreasing church attendance? I believe that to a great extent it lies simply in this fact, and one that Mr. Rainsford's paper partly suggests; namely, that in those days many people went to church not because they liked it, but because they had to. In those days it was "bad form" not to go to church. A man who did not attend church was looked upon almost with suspicion. Society frowned upon the non-attendant. Even a man who had no personal belief in religion himself was careful to attend church, and saw to it that his family and household did. Religion was necessary to the proper government of states, the Bishop was the bulwark of the throne, the parson was the embodiment of the rules and propriety of society. But now things are changed. No one now need go to church unless he wants to. No one loses social caste in any way by playing golf on Sunday instead of attending church. The men and women who attend church to-day are those who are interested in religion and feel it to be their privilege and duty to do so. I believe that if the constraining influences before mentioned had not existed, and the number of those who attended church in the past from religious motives were compared with the attendance now, the result would be greatly in favour of the present. No doubt, the present state of church attendance leaves much to be desired, but the clergyman of the present day has at least this consolation, that those who come to church come voluntarily, and not because they have to.

J. S. L.

THE JEWS.

Sir,—In a paragraph which appeared in a previous number of your paper, you seem to apologize to your readers for venturing to give attention to Jewish matters. I fail to see the reason for excusing yourself. It would be a fine thing, indeed, if as editor, you would write more about the Jews, God's chosen people; their claims upon the Christian Church, and the Church's obligation to them. Very little attention is paid nowadays to the Jews. But this is not the purpose of my present writing. Why I write this is to draw your attention to a somewhat lengthy paragraph which appeared in the front page of your paper this week. It was headed, "What Jews Believe." The questioner, or the correspondent asks, "What is the religion of the Jews, and where is it to be found?" You say, or the writer of the paragraph says, the only definition of the Jewish faith, is that by Maimonides, to be found at the end of the morning prayer in the Jewish Prayer-Book. That is perfectly correct, and is in full accord with the eighteen benedictions of the Jewish Liturgy. These Benedictions teach the unity of the Godhead, the resurrection of the dead, the restoration of Israel to their ancient patrimony, and the coming of the Messiah, a scion of David, to bring about their deliverance. So far so good. But you publish in said paragraph some utterances of a Dr. Hirsch, a Jewish rabbi, in Chicago, with regard to the Jewish belief nowadays. "They do not believe in original sin; man is a perfectly free agent; the story of the fall in Eden is an allegory, they reject the doctrine of redemption from sin, accept the higher criticism; as to the doctrine of the Messiah of the Old Testament, they do not believe in the Messianic prophecies at all!" Now, do you know that all this is preposterous nonsense? Dr. Hirsch, who ever he is, does not represent the Jewish people at all, nor is he the exponent of their faith. He belongs to the Reformed Synagogue, who repudiate both Bible, Judaism, as well as Talmudic Judaism. As a rule, these reformed Jews are of the wealthy classes, and have learned the ways of the irreligious Gentiles. They virtually and factitively represent

the Sadducees of old. They are rationalists, pure and simple. They have no creed whatever. If you ask them, "what do you believe in," they will tell you "do not know!" Ethics is their creed, and have thrown the supernatural out of the Bible to the winds. And yet, they have the temerity of boasting, they are the leaders of religious thought in Israel; they are the true lights! Why, they have no leg to stand upon; they are a medley of contradictions. The religion of the Jews to-day is as found in the Old Testament, supplemented by the Talmud. The Jews, as a nation, believe that the Old Testament is an inspired record; that the Messiah will come, sooner or later; that they will be restored to their ancient patrimony. Again, I say, the reformed Jews do not represent the Jewish nation. They are not all concerned in the spiritual well-being of their fellow-mortals. With them, the material, the Aesthetic, the Ethical, is the summum bonum of life. I am rather surprised that a Christian journal like the Canadian Churchman would publish such gush. If I know anything of Judaism, I am sure that avowal of these negations does not flatter the Jews. They would be ashamed to avow such idle sentiments, such a medley of grandiose expressions.

M. M. GOLDBERG,

Incumbent of St. Paul's Church, Dungannon, Ont.

CLERICAL ATTIRE.

Sir,—In your comment upon Dr. Rainsford and his "discarding clerical attire," you say: "This we regard as being neither right nor helpful. Not right, because it is a contravention of Canon law, which specifies the particular dress a clergyman shall wear, and though a strict compliance with the provisions of the Canon are hardly possible under modern conditions, yet we can comply with its spirit so far as to dress in such a manner that our clerical office and character may always be seen and known." May I trouble you to print in the columns of your excellent journal a copy of the Canon, "which specifies the particular dress a clergyman shall wear"? I suppose every man who has been ordained to the Priesthood, knows the rubric which immediately precedes the form of Ordering Priests, and which includes the following brief reference to clerical habit, "each of them being decently habited." And strange to say, these six words are enclosed in brackets in the English and Irish Prayer Books, whereas the brackets do not appear in the American Book. And in the Prayer Book of Edward VI, I think the only reference to clerical attire (for Deacons and Priests) is the following quotation: "Every one of them, that are presented, having upon hym a playne Albe." There is an old ecclesiastical law, which prohibits the wearing of white stockings by the clergy; but this does not specify the particular dress a clergyman "shall wear."

F. W. MACCAUD.

Flandreau, S. D.

HAS THE BISHOP THE RIGHT TO MAKE OMISSIONS?

Sir,—Has the Bishop of any diocese the right to allow the omission of the Creed of S. Athanasias at morning service on Trinity Sunday, also to allow the omission of the Holy Communion service up to "Ye that do truly" at the principal celebration. This has been done at one of the principal churches in this country on Trinity Sunday. Surely sins of omissions are as bad as sins of commission, if these acts are allowable.

ANGLICANUS.

THE TWENTY-NINTH CANON.

Sir,—In the Canadian Churchman, April 6th, 1893, it is stated, that in the year 1865, Convocation and Parliament united in repealing the 29th

Canon of the Church of England. That Canon read as follows: "No parent shall be urged to be present, nor be admitted to answer as Godfather for his own child . . . neither shall any person be admitted Godfather or Godmother at christening, before the said person so undertaking hath received the Holy Communion." It is customary in many parishes for the parents (who are of course the natural and true sponsors) to stand for their children without any Godfathers or Godmothers. It is quite customary in this country for people who belong to other religious bodies, Presbyterian or Methodist relatives, e. g., to appear as sponsors. Many of us, therefore, would like to know the authority for the repeal of this 29th Canon. It is a practical question. Could any of your readers through light upon it?

DYSON HAGUE.

THE EUCHARIST ON WHITSUNDAY.

Sir,—In your issue of June 11th, the Rev. F. C. Plummer asks for proof that the eighth rubric at the end of the office of the Holy Communion means that Christmas and Whitsunday as well as Easter, are feasts of obligation. I refer him to the Annotated Prayer Book, which says, with respect to the phrase "three times in the year:" "This is a very ancient rule of the Church. Councils held at Agde (A.D. 506) and Autun (A.D. 670) decreed that laymen who did not communicate at Christmas, Easter and Pentecost, were not to be considered as Catholics." (Labb. IV. 1386, XIV. 1887). and these decrees were often adopted by other Councils. The words of the modern rubric reproduce also those of earlier English rules. The Council of Eunham or Ensham under St. Alphege (A.D. 1099) ordered: "Let everyone who understands his own need prepare himself to go to Housel at least thrice in the year, so as it is requisite for him." (Johnson's Ecc. Laws, I. 487), and a Synod of Bishops under Archbishop Sudbury (A.D. 1378) ordered: "Let confessions be heard three times in the year, and let men be admonished to communicate as often, namely, at Easter, Pentecost, and Christmas." (Johnson's Ecc. Laws, II. 444). The only possibility of denying that the eighth post-Communion rubric requires the laity to receive the Holy Communion as a minimum on the three feasts of Easter, Christmas and Whitsunday, is the possibility that the way in which that rubric is framed was intended to recede from the former rule, whereby those three days were made obligatory, and allow the communicants themselves to select the other two occasions than the Easter communion. Except for that possibility, it would be impossible to deny that the invariable custom from the earliest times in the English Church, as elsewhere, was to require the people to receive on those three days.

CHURCHMAN.

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."
Chapter XII.
"The Shadows Flee Away."

She picked it up and stopped in her work as if struck by a sudden thought. Surely she had a similar bit of pink wool in her work-box! She hastily got down the work-box from the shelf, and opening it with trembling fingers, and lifting the tray, she saw the bit of wool rolled up in a little ball in the corner where she had placed it some weeks before. She unrolled it, and the tiny stone was still there in the pink cotton ball, which was of the same kind as the bit that she had just found.

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AGUE.

SUNDAY.

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in her work as if Surely she had a r work-box! She from the shelf, and ers, and lifting the rolled up in a little had placed it some and the tiny stone ton ball, which was that she had just

which brought her

down from the front stairs, where she was busy taking up the carpets.

"What is it, Mother?" "Olive, look here! I picked this bit of pink wool up the night Hetty Midgley went away. Here's a little stone in it; and here's another bit of wool I found when I moved the bureau, exactly like it."

"Oh, Mother! and there is pink wool in Master Peter's box."

"Olive," her mother said, "I believe Hetty Midgley was the thief, and that she put the crystal into my Curley's box. It is a hard thing to say of your father's own niece, his sister's child; but I believe that wicked husband of hers put her up to it, and that is the truth."

With her sleeves turned up to her elbow, and the handkerchief pinned over her cap, with which Mrs. Crawford always protected her head from dust when about her household work, she ran upstairs, followed by Olive, with the pink wool and the tiny stone in her hand.

There in breathless haste the story was told to Miss Hack. Peter's box was examined, and pink wool found there precisely like that which Mrs. Crawford had brought up with her.

Peter felt it with his little taper fingers, and said—

"Oh, yes, this is the same wool, and here is one of the little teeny teeny diamonds that Guardy said were of no use because they were not cut, and did not shine much. Yes, it is one of my teeny teeny diamonds, and there are some more at the bottom of the tray; let me feel, please."

Yes, there were two or three more of these little stones, which had not been thought of any value, and had not been enclosed in the little box where the rubies and emeralds had been kept—that little inner box with its contents had disappeared.

At first there was silence when Mrs. Crawford's story had thus been confirmed, and then Peter said—

"I think it was that woman who my Guardy said was a bad woman on the ship who stole the stones and the crystal—yes, I think it must be her doing; she knew I had the box."

"But how do you know she was Mrs. Midgley, dear Peter? You cannot be sure," Miss Hack said.

"Yes," the child replied, "I am quite sure. And now, please, forget all about it. We can't get the stones back; we have got the dear crystal, and I don't want the other things. Please let us be happy again," Peter said earnestly. "Please Curley, be happy again, and get well."

"If it is my husband's niece who has brought this shame and sorrow upon us, she shall be made to repent it," Mrs. Crawford said. "I'll set the police upon her and her good-for-nothing husband, and my boy's name shall be cleared."

It was yet possible that Mrs. Midgley had given Curley the crystal, and that he, not wishing to betray her, had hidden it in his box. But it was so unlike Curley's clear honest nature to consent to any such plan, that Miss Hack put the idea away from her, and so the matter again rested. The cloud had partially cleared away, but the shadow yet remained.

Mrs. Crawford made every enquiry, but she could find no trace of Mrs. Midgley. The circus people had, she found, moved to a distant part of England, and though they were traced to York, Mrs. Midgley was not identified.

As the summer came on dear little Peter became very weak and languid. Dr. Robertson advised his removal to the sea, and Mr. Buckhurst, in reply to this advice, sent Miss Hack a cheque for the extra expense, and told her to take both the children to any sea-side place which Dr. Robertson recommended.

For Curley was still very far from strong; he halted on one leg when he walked, and the light springing step had become heavy and slow.

"The sea-bathing would be the best thing for him also," Dr. Robertson said. And in the first

sultry days of August Miss Hack departed with the two boys to Broadstairs, talking a small lodging close to the sea, from which she hoped good results would follow, and the little boys regain some measure of strength.

And this hope was not disappointed as far as Curley was concerned; he soon gave signs of returning vigour, and the light of hope came back to his eyes, and the colour to his cheeks.

It was not so with little Peter; his strength grew visibly less, and he would lie for hours together on rugs spread on the sand, listening to the voice of the sea, with Diamond curled up at his side, and Curley and Miss Hack reading to him by turns, as he was able to bear it.

It was one lovely calm evening when the music of the waves was like that of a child singing itself to sleep, that Peter after a long silence said—

"Curley, is Hatchet here?"

"No, she is walking on the sands, Master Peter."

"Curley, I am going away from you."

"Not back to Africa, Master Peter; you are not to go till the gent sends for you."

"I didn't mean Africa, Curley, I mean the beautiful place where my mother is gone, where there is the river like crystal."

Curley gave Peter's hand a sudden quick pressure.

"No, Master Peter, you must not go away and leave me, I must come along with you."

"You can't do that, Curley dear," Peter said; "besides, you've got your mother here and mine is there. She will be glad to see her little boy. And Oh! Curley, shall I see her? I think I shall, for it's all light there—the light of God. Hatchet has often told me that in His sight I shall see light."

Curley could not trust himself to speak, his heart throbbed with such pain.

"Curley dear, I leave you Diamond—be kind to Diamond—and I leave you my crystal; and when Guardy comes home he will tell you that you may have the box and mother's picture, and everything that is left in it. Hatchet will settle all that, but you are to have the crystal. There's only one thing I wish for very very much, that I might know how the crystal got into your box. I know you did not put it there, but I should like to know who did put it there. If it was the woman with the loud voice I hope she is sorry, and I must try to forgive her, and you must forgive her, Curley—promise, Curley."

"Yes, Master Peter, I promise for your sake, you know; but—but—please don't leave me. I wish I had never got well so that I could have come too."

"It is not right, Curley, to say that; you must live to be good, and do good like those great men Hatchet has told us of—blind Mr. Fawcett, and the soldier Gordon, and the great Emperor Frederick. It is wrong to wish to die, Curley."

Then putting out both his arms, and turning towards Curley, he said—

"I shall be sorry to bid you good-bye, Curley dear, but you must not mind, because I shall see light on the river."

"What river?" Curley asked, in a low tone of voice.

"The river of Life—clear, clear as crystal."

The end did not come as soon as they thought it would, and it was not till a golden September day that the message really came for dear little Peter, and he went to the light of God's smile in the Kingdom of His dear Son.

Mr. Buckhurst came back to England in time to see the child he loved once more, and to make all arrangements for those who had been so kind to his little Peter.

Curley and Miss Hack did not part. Miss Hack took pupils in the drawing room of Number 36 Wellington Street, and was helped in her work by Blanche Crawford.

Mr. Buckhurst remitted a handsome sum of money for Curley's education, and he was sent to one of the good public schools, and made rapid

THE
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progress in his lessons. He showed great taste for drawing, and looked forward to being an architect when he grew up.

Three years had gone by, when Curley was at home for the Christmas holidays. The snow lay thick upon the streets and squares, and Christmas was like the old-fashioned Christmas which we have almost given up, even on our Christmas cards. But this time the snow covered churches and roofs, on which the sparrows hopped and left the prints of their little feet, and the robins sat puffed out on the branches of the holly trees, as they do in pictures—this time indeed true pictures of town and country.

Curley had never quite recovered the elasticity of his early years, and as to acrobat antics, he never attempted them. Any sudden jerk gave him a pain in his back, and he always felt one of his legs less useful to him than the other.

But the light heart lived long, and was now as light as ever.

Not that Peter was forgotten, nor the crystal and its lesson. It was his most precious possession and many a time he would take it from its pretty box lined with crimson velvet, which Mr. Buckhurst had made for it, and look into its depths and touch its smooth surface, and think of the child who was now happy in the Light of God.

Diamond was his constant companion in the holidays, and had a fit of ecstatic welcome three times a year when Curley returned from school, this ecstatic welcome always being shown by a series of yaps, barks, and cries of joy, which invariably brought Mr. Pegg's head out of his parlour door with the old threat—

"I give you a month's notice, Mrs. Crawford."

On this particular Christmas Eve, when everything even in London was covered by the thick falling snow, and the great city was hushed in silence, a woman wrapped in an old cloak was seen standing by the area gate of No 36 Wellington Street.

Curley, who had been out, intent on buying Christmas gifts for his mother and Miss Hack and his sisters, was putting the latch-key with which his mother had intrusted him into the front door, when he turned as the woman said:

"I want to speak to you."

Curley thought she was a beggar, and he put his hand in his pocket and said—

"Here's twopence—that's all I have left. You look very cold."

(To be continued.)

—Life is too short to nurse one's misery. Hurry across the lowlands that you may spend more time on the mountain tops.—Phillips Brooks.

—God will be ever doing new things. He is forever active. He has purposes concerning me which He has not unfolded. Therefore, each year grows sacred with wondering expectation. Therefore, I and the world may go forth from each old year into the new which follows it, certain that in that new year God will have for us some new treatment which will open for us some novel life.—Phillips Brooks.

HINTS TO HOUSEKEEPERS.

Fruit Salad with Fruit Juice is made with layers of sliced fruit, using oranges, bananas, pineapples and crisp grapes. Pour over dressing half cup of sugar, third of cup of fruit juice, the cup filled up with lemon or orange juice; if the latter, use less sugar. The syrup drained from cut pineapple, left to stand after sprinkling with sugar, makes delicious dressing for the above fruits, adding strawberries or raspberries, the latter on top. Orange or lemon juice may be added.

A Fruity Sherbet is made by simmering one-quarter of a pound of Canton ginger, cut small, in four cups of half and half fruit juice and water for fifteen minutes with a cup of sugar. Remove from fire, stir in half a cup of lemon and orange juice and freeze. Enough for twelve people, if served in glasses at dinner.

Apple Charlotte.—Take a loaf of stale bread and butter the slices; pare and slice a dozen apples; take a lemon, grate the skin and save the juice; place at the bottom of a stoneware baking dish a layer of apples; scatter brown sugar on it, some of the lemon gratings, and a little juice; then put in a layer of the butter bread; keep on until your dish is full, having the crust on top; bake in a moderately hot oven. Do not make it too sweet.

For Jellied Peaches or Apricots with Fruit Juice.—Choose large sized evaporated fruit (peeled) or canned, as preferred. Make jelly as shown, but dissolve gelatine with a cup of apricot juice and one of boiling water, then add a cup of currant or lemon juice. Stir the halves of fruit in while chilling, or, if firm, line mold (first always dipped in very cold water) with them. In either case this is palatable and ornamental.

Milk as a Stimulant.—Hot milk is an admirable stimulant. Milk heated too much, above 100° F., loses for a time a degree of its sweetness and density. No one who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and assimilated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects. This should be taken note of by all hard-working people—and who is there who cannot be comprised in this category in this age of high pressure and "go aheadness."

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention **The Canadian Churchman.**

Children's Department

THE MINER'S LITTLE

My father dear works in the mines,
Down in the tunnels dark,
I sing so much he often says
I am his "meadow-lark."

Our little cabin on the hill
Is 'mid the tall, straight pines
That seem to whisper all the day
To me about the mines.

I've twined some vines about the door,
I keep the house with care,
My father calls our cabin home
His "castle in the air."

I never put my clean gown on
Till just before our tea,
Because when father first comes home
He's black as black can be.

And when he's coming up the trail
As soon as him I see,
I fly to meet him, and he leaves
Some black, of course, on me.

The man for whom my father works
Is very rich I'm told;
For he owns land and houses fine,
And mines just full of gold.

I'm rich; I've treasures in the mines—
"As good as gold" is he;
It's father, whom I love so well,
My father who loves me.

HOSPITALITY,

Two girls looked about them with eyes of satisfied content. Both earned their living day by day, and both had tastes that the busy lives held scant space to gratify; but they had made a "truly" home here in two rooms, and they were going to try light house-keeping, with cream left at their door like a real house, and coffee in a tin can, and old blue china! And one said impressively to the other, "Eleanor, of one thing I wish to make a point, this shall always be a hospitable house in the best sense."

"What do you call the best hospitality?" said Eleanor.

"Making our friends welcome always, no matter how the room looks, and giving them a chance to rest if they are tired, to tell us their troubles if they are puzzled and discouraged, to have a cup of malted milk if they are very faint and hollow."

"Suppose they come just as we are sitting down to tea, and we have only just enough for ourselves?"

"Oh, you can suppose all sorts of painful contingencies," said Mary, conclusively. "We can always have a few canned things, eggs, and crackers on hand, and, above all, we can make up our minds not to mind that we can't give a course dinner. The trouble about exercising hospitality is that people are really thinking more about themselves than about their guests. They want to appear in a certain light."

"Well, it is depressing," said Eleanor, "that on the day when you had to hurry down-town, and really could not dust, the very nicest house-keeper you know comes to call just as you get home in the afternoon, and



"True as the needle to the pole"
is the hand to the minute on an
ELGIN WATCH

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to
ELGIN NATIONAL WATCH CO., ELGIN, ILL.

receives that impression, which isn't the true one, for usually the room is fresh and orderly."

"You can be so attractive and cordial, and so direct her attention to the pretty glimpse of the garden from our window, that she will enjoy herself so she'll want to come again, and then all may be nice."

"Sometimes we are terribly tired, you know. How can one be glad to see callers when there's no strength left?"

"Oh," said cheery Mary, "probably we shall not both be utterly exhausted at once. The one who is used up can go into the bedroom and shut the door, and the other can make her excuses."

"I think men are more hospitable than women," said Eleanor, meditatively. "Don't you know how Uncle John always says heartily, 'Come in, come in, girls; take off your hats and stay,' Aunt Florence is apt to be stiffy if it is near tea-time?"

"Yes, I know," Mary answered; "but Aunt Florence gets tea herself, and Uncle John eats it, which may account for the difference."

"Mother used to have," she went on, "what I think is a good rule. First, say, 'I'm glad to see you,' and then think what you'll have for dinner. And there is a story told of a

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also utterly worthless, and some are positively dangerous to health.

As a consequence, all proprietary remedies are regarded with suspicion by many people, and the good suffer for the bad.

For these reasons we announce that our proprietors are the principal shareholders in

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IRON-OX TABLETS

The Iron-ox Remedy Co., Ltd.
Walkerville, Ont

good woman, who was so poor that she had nothing for her dinner but a large turnip, which was boiling in the pot when her minister came to see her. She was truly hospitable; so, when the turnip was done, she put it on the table with some salt, simply saying, 'Such as I have I give unto thee,' and the good man asked a blessing, which, I think, must have been most sincere, and sat down with her."

"Oh, Mary," said Eleanor, anxiously, "don't you suppose they had even a cup of tea to go with it?"

"Only a little salt," said Mary.—
Woman's Journal.

A FIGHT WITH WOLVES.

There were sounds of merriment in the cottage of honest old Casper Schmidt, the woodcutter, as his son had that day married the lovely Isabel. All the village was invited to the wedding held at Casper's house, and the bride and groom were to ride home by moonlight. It was late when old Carl came to say that the horses were harnessed and the sleigh ready. "Come, dearest," whispered Casper; "the horses are ready, and it is time we should be making our way homewards." So, after many adieus, they started.

They rode for about two miles, and they had all the while been too deeply engaged with their loving conversation to see that they had already entered the forest.

Casper had, before setting out, provided himself with a couple of pistols and a hunting-knife, as the way was said to be infested with robbers.

They rode for about an hour, when there seemed to come from the forest a deep, sullen roar, like the falling of water, but to the practised ear of Casper, it sounded something more.

Still keeping up the conversation with his wife, Casper looked carefully to the priming of his pistols.

"Isabel, do you hear anything?" he asked.

"No, Casper, nothing but the sobbing of the wind."

All Seamen

know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking, in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

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He was silent. He did not like to tell his beloved wife his fears, for he felt certain the sound they heard was that of wolves.

Lashing the horses until they seemed to fly over the frozen ground, he tried with all his speed to outstrip the fast approaching pack.

"On, on, good horses! for your lives, on!"

Away they dashed, with a rapidity that threatened to overturn the sleigh.

"Casper, Casper, why this fearful haste?" asked Isabel in trembling accents.

He bent down and whispered, "The wolves!"

She uttered a cry of of terror, and fainted away.

Casper grasped his knife in one hand and his pistol with the other, and resolved to protect her with his life.

The wolves had by this time come to within twenty yards of the sleigh. Casper fired in among the pack, and two wolves fell. They were quickly devoured by their companions.

The wolves now completely surrounded the sleigh, and Casper grasped his knife, and killed two more.

Isabel, when she recovered from the shock, bravely snatched up the pistols her husband had dropped, and quickly loading them, fired on the surrounding pack, Casper still hewing them down on all sides.

Some of the pack had now reached the horses, and one fastened his teeth into one poor creature's throat. Still the sleigh dashed on. The house could now be seen in the distance, and in another ten minutes they would have reached it, and so have been safe, when one poor horse fell from the effects of the bite of the wolf. The other still kept bravely on, although it was quite certain that he must soon drop, from the weight of the dead horse, and the many wolves which surrounded them.

Casper was stabbing away at the beasts, when a hasty exclamation made him turn his head. A great brute had caught Isabel by the arm and was dragging her out of the sleigh. He quickly went to the assistance of his beloved wife, and not a moment too soon, as the brute had hold of her, and was pulling her out with all his force. The knife of Casper soon found a place in his heart.

They were now about fifty yards from home, and in a few moments would be safe. They dashed up to the house, and quickly shut the door. They were safe, but a dismal howl outside showed that the faithful animal which had drawn them so well had become a prey to the wolves.

THE DIME OTIS DID NOT EARN.

There were so many queer things in Cousin Jack's trunk that it took Otis some time to learn the names of them all. That first forenoon he kept the older boy busy answering questions. But Jack was good-natured, and rather enjoyed explaining matters to his wide-eyed little cousin.

Jack's fishing-tackle was brought out and admired. The appearance of his tennis racket was the signal for a swarm of eager questions. His baseball outfit, with the catcher's gloves and mask, came near planting a pang of envy in Otis' heart. Then

NESTLÉ'S FOOD advertisement featuring an illustration of a baby and a stork. Text includes: 'Don't experiment on the Baby. Give it Nestlé's Food upon which the third generation is now thriving. Samples (sufficient for eight meals) free. LEEMING MILES & CO., MONTREAL.'

from the bottom of his trunk, Jack fished out something that made Otis open his eyes more widely still.

"I say," he cried, "what's that?" "It's my butterfly net," Jack explained. "Didn't you ever see one before?" He handed the deep gauze bag over to Otis and let him examine it. "I use it to catch butterflies in," he went on. "I'm a collector, you know."

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Headache is a symptom rather than a disease in itself and is usually accompanied by indigestion, bodily weakness, nervousness, irritability and an exhausted and run-down condition of the system. Dr. Chase's Nerve Food permanently cures headache by building up the system and restoring vigor to the nerves.

Mrs. Nichols, 24 Agnes Street, Toronto, states:—"I have been troubled for a long time with severe attacks of racking headaches and distressing dizzy spells. Believing these troubles to be the result of exhausted nerves, I began the use of Dr. Chase's Nerve Food, and, finding relief, I continued the treatment until now I am entirely freed of these recurring attacks of nervous headache. I consider Dr. Chase's Nerve Food a splendid medicine."

Dr. Chase's Nerve Food, the great blood builder and nerve restorative, 50 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box of his remedies.

"A collector? What's that?" It had been a long time since Otis had learned so many new things in a single morning.

"Why, I catch different kinds of butterflies and mount them. I've got my collection with me, and I'll show it to you some day."

Otis did not understand what Jack meant by "mounting" butterflies, and he was opening his mouth to enquire when he caught sight of something new, and asked another question instead. It was not till they were leaving the room that his mind went back to the subject of butterflies.

"Oh, Jack!" he exclaimed, "May I take your net some day? Maybe I could catch some butterflies for you."

"Why, of course you can. Take it whenever you like. This is the way you use it," explained Jack, picking up the net.

"You just scoop 'em right in you see." Then he added generously, "If you happen to catch any nice ones that I haven't got already, I'll pay you for them."

The offer did not mean a great deal to Jack, who had rather too much pocket money for a boy, but pennies were scarce with Otis, and his cheeks glowed at his cousin's words.

That very afternoon he took the butterfly net and began his hunt. But though he raced about till the big drops of sweat were rolling down his flushed face, he did not capture a single butterfly. The pretty, graceful things sailed away without an extra flutter of their dainty wings. Otis almost thought they were laughing at him.

"Oh, never mind," said Jack good-naturedly, when Otis came home looking rather discouraged. "You'll learn how to use it after while and then you'll have better luck."

But it was almost a week before Otis' "luck" came. It was a sunshiny afternoon, and Jack had some of the older boys upstairs in his room, exhibiting his possessions. Otis knew that, even though Jack did not consider him too young for a companion, the others did, and he took the butterfly net and went off into the fields by himself.

It was not ten minutes later that a big green moth fluttered from a clump of bushes near by, and flew past Jack's head. He was rather clumsy in comparison with the dancing butterflies, and it was not a very difficult matter to scoop him up with the net. He clung to the gauze, fanning his wings slowly back and forth, and seeming not at all afraid.

Otis was very proud of his first capture. He covered the top of the net over so that the prisoner should not escape, and marched straight home to show his prize to Jack.

He had forgotten all about the big boys upstairs in Jack's room, and when he burst into the midst of the chattering group, he stopped short, and the color came up into his face. Then he saw something on the bed which drove all other thoughts from his mind. Several large, low boxes with glass covers were spread about, and in them were rows and rows of butterflies. Their wings were extended so as to show their beautiful markings, and they were fastened to corks by long pins running through their bodies.

"Well, Otis," said Jack's pleasant voice "what have you got there?"

Otis held up the net for him to see, but without speaking a word. Jack came forward, and he gave a long whistle as he caught sight of his small cousin's capture.

"Good for you, Otis," he cried. "I've wanted one of those fellows for a long time, and haven't run across one. I guess I'll have to pay you a dime for that."

"Are you going to stick a pin through him?" Otis asked, and his face was sober.

"Not till he's dead," Jack explained,

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Miss Dalton Dress and Mantle Making Millinery. All the season's goods now on view. The latest Parisian, London and New York styles. 356 Yonge St., Toronto.

In answering any advertisement it is desirable you should mention The Canadian Churchman.

quickly.—"I'll drop something on his head out of a bottle that will kill him. And then I'll stretch out his wings and pin him to a cork."

Otis looked down at the green wings which he could see quivering through the gauze, and then he looked at his cousin, "I guess I'd rather not sell him," he said. "I guess I'll let him go."

"Let him go?" repeated Jack in astonishment.

"I'd rather he'd be alive," Otis explained firmly. "He's so pretty, and I guess he likes to be out of doors. I don't want him to be in a box with a pin stuck through him."

One of the boys who had come to see Jack, laughed unpleasantly.

"I tell you what you can do," he said. "Just stand round when Otis lets him go, and then catch him again."

Jack's chin was up in the air.

"I s'pose I could do it," he said, "if I liked to play that sort of tricks. But you see, I don't. The moth belongs to Otis, and if he wants to let him go, it's all right."

Ten minutes later Otis was back in the fields again, the grass and bushes about him, and the sunshine streaming down from the blue sky. He put his hand into the butterfly net and the green moth climbed upon his finger. The beautiful wings stirred a little, but the moth seemed in no haste to be gone.

"I guess he knows I wouldn't hurt him," thought Otis, his heart swelling. Then he bent his head and spoke softly, "You'd better fly away now. Somebody else might come and catch you again."

He shook his hand gently, and the green moth fluttered away. Otis watched him till he grew a faint speck and vanished in the distance. And it seemed to the boy that this happy little life, saved to the sunshine and out-of-door world, was worth very much more than the dime he had failed to earn.

HATTIE LUMMIS.



so poor that her dinner but was boiling in nister came to uly hospitable; s done, she put me salt, simply ve I give unto man asked a ink, must have d sat down with

I WOLVES.

of merriment in nest old Casper utter, as his son the lovely Isabel s invited to the sper's house, and m were to ride

out two miles, and le been too deeply loving conversa- they had already

te setting out, pro- a couple of pistols e, as the way was with robbers.

out an hour, when me from the forest , like the falling of e practised ear of l something more.

nothing but the nd."

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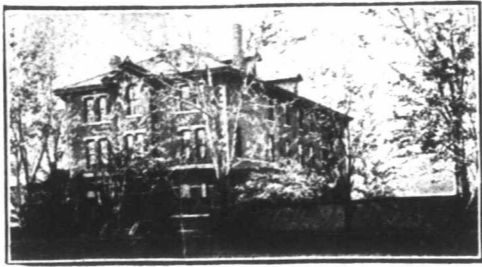
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