

Canadian Churchman

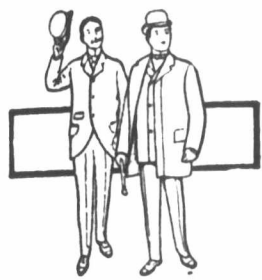
DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, JULY 26, 1900.

[No. 29.]

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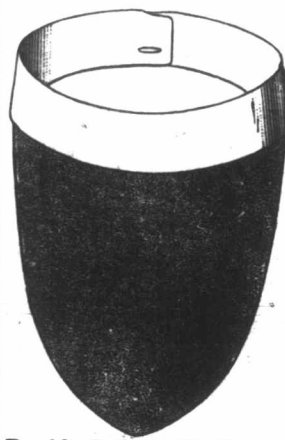
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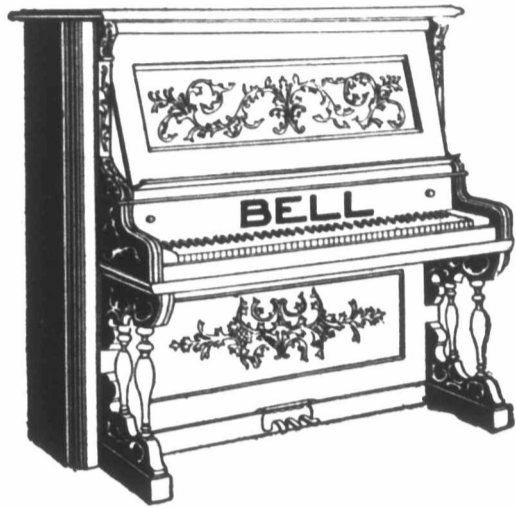


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Canadian Churchman.

TORONTO, THURSDAY, JULY 26, 1900

Subscription, - - - - Two Dollars per Year.
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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning of the following week's issue.

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Office—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS. SEVENTH SUNDAY AFTER TRINITY.

Morning—1 Chron. xxi.; Acts xxviii., 17.

Evening—1 Chron. xxii., or xxviii., to xxi.; Mat xv. to 21.

EIGHTH SUNDAY AFTER TRINITY

Morning—1 Chron. xxix., 9 to 29; Rom. v.

Evening—2 Chron. i., or 1 Kings iii.; Mat xxix., 3 to 27.

NINTH SUNDAY AFTER TRINITY.

Morning—1 Kings x., to 25; Rom. x.

Evening—1 Kings xi. to 15, or xi., 26; Mat. xxii., 41—xxiii., 13

Appropriate Hymns for Ninth and Tenth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.

Processional: 175, 179, 270, 547.

Offertory: 167, 265, 512, 514.

Children's Hymns: 261, 271, 334, 336.

General Hymns: 177, 178, 255, 532.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 311, 314.

Processional: 291, 299, 303, 305.

Offertory: 218, 240, 258, 280.

Children's Hymns: 213, 217, 280, 339.

General Hymns: 4, 26, 226, 231.

We are now taking our Annual Holidays, therefore the next issue will be August 16th.

China.

It is hardly of any use writing of things passing in China—all is so uncertain except certain incidents which are fairly authenticated. It may be of interest, however, to note some of what we may call the geographical features of the country, and the Christian Missions there. The following account, as far as it goes, is trustworthy. The region in immediate disturbance is that assigned in the Anglican division of fields to the S.P.G. mission of the Church of England, organized as the Diocese of North China, with Pekin as the see city, and Bishop Scott at its head. There is a Pro-Cathedral in that city, and the leading missions outside the capital are at Tien Tsin and Chefoo. That three of the diocesan clergy have

been murdered, one during the winter and two during the present uprising, is known, and nothing can yet be learned of the fate of the others. South of this diocese come the English diocese of Mid China, a C. M. S. mission under Bishop Moule, and the American Missionary District of Shanghai under Bishop Graves. Both these missions have their headquarters in Shanghai, the English having in that city a Cathedral, and the American mission centering round St. John's College, with theological and medical schools, a girls' school, orphanage, hospital, dispensary, etc. The American work is in the Yang Tse valley, and despatches mentioning that valley may be looked for as indications of the security or otherwise of our interests. The latest reports tell of disaffection and a feeling of insecurity, but as yet no immediate danger either to life or property. Further south, where as yet there is little disturbance, is the C.M.S. Diocese of Victoria, with its See in the British city of Hong Kong, and with jurisdiction throughout southern China. To the west-

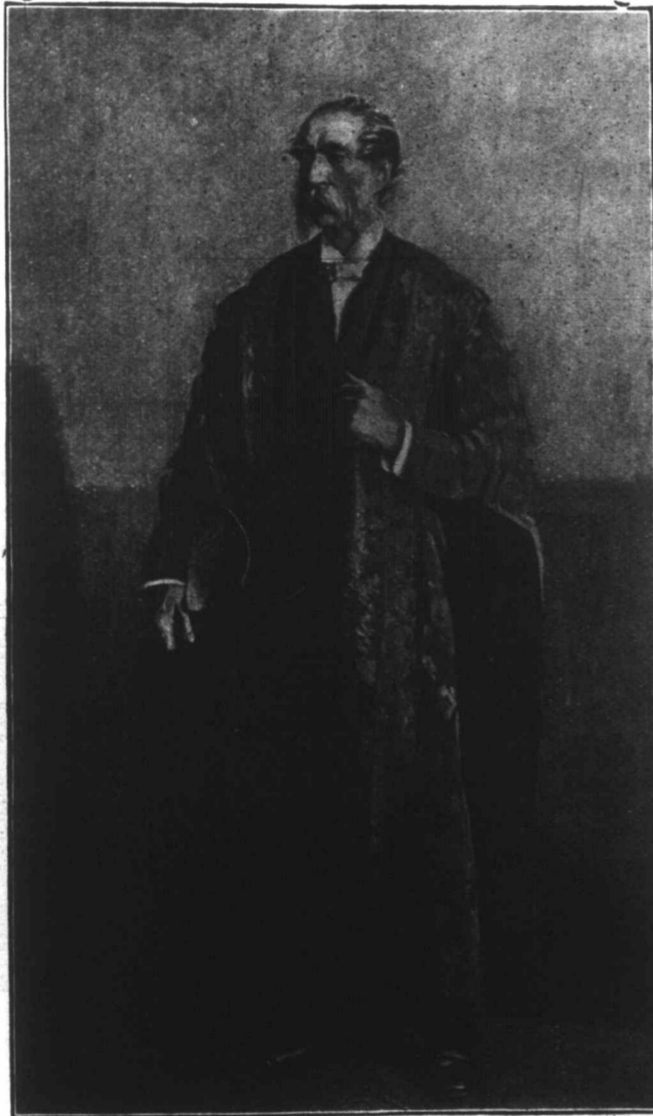
and yet be over soon enough to enable the young people to get their bicycle rides without a sense of Sabbath-breaking. A parochial service, he adds, would be over by 10.30 or 10.45, which would give time for cooking the mid-day dinner, and admit of Sunday-school for an hour before the parson has his. His Lordship's advice is excellent: "Try to find out why the people do not come, and when they would come." The trouble will probably be that such a change will interfere with two habits already formed, the habit of coming to an early celebration before breakfast, and the habit of lying long in bed and getting up only in time for the 11 o'clock service. Still it might be tried in some large central churches where a certain class might be got together without interfering with the ordinary services.

"The End Thereof."

A Church must stand upon and for a Faith. A creed is a concise authoritative formula embodying the substance of that Faith. To change a creed is, then, to confess that it was not from the beginning; is not sound and fixed; and is not permanently trustworthy. But is not this practically to admit that the same defects are inherent in the Church that holds to that creed, and that stands upon and for the Faith which that creed formulates? Notwithstanding this palpable difficulty, such changes are getting to be the demand among certain denominations; and while it is not our province to counsel them against any such self-stultification, we may rightfully point Churchmen to these movements as providential object lessons warning them against all tampering either overt or covert, with the Church's sound, safe, and time-honored Catholic Creeds. It is the beginning of religious degeneration and personal dishonour; and once begun, the end is confusion, if not eventual destruction.—Church Defence.

The Mission of the Christian Church.

The terrible events taking place in China seem to have so shaken men's minds that they begin to doubt of the propriety of Christian Missions. It may be that we shall have to revise our methods of working, although even that has not yet been made clear. But one thing is clear that the destiny of the world is to be the Kingdom of Christ. Some stirring words spoken, in his Convention, by the Bishop of Connecticut are worthy of being meditated. The Church of Jesus Christ, he says, must cherish the Catholic vision and the Catholic spirit. "I, if I be lifted up, will draw all men unto me." It was a Divine prediction of the Catholic Church; all men drawn unto Him. While such was to be its extent, in its content the Church was the body for the indwelling and outworking power of the Holy Ghost. He is the eternal Spirit, but He was a new Spirit as coming in universality of mission to be poured out upon all flesh. With the Church's Pentecostal birthday began the history of an expanding and imperial power, beholding the heathen for her inheritance and going forth to win the utmost parts of the earth for her possession. The City of God meant world-empire. A Church that neglected or ignored this large vision and this energy of expanding effort, a Church more occupied with its laws than its life, would be so far false to its mission. In Anglicanism there may sometimes be a tendency to exaggeration of the principle of national churches. If there be here a particular peril, against it there is safe-guard in the spirit of foreign missions. The Church of Christ, incidentally of this or that nation, is essentially for the world, the Catholic Church, making disciples of all the nations, and needing disciples of all the nations for the full realization of Catholicity, as each people supplies its peculiar type to round out the completeness of the whole.



HON. G. W. ALLAN, D.C.L.
CHANCELLOR ON TRINITY UNIVERSITY 1877-1900

ward lies the only inland mission of the Anglican communion, that of Bishop Cassel's Diocese of Western China, the most difficult field of all, of the present condition of which it is impossible to say. In the disaffected region there are American Congregational, Methodist and Presbyterian missions, as well as those of the Church of England and of French Roman Catholics.

Church Services.

It has been commonly thought that no hour could be substituted for the traditional 10.30 or 11 o'clock so universally used for Sunday forenoon services; and, as far as we know, every attempt to get people together at an earlier hour has proved a failure. Yet it is possible that, with so many other changes, some alteration may be made in this respect; and the Bishop of Salisbury (Dr. Wordsworth), has recommended the clergy to try a 9 o'clock Matins with Holy Communion. This, he says, would give rest to the weary old limbs,

The Ecumenical Conference.

Bishop Coe man disapproved of the recent "Ecumenical Conference" in New York, in his address to the 14th annual convention of the Diocese of Delaware, composed of clergymen and laymen from all parts of the state. The Bishop considered the Ecumenical Conference a "melancholy confession of a practical discord and real variance" in the Christianity of to-day. Speaking of the Ecumenical Conference the Bishop said: "I was honoured with an invitation from the board of managers of our Domestic and Foreign Missionary Society to sit as one of the members of the conference, but could not see my way clear to comply with their request. My declining to do so was not based so much upon the inaccuracy of the title bestowed upon the conference as upon the conviction of the utter inutility of such a conference and upon the necessary endorsement or condoning of much in the teaching and practice of many of the bodies represented in the same conference, which is at utter variance with the primary truths of the Catholic faith and with the settled

Apparently the thing was so badly managed that the Bill had to be withdrawn. It is a great pity that well meaning people should so often be wanting in common sense; for here was a measure to which no rational person could object, which all must approve who wished well to society; and yet it needed so much tinkering that it had to be abandoned. At this stage of the Parliamentary session the Government did not see its way to devote to the Bill the time which its discussion and amendment would have required, and so it has been sacrificed. But it is a pity, all the same, that nothing has been done towards mitigating an evil which everyone must deplore.

Hints to Organists.

There is no new thing under the sun. Every attendant at divine worship must have been struck by the appropriateness of the music with which the organist closed the service after a solemn sermon. Unfortunately we are often struck with the reverse, the organ being as far removed as possible from sympathy with the rest of the service. It is inter-

selection of tunes. They sometimes chant the Psalms, and in some places they have responsive services. Still, in some places, they are going at a more rapid pace than we should have expected. We have before us the order of services at the dedication of one of the Scottish Churches. It is printed with notes (or rubrics) in red, and directs the congregation to stand while "the minister, elders and others enter from the Session house by the West Door," singing a hymn. In the service is introduced the Pater Noster, the Apostles' Creed, the Te Deum (sung standing), with several hymns that we had not expected to find, and the Hallelujah Chorus also, and there is a repetition of the entering ceremony upon the procession's retiring. The same kind of thing goes on elsewhere. There is a stone altar, with reredos containing niches, having statuary of Bishops in full vestments and ecclesiastical insignia, of great beauty, recently erected by the Presbyterians in St. Mungo's Cathedral, Glasgow, one of these figures being the patron saint, with crozier, bestowing his blessing.



TRINITY UNIVERSITY, MAIN BUILDING (FROM THE SOUTH-WEST).

policy of the Catholic Church. Far from rejoicing at what appeared to some as a beautiful exhibition of comity and unity, it was to me a most melancholy confession of a practical discord and real variance. The spirit of those composing the heterogenous assembly may have been faultless as to charity, but there were present too many evidences of determined and apparently irreconcilable differences to enable that to atone sufficiently for the grievous wounds on the body of Christ by reason of their differences. No one can more ardently desire than myself the restoration of Christian unity, but the way thereto is not by ignoring the existence of obstacles. It is rather by confessing and lamenting them and by doing what we can to minimize and eventually by God's grace to extirpate them."

Reasonable Prohibition.

Quite recently a Bill was introduced into the British Parliament to make it a penal offence to sell intoxicants to children under 16 years of age.

esting to know that the great Joseph Addison had remarked the same thing, and here is what he says about it: "Those fingering gentlemen should be informed that they ought to suit their airs to the place and business; and that the musician is obliged to keep to the text as much as the preacher. For want of this, I have found by experience a great deal of mischief; for when the preacher has often, with great piety and art enough, handled his subject, and the judicious clerk has, with the utmost diligence, culled out two staves proper to the discourse, and I have found in myself, and in the rest of the pew, good thoughts and dispositions, they have been all in a moment dissipated by a merry jig from the organ-loft."

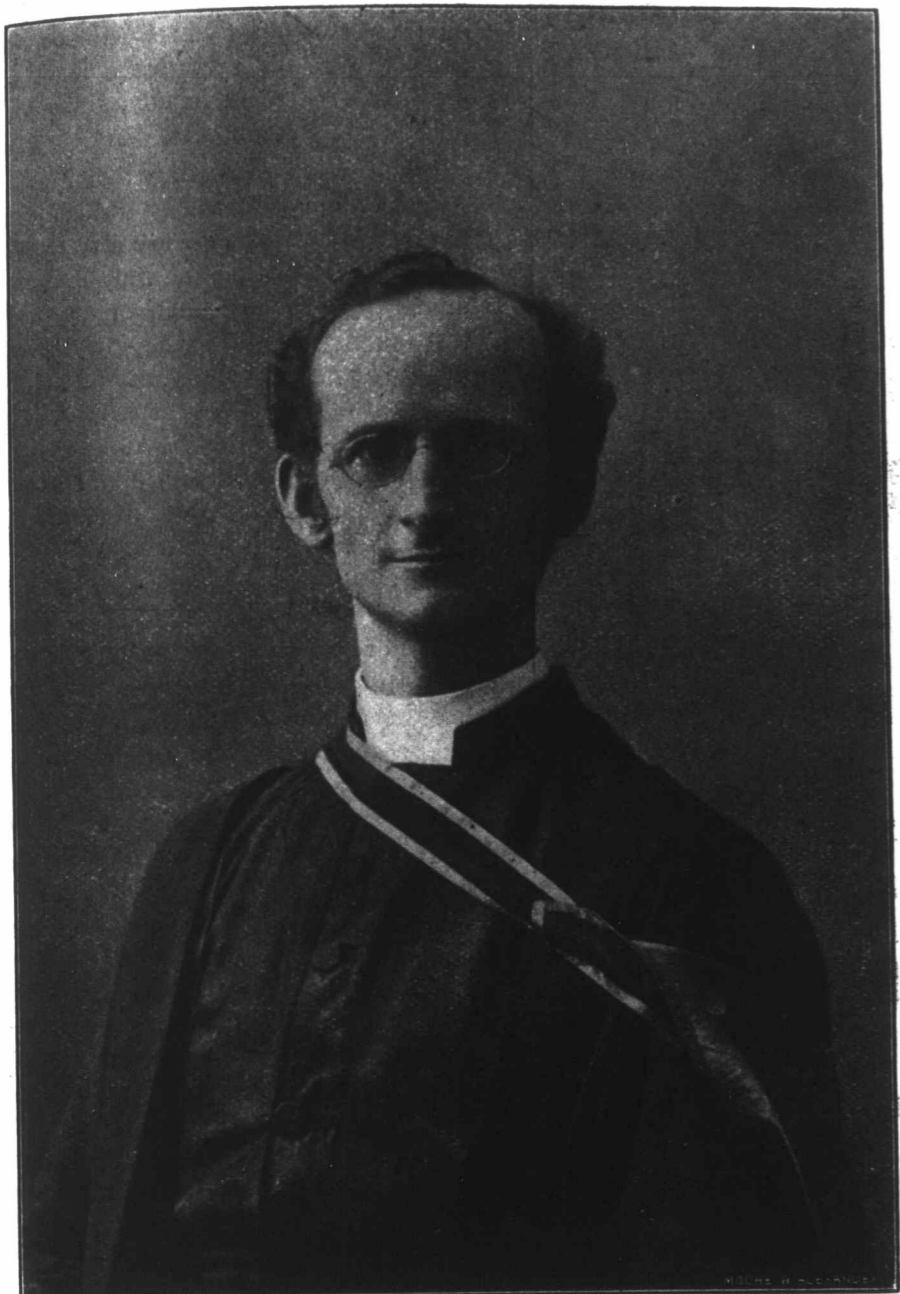
Presbyterian Ritual.

There is no reason in the world why Presbyterians should not improve their public religious services as other communions have done. And to a considerable extent they have done so. They have an excellent Hymn-Book with an admirable

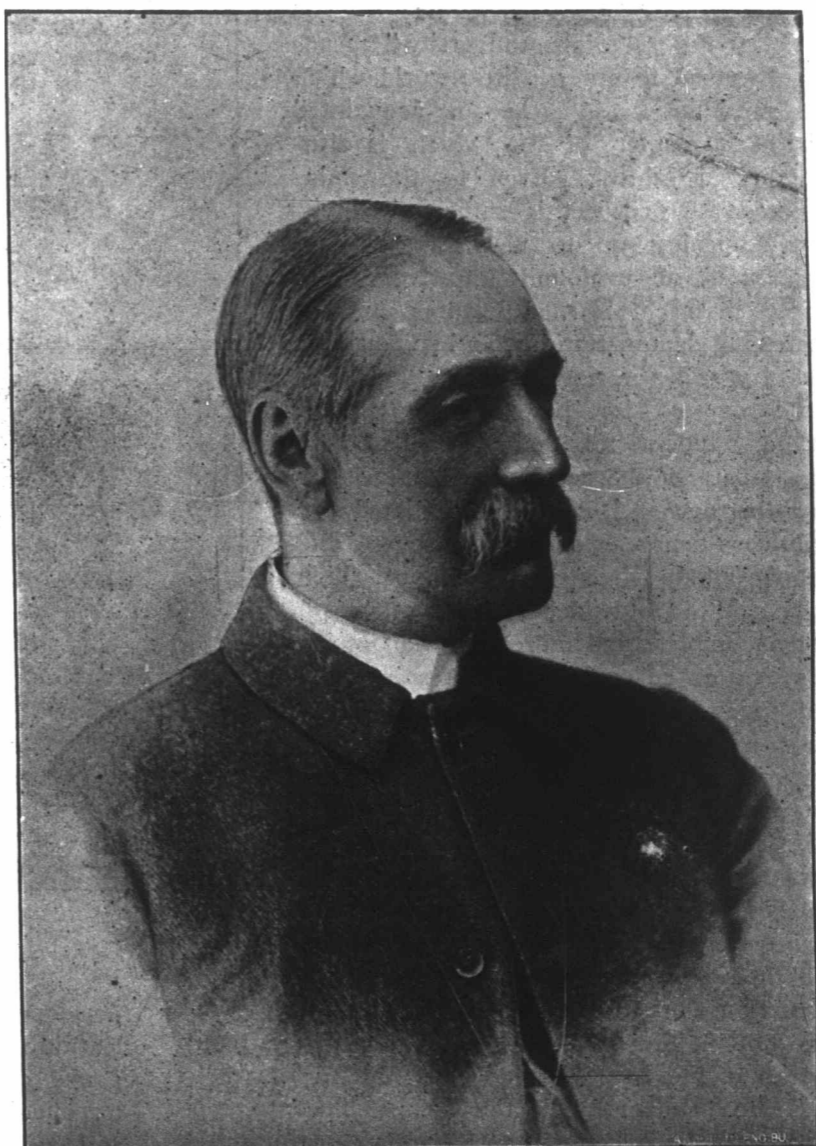
The Prayer-Book.

As to the beauty and value of the Prayer-Book, Mr. W. T. Stead writes: "All over England on Sunday, and also in all the colonies, republics and dependencies where men speak with the English tongue, the same service goes on, the same psalms chanted, the same prayers prayed, and the same simple creed said or sung. It is one of the great unifying elements of our world-scattered race. In the midst of lives sordid with constant care, and dark with the impending shadow of want and the dark gloom of death, this service, attuned to the note of 'Our Father,' makes for one brief hour music and melody, with gladness and joy in the hearts of miserable men. It is the constant, renewed affirmation of 'God's English-speaking men' of their faith in their Father God. For hundreds of years these solemn words have embodied all the highest and best thought of the greatest and noblest, and for many hundred years to come, the English-speaking race will find the expression of their hopes and their aspirations in the stately words of the Book of Common Prayer."

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THE REV. T. C. STREET MACKLEM, M.A., LL.D., PROVOST OF TRINITY UNIVERSITY.



THE REV. WM. CLARK, M.A., D.C.L., PROFESSOR OF PHILOSOPHY IN TRINITY UNIVERSITY.



FACULTY OF TRINITY UNIVERSITY.

STANDING—Rev. H. H. Bedford Jones, M.A. Prof. H. Montgomery. Rev. L. F. Davidson, M.A. Prof. Mackenzie. Rev. W. H. White
M.A. A. H. Young, M.A.
SITTING—Rev. Prof. Huntingford. Rev. Prof. Jones. Rev. Canon Welch (Provost 1895-1900). Rev. Prof. Rigby. Rev. Prof. Cayley.
IN FRONT—H. C. Simpson, M.A.

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SOME ENGLISH ASPECTS OF UNIVERSITY LIFE.

(From The Saturday Globe, July 7th).

"To go up to the university" means in England to enter a little world which is sui generis, and to become acquainted with a manner of life which is altogether delightful. Even to the uninitiated the prospect is sufficiently inviting, opening up to view, as it does, treasures of profound knowledge and deep research, learned lectures and interesting demonstrations, an inexhaustible library and a variety of other appliances and devices for bestowing upon the eager student all that he is able to assimilate of the accumulated knowledge of the ages. But to the initiated the phrase denotes something over and above all this—something without which one side of the student's education would be incomplete and more than half of his enjoyment cut off. It denotes in short an inner world of sport and social intercourse of a kind not to be found anywhere else; and it is conceded by all who have had experience of it that the social life of Oxford or Cambridge forms no small part of the education which these ancient seats of learning bestow upon all who are fortunate enough to participate in their advantages, for lectures and instruction alone do not make a university man, and do not fit him for the discharge of the many duties of life.

Trinity University, in the City of Toronto, represents perhaps better than any other institution in the Queen's Canadian Dominion this English ideal of university life. In the first place, its chief member, so to speak, Trinity College, is a residential college, and its students enjoy to the full that charming social intercourse which helps to put polish on the man at the same time that his studies, lectures and examinations are developing his intellectual powers. These two sides of education

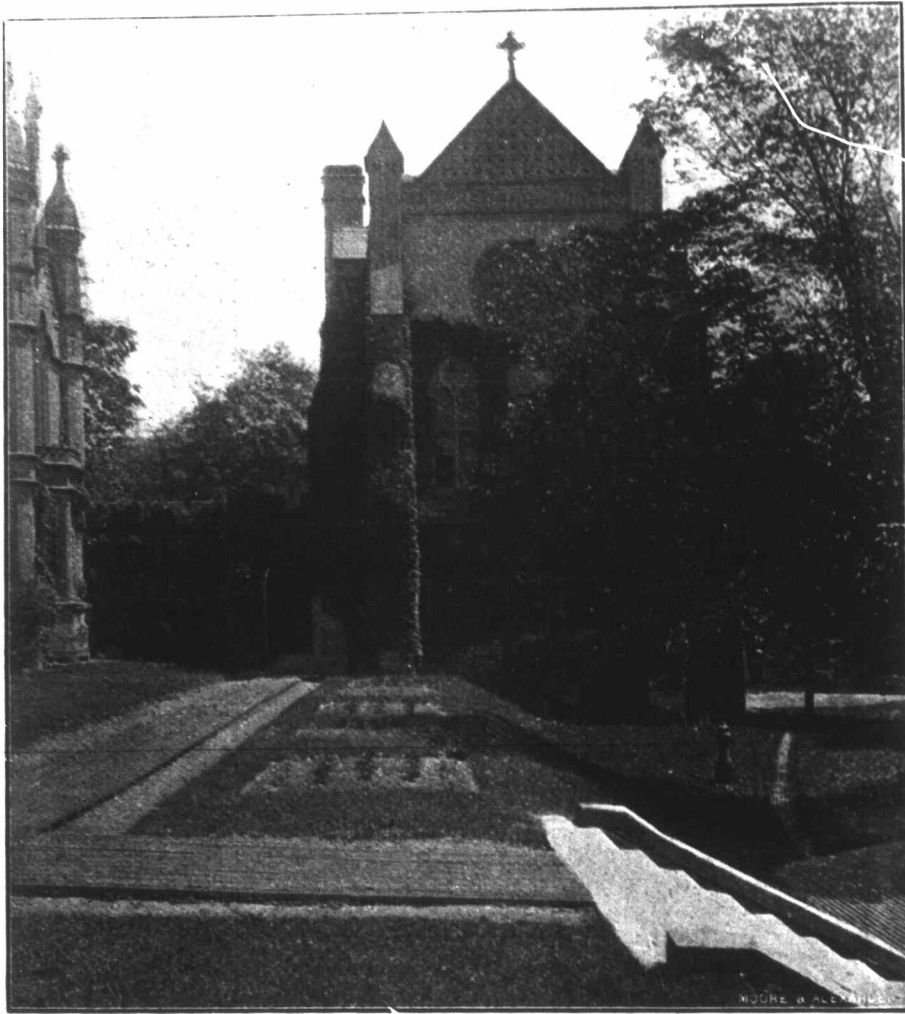
developed together produce not merely a man of learning but a man of real culture. The sports and games on the campus, the frequently-recurring intercollegiate and inter-year contests, the dinners and suppers in the college itself, and, to come to something more serious, the short, hearty service in the chapel morning and evening, all go to make up, together with the intellectual life and atmosphere, that fascinating ensemble which we call "college life." It is something about which they know but little who have never lived in a residential college of the English type, whether on this side of the Atlantic or on that. It is a delight

which those who can still claim youth on their part may yet experience, while for all who did experience it in years long past it remains a happy memory of never-fading brightness.

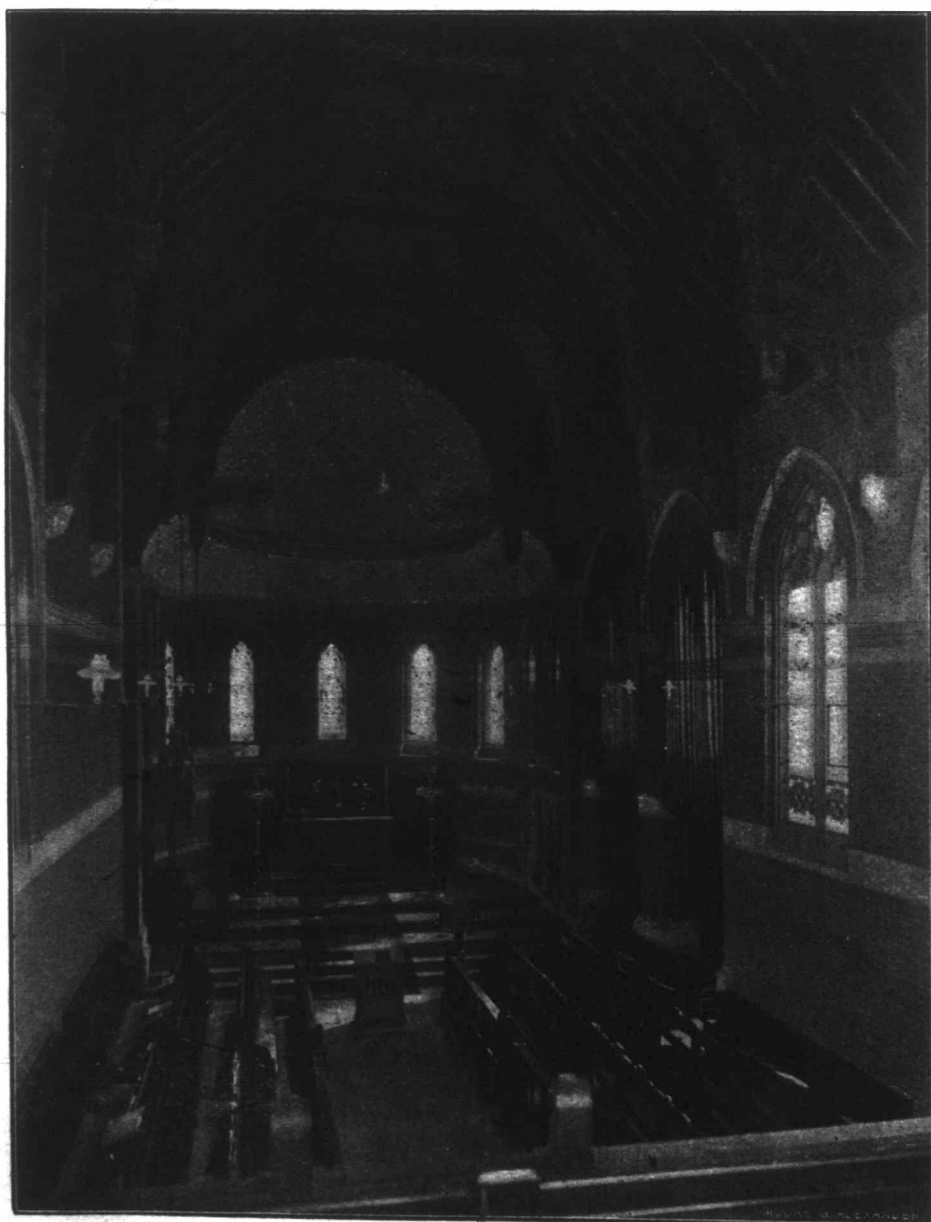
In most of the colleges of the great English universities (by which phrase Oxford and Cambridge are always meant) the undergraduates take only one meal—dinner—in the large hall of the college; the other two meals they take in their own rooms. A suite of rooms comprises a living room (entered direct from the hallway or staircase, and serving the purposes of library, study and breakfast room), and, opening off from the living room, a bedroom and a gyp-room.

The gyp is the functionary who, with his wife, takes care of all the rooms on the staircase, making his rounds in the early morning to light the fire, lay the breakfast table, fill the bath and call the sleepy student. Later on he makes his rounds again to clear the table, wash the dishes, replenish the fire and in other ways make himself a blessing, or a nuisance, as the fit seizes him. He has various other duties, such as waiting at table in hall and also from time to time in the men's rooms when they are giving a luncheon or a breakfast to their friends. The gyp-room is a kind of butler's pantry, where the students' china, glass and table linen are kept, and where the gyp washes the dishes and does his other chores, if one may be permitted to introduce into the venerable sanctity of English academic life a word which modern usage has associated closely with the homesteads of our farming communities.

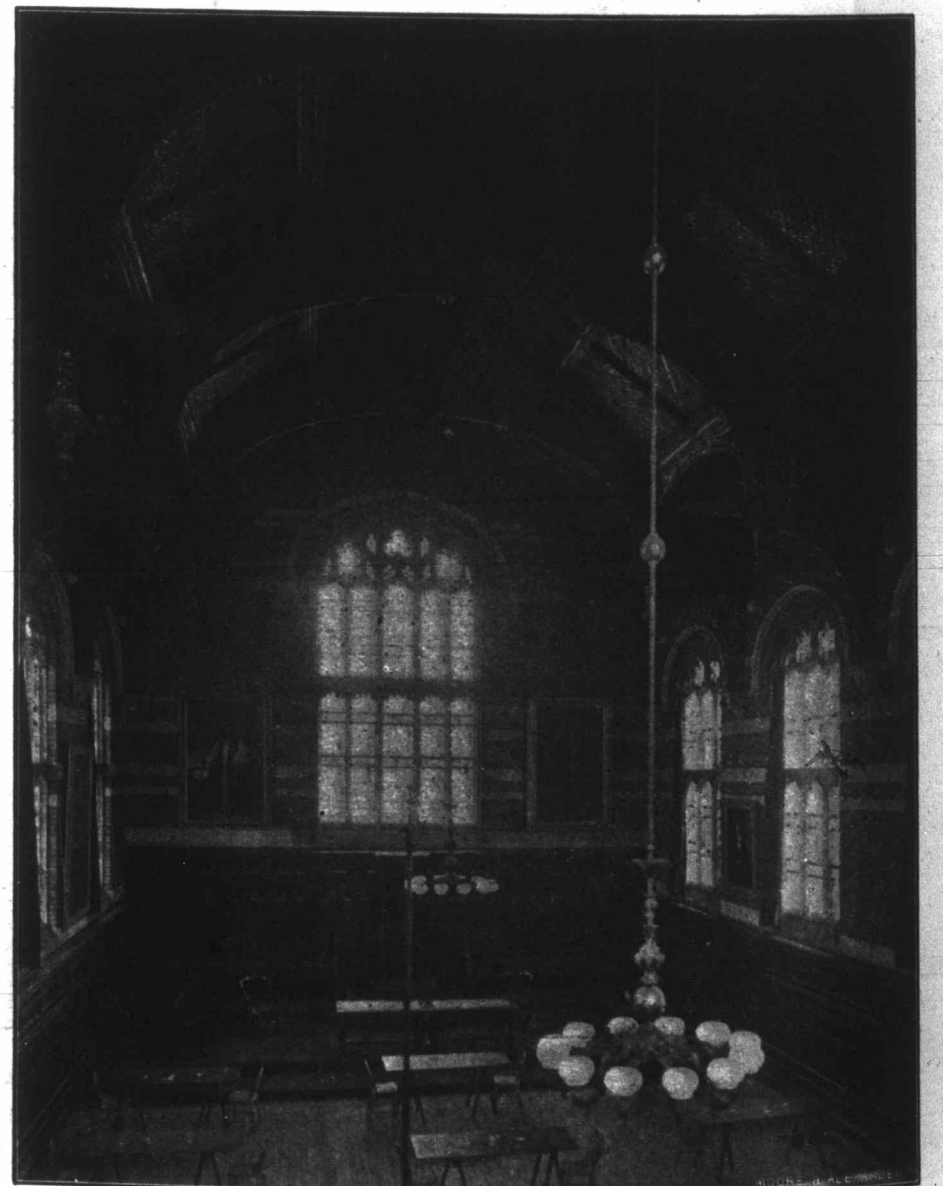
Trinity College, Toronto, possesses its own adaptations of these ancient trans-Atlantic customs, but, for greater economy, most of the men take their meals in hall, confining their interchange of social civilities mainly to afternoon teas, to which they sometimes invite their friends from town, and to midnight suppers, which are of course con-



TRINITY UNIVERSITY.—THE CHAPEL FROM THE TERRACE.



TRINITY UNIVERSITY.—THE CHAPEL FROM THE GALLERY.



TRINITY UNIVERSITY.—CONVOCATION HALL.

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MRS. RIGBY (MISS PATTERSON), LADY PRINCIPAL OF ST. HILDA'S COLLEGE, 1888-1900.

when it had grown so large as to necessitate the use of three houses it was recognized by all that the time had come for St. Hilda's to have a college building of its own. The women attend the lectures at Trinity College, and enjoy the same educational privileges as the men, and not infrequently come into competition with them. For example, there are, not to mention other things, eight matriculation scholarships open for competition annually, without restriction of sex or creed, and it is needless to say that the women are filled with a praiseworthy ambition to outdo the "lords of creation," though sometimes both men and women content themselves with taking only a partial course extending over a year or two, which they can do without matriculating. Two St. Hildians, Miss E. M. Powley of Port Arthur, and Miss Clara



ST. HILDA'S COLLEGE.

finned to men living within the college walls. To convey an adequate idea of the charm such a life possesses for the student is impossible. The only way for a man to learn all about its delights and its refining influences is to go and try it for himself. It helps to rub off the awkwardness of the hobbledoy and to put on a polish and grace and culture which make a young man feel at ease with all classes and conditions of people, and, more important still, which make those with whom he comes in contact feel at ease also. And one of the chief objects of education is to teach men how to live together.

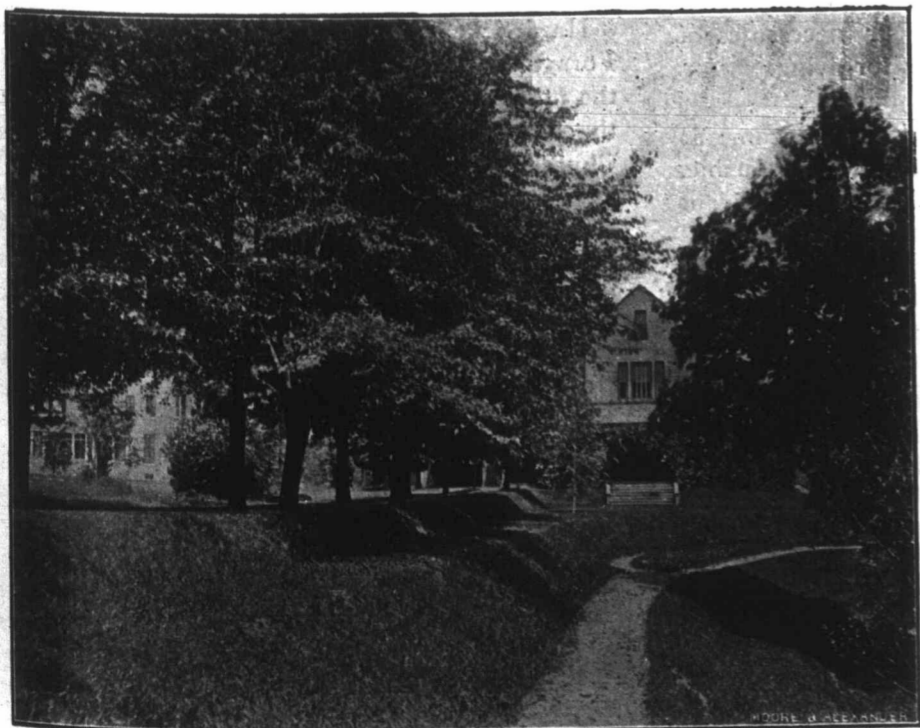
The grounds of Trinity College comprise a site of thirty acres, in the midst of the City of Toronto, beautifully wooded and rendered doubly picturesque by a ravine running through them. In the midst of this property stand the extensive college buildings, consisting of the original main building, with eastern and western wings added at later periods, as well as an imposing convocation hall and a fine, lofty chapel. In a far corner of the grounds stands the lodge, the Provost's residence, and near to it St. Hilda's College. This is a college for the higher education of women, in connection with Trinity University, and here they may enjoy the same kind of residential life as the men enjoy in Trinity College itself. This building was erected only last year, but before that time St. Hilda's had been growing from one private house to another; and

Brett Martin, have become members of the Ontario Law Society, and are practising barristers.

An outline of an ordinary day's work and pleasure at Trinity may prove interesting. At 7 o'clock a vigorous, insistent bell resounds through the long corridors of the college, and gives the signal for the beginning of the day's work. At 7.30 morning prayer is said in the chapel, and from 8 o'clock to 8.40 breakfast is served in hall. From 9 to 1 o'clock professors and students are fully occupied in their several duties—lectures to be delivered and attended, notes to be written up and books to be read, and a hundred and one other matters to be disposed of. So the morning glides rapidly by, and at 1.15 o'clock the bell for luncheon calls the college together again. The afternoon is free from lectures as a general rule, and at this time of the year most of the students may be seen during that part of the day playing cricket or tennis in the spacious grounds. In the Michaelmas term football has the field almost entirely to itself, and at other times of the year other sports (notably hockey) find their devotees. At 6 o'clock the bell assembles the men once more in the chapel, and dinner in hall follows at 6.30. The evening generally embraces both study and recreation, the customs differing widely, according to individual preference. Sometimes a group of congenial spirits will spend the early part of the evening on the campus and terraces or in the beautiful ravine, ex-

changing these outdoor scenes in winter for the snug common room, with its newspapers, magazines and piano provided by the Literary Institute, or for a cheery open-grate fire in one of the private sitting rooms. At 8 or 9 o'clock they separate, after a friendly chat or a serious discussion, and betake themselves to their rooms and their books. Or this order may be reversed, the earlier part of the evening being given to work and the pleasant little social gathering following at 10 or 11 o'clock, when the exuberant spirits of the men break out the more jubilantly for having been repressed up to that hour. After smoking, talking and singing their college songs, they have, perchance, a light supper, and then the gathering breaks up.

In St. Hilda's College the daily routine is not very different from that which obtains in the men's college, though, of course, the pleasures are women's pleasures, not men's. The women wear the gown to lectures, etc., as the men do, while the mortar-board, which is much more becoming to the women than to the men, is much more affected by the former. On ordinary days the St. Hildians attend morning and evening prayer in their own pretty little chapel, but on Sundays and other special occasions they attend the Trinity College chapel, and the two colleges join together in the worship of God. Following the custom of the English colleges, all the men wear surplices on Sundays and other holy-days, graduates wearing their



ST. HILDA'S COLLEGE.

THE LODGE.



TRINITY UNIVERSITY.—THE DINING HALL.



TRINITY UNIVERSITY.—A TURKISH CORNER IN A SITTING-ROOM.

hoods also, while those members of the staff who are in holy orders are fully vested in cassock, surplice, hood and stole. The chapel is built like an enlarged chancel, the seats all running lengthwise and facing one another across the central passage, and it is a fine sight to see these long lines of seats filled with the white-robed worshippers.

The sort of influence produced by chapel services and religious instruction upon laymen who have passed through Trinity may be traced in Mr. Gilbert Parker's works and in those of the late Archibald Lampman. Purity of thought and of ideal as well as a faith in the unseen are characteristic of both these sons of Trinity.

Among other writers who belong to the Trinity family are Sir John Bourinot, Col. George T. Denison and Mr. Barlow Cumberland. Their work falls rather into the patriotic category, for the first-named has done, perhaps, more than any other man to make known to Canadians and foreigners alike the origin and meaning of our institutions, while the last has set forth the history of the Union Jack, and the second has done very much to promote by speeches as well as by writings that better understanding between Canada and England which characterizes the new imperialism.

Passing over writers like Mr. Gourlay and Mr. C. L. Shaw, it is worth while noting that Trinity men have not been slow to answer the call for volunteers for South Africa, one of whom, Mr. E. P. O'Reilly, B.A., '95, has found his grave out yonder, like many another. Among those who, it is hoped, will soon be welcomed back are Lieutenants Temple and Wilkie, Privates Macdonald and Anderson, Troopers Macdougall and Wragge, and Gunner Marling, together with Lieut. Duncan Campbell and Private Bates of the Lancashire Regiment. In the college chapel there is a brass tablet to the memory of another Trinity soldier, Major Charles Jones, while yet another, Major-General Robinson, is Lieutenant-Governor and Secretary of the Royal Hospital at Chelsea.

To give the list of business men, medical men, judges and bishops, dead or living, who have called Trinity University alma mater would be an Homeric task. Among the living, Dr. William Osler of Baltimore is perhaps the most famous. In this issue appear photographs of the men to whom is committed the charge of Trinity College and of the students under its roof. Some of them are Canadians, some are Englishmen, while one, Professor Montgomery, the well-known mineralogist, has had experience of universities in the United States. Of the Canadians, the Provost, Professor Jones and Professor Mackenzie are graduates of Cambridge, as is also Professor Rigby, Dean of the College. Oxford is represented by Mr. Simpson, Professor Huntingford and Rev. Professor Clark, who rightly has a wide reputation as a preacher, a literary man and a past president of the Royal Society of Canada, and well deserves the credit of having begun the custom of public lecturing which has become a feature of university activity in Ontario within the last fifteen years. With the exception of Mr. Young, who studied at University College, Toronto, and at the University of Strass-

burg the remaining members of the staff, Professor Cayley, Mr. White and Mr. Davidson, are all graduates of Trinity University itself.

The group was taken on the day when the first contingent left Toronto for Quebec, and did not include Professor Clark, because he, like the Hon. G. W. Allan, Chancellor of the University, had been invited to appear at the public farewell to the troops at the Armories. A separate picture is given of him and of the Provost, who was appointed to office only last month. As a Canadian, and at the same time an English university man, who favours university federation, the Provost is sure to make the advantages of Trinity even greater than they have been in the past, and to enrich the national life by adapting more and more to the requirements of our young country the good traditions amid which he was trained (in England, traditions which require of him who is moulded by them due attention to manners and learning alike, no less than breadth of view in dealing with public questions, whether those questions touch the commonwealth or matters of religion.



TRINITY UNIVERSITY.—THE DRIVE FROM THE LIBRARY WINDOW.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the Tenth Sunday after Trinity.

A beautiful Collect in the Latin and in the English, and in all its parts.

i. A striking representation of the hearing of prayer; merciful, easy, open.

1. God hears prayer. He does not turn away. He does not shut His ears. At least they are open when we cry, and ever ready to open. O. and N.T. alike full of assurances. "Ask and ye shall receive."

2. He hears in mercy. This we ever need. (1) Not justice merely. If that alone, who could stand before Him. (2) But mercy. (a) Forgiveness for the sins of the past. A constant need, repre-



TRINITY UNIVERSITY.—A ST. HILDA'S ROOM.

sented in the Lord's Prayer, (b) and compassion and ready help in response to our necessities of body and soul. Giving as well as forgiving.

ii. The condition of successful prayer.

1. Humility. A fundamental quality. Become as little children. No other attitude reasonable. (1) As creatures, derived from God and dependent upon Him. "Without Me ye can do nothing." (2) As sinful and weak. Pride was not made for man.

2. Right desires. (1) God does not promise to answer every kind of prayer. Prayer must be sincere and it must be right. (2) And the right kind here set forth: "Such things as shall please Thee." So I. St. John v., 14: "If we ask anything according to His will, He heareth us. (1) At first sight a hard requirement. Seeming to say, we can have nothing which we desire, but only that which He purposes to bestow. (2) Yet a moment's consideration proves, most gracious and loving. God loves us, wills us nothing but good, is absolutely wise and knows what is most beneficial, and therefore that which pleases Him is most profitable for us.

3. Consequently, always wise to seek for guidance in prayer. Teach us to pray, how to pray, what to pray for. The most humble submission the wisest and most blessed attitude.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

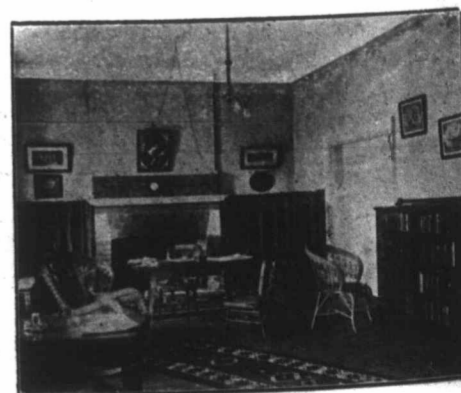
FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Harcourt.—A deanery meeting was held here on Tuesday and Wednesday, July 10th and 11th. There were present, Revs. Canon Forsyth, R.D.; W. J. Wilkinson, B.D.; James Spencer, P. G. Snow and G. L. Freebern. On Tuesday morning at 8 o'clock the Holy Communion was celebrated by the Rev. Canon Forsyth, assisted by Rev. James Spencer. The Chapter met at 10 o'clock, and after prayers and the reading of the minutes, read in Greek and considered carefully, Hebrews, xiii. On Wednesday morning the Chapter met again, and papers were read by Revs. Jas. Spencer and W. J. Wilkinson. Mr. Spencer's paper, the subject of which was "Camp Visitation," was discussed, and a resolution passed that a committee be appointed to consider the matter of camp visitation with the view of bringing about if possible the appointment of a clergyman to visit the different camps in the diocese during the winter months. Rev. Messrs. Forsyth, Spencer and Snow were appointed the committee. The consideration of Mr. Wilkinson's paper was postponed until next meeting. The services in addition to the corporate communion already mentioned were as follows: On Tuesday evensong was sung by Rev. W. J. Wilkinson, after which a paper was read by Rev. P. G. Snow, entitled, "The Practical Benefits of the Sunday School in its Relation to Baptism and Confirmation." On Wednesday morning Matins and Litany were said at 9.30 o'clock, and the deanery service at 7.30 o'clock p.m. The service was sung by Rev. James Spencer, the Lessons read by Revs. W. J. Wilkinson and P. G. Snow, and an able sermon preached by Rev. Canon Forsyth.

On June 12th the Lord Bishop of the Diocese held a confirmation and consecrated a cemetery at St. Paul's church, Weldford. There were 24 confirmed. On the following day he held a confirmation at St. Matthew's church, Harcourt, and confirmed 8, all of whom have become communicants. His Lordship also consecrated a cemetery at Harcourt. The Bishop was assisted by the Rev. G. L. Freebern, Rector of the Parish, and Rev. P. G. Snow, Rector of New-Castle. The Rectory property at Harcourt has increased in value through improvements made by the Rector, to the amount of about \$400.

Hardwicke.—On Sunday, June 17th, Rev. Canon Forsyth officiated at Bay du Vin. He preached in the morning and evening at the church of St. John the Evangelist, and in the afternoon, at St. James' Church, Hardwicke. The Rev. Richmond Shreve, D.D., of the diocese of Albany, preached in the church of St. John the Evangelist, Bay du Vin, July 15th, to large and attentive congregations, both in the morning and evening, the majority of whom



TRINITY UNIVERSITY.—THE ST. HILDA'S COMMON-ROOM.

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were men. The visit of these clergymen and their sermons were much appreciated by the parishioners.

Addington.—The interior of Christ's church, Campbellton, has been renovated. The walls have been freshly whitened and the painting renewed.

Dawsonville.—St. Paul's church has lately received a gift of an alms dish as a memorial of the late Mr. Henry Holbrook, Boston, from his widow, also new hangings from the proceeds of sales of work executed by the Misses Dawson. Dean Hoffman, of the University of New York, is a member of the Restigouche Salmon Club, and during the summer he takes the services at Metapedia. On Sunday, July 1st, he officiated at Dawsonville, having exchanged with the rector, Rev. James Spencer.

Chatham.—The Rev. W. J. Wilkinson, B.D., preached at St. Mary's and St. Paul's, June 17th. The rector is at present busily engaged in preparing a large class for confirmation.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Parrsboro.—The Rev. W. Driffield commenced his duties in this parish on Sunday, the 8th inst.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Prescott.—The St. John's Church Guild held a lawn social on the beautiful grounds of Mr. John Whitley, King street, Tuesday evening, the 10th inst. The grounds were beautifully and patriotically decorated with flags, bunting, etc., arranged with exquisite taste by the ladies of the guild, and both the grounds and the stalls were brilliantly illuminated by electric lights and Chinese lanterns. The different stalls were admirably arranged with great taste and skill, and were attended by the young ladies, who furnished the refreshing part of the programme. The Brockville Citizens' Band was in attendance, and discoursed sweet music during the evening. The guild desire to give sincere thanks to Mr. and Mrs. Whitley for their kindness in granting the use of their grounds for the occasion, and also for the courtesy with which they received the crowd of guests. The affair was a most successful one, and will be remembered as a red-letter day in the pleasurable enjoyments of Prescott. M. Graham, secretary.

Stirling.—The Rev. J. H. H. Coleman, M.A., was inducted on Tuesday, 17th inst.

New Boyne and Lombardy.—The subscription from this parish, on behalf of the Diocesan Augmentation Endowment Fund amounted to the sum of \$1,236, of which nearly one-third was paid in cash.

Kingston.—St. George's Cathedral.—The congregation of the cathedral were very fortunate in having in their midst the Rev. Canon Sweeny, of St. Philip's church, Toronto. Canon Sweeny, whose voice though not loud, is full and clear, and filled the large building, preached at both Matins and Evensong, besides assisting at the early celebration. His subject in the morning was the "Deliberateness of God," in the evening he preached a simple, practical sermon on the Golden Rule, showing how closely it bore not only on social and domestic life, but on business life as well.

The gifts to the restored cathedral up to the present, in addition to the memorial window mentioned last week, are a handsome brass eagle lectern, of English workmanship, three sets of Bible markers, four brass vases, brass altar desk and alms basin, fair linen cloth, kneeling cushions, oaken pulpit, with brass desk and banister, given by the children

of the cathedral and mission Sunday schools. One of the old tablets has also been restored.

St. James'.—Mr. Jack Meyer, a student from the Montreal Diocesan Theological College, is assisting the Rev. J. K. MacMorine, as lay reader, for the summer months.

TORONTO.

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

Markham.—The Sunday school teachers of the rural deanery of East York met here in their fourth annual convention on Tuesday, July 10th. The convention proved just as successful as its predecessors. Delegates began arriving in the early morning, coming in carriages and vans from all parts of the deanery. The Sunday school of Unionville, Markham, Stouffville, Oshawa, Pickering, Port Perry, Uxbridge and All Saints', Whitby, were well represented, the last-named parish having the largest representation among the visitors. The Holy Communion was celebrated in the church at 8 a.m., and the convention assembled at ten o'clock in the school-house. After an address of welcome from the rector, the Rev. S. A. Lawrence, the Rev. T. C. S. Macklem, Provost of Trinity, gave an inspiring address on the "Devotional Study of the Bible." After speaking of the immense value of the Bible as a character builder, the Provost showed the great necessity of increased Bible study at the present time to counteract the effect upon the character, of the extensive reading of the light and popular literature, which is in vogue. Speaking more directly to them as teachers, he said the thing first in importance for them was to know the personal presence of God, the Holy Ghost. We can know Him by His writings, and His actions, and these we find in the Book of books. Then, too, would they be able to point out the wonders and the beauties of the Bible to those they taught. Another address was by Mrs. Willoughby Cummings, of Toronto, on "The Sunday School and the Missionary Spirit." Mrs. Cummings spoke of the growth of the missionary spirit, and the improvement in this respect in our Sunday schools on days gone by, and then in her clear and definite way showed how much more might be done. The last address of the afternoon was on "Patience in Sunday School Teaching," by Mr. A. N. Dymond, and to us was calculated to drive home the importance of the teachers' work and the necessity of hard work. Evening service in the church, at which Provost Macklem was the preacher, closed the day. A discussion on "Sunday School Teaching," and a "Question Box," with answers by Provost Macklem, were also features of the convention. A bountiful luncheon and tea, served on the rectory lawn by the ladies of Markham, added not a little to the enjoyment of the day.

HURON.

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

Milverton.—The rector, Rev. W. V. McMillan, B.A., has been appointed to the vacancy at Princeton, in the County of Oxford. Mr. McMillan's record in his first parish is one to be proud of. He came to it when it was in poor condition, and in a short time gathered around him large congregations and built a beautiful new brick church, which is free from debt, the total cost being some \$1,600, or thereabouts. In all other respects, baptisms, confirmations, pastoral visitation, etc., his parish work was well and thoroughly done, and Princeton may be congratulated on its selection.

Stratford.—The Home Memorial Church choir—one of the few surpliced choirs in Huron diocese—take a ten days' outing at Haysville. Twenty-five boys form the company, and they have three tents, and are under the care of Mr. David Plewes,

choir-master, and Mr. Herbert Johnson, B.A., of Trinity University. During their holiday they assist in the Sunday services at Haysville and Hainburg.

Millbank.—The annual garden party on Dominion Day brought in \$120 this year. It is one of the most popular events in the county of Perth.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

Emsdale.—The Rev. A. H. Allman, incumbent of St. Mark's, who was elected a Fellow of the London, Eng., Society of Science and Art, in 1895, has recently received the degree of Bachelor of Science from Central University, as the outcome of years of study.

Ruri-Decanal Meeting.—The chapter of Parry Sound deanery met, on the invitation of the Rev. Rural Dean Gillmor, at St. Mark's, Emsdale, on Tuesday and Wednesday, July 3rd and 4th. On the Tuesday evening a special service was conducted at 7.30 p.m., when evening prayer was said by the Revs. C. J. A. Batstone and A. H. Allman, the lessons were read by the Rev. Rural Deans Gillmor and Burt, and a very fluent discourse was delivered by the Rev. C. H. Buckland. On Wednesday morning a celebration of the Holy Communion took place at 8 a.m., when the Rev. Rural Deans Gillmor and Burt, and Rev. D. A. Johnston, took part. Morning prayer was said at 9.30 a.m., after which the chapter assembled for business, and the Rev. J. Pardoe also joined the gathering. During the day, two sessions were held, at the first of which the Rev. A. H. Allman, B.Sc., was elected secretary. The time was profitably occupied in discussing important subjects relative to the welfare both of deanery and diocese. Business having been disposed of, all present visited the cemetery and placed flowers on the grave of the late Rural Dean Chowne, special prayer being offered in conclusion. In the evening a missionary service was held at 7.30 p.m., when evening prayer was said by the Revs. A. H. Allman and C. H. Buckland; the lesson was read by Rev. J. Pardoe, and excellent addresses were then delivered by the Rev. Rural Deans Gillmor and Burt, and Revs. C. J. A. Batstone and D. A. Johnston. There was an encouraging congregation, the service was much enjoyed, and an offertory of \$3.25 was taken up for the Bishop Sullivan Memorial Fund. The Revs. W. H. French, Magnetawan, and G. Morgan Dean, M.A., Parry Sound, and Messrs. Scarlett and Kerney were unable to be present. The chapter was composed as follows: Revs. G. Gilmor, R.D., Rousseau; W. A. J. Burt, R.D., Bracebridge; A. H. Allman, Emsdale; C. H. Buckland, Burk's Falls; J. Pardoe, Novar; D. A. Johnston, Powassan; C. J. A. Batstone, Sundridge; and Mr. E. R. Allman Emsdale. The next meeting of the chapter will (D.V.), be held at South River.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Sioux Mission.—The little church was packed on Sunday, the 8th inst., and the service, especially the singing, was very hearty. Several of the children, from the Industrial Schools at Elkhorn and Brandon, were present, and their reverent behaviour was appreciated by all. On the 13th inst. the school children were invited to the mission house for tea. The children thoroughly enjoyed themselves playing games, and did justice to the refreshments provided for them. Miss Hamilton, of Winnipeg, is visiting at the mission, and assisted greatly in entertaining the children, who returned to their homes very happy at having spent so enjoyable an evening.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The rectory, which is again vacant by the resignation of the Rev. H. F. E. Whalley, who is returning to England to assist his father, has been offered to Rev. E. C. Paget, M.A., D.D., vicar of Revelstoke, B.C., who has accepted it, and will enter upon his duties early in September. Dr. Paget, who is a graduate of Keble College, Oxford (first class modern history), and received his theological training at Cudderdon, was ordained deacon in 1875, and priest in 1876, by the Bishop of Gloucester and Bristol. He was curate of Frampton, Cotterell, 1875-1877; assistant master, St. Paul's Cathedral Choir School, 1877-78; principal Dorchester Missionary College, 1878-1884; assistant minister of Davenport Cathedral, Iowa, U.S.A., 1886-1887; rector of Holy Trinity, Muskatine, U.S.A., 1887-1890.

British and Foreign.

The Duke of Fife laid the memorial stone in connection with the enlargement of Wandsworth parish church, now being carried out.

Lately, two donations, one of £400, and one of £210 have been received for the general purposes of the Queen Victoria Clergy Fund.

The new church erected at Saville Town, near Dewsbury, was consecrated by the Bishop of Wakefield in the presence of a large gathering. The new edifice will seat 500 persons.

The Bishop of Bangor dedicated the now completed tower of the church of St. John, Portmadoc. Included in the tower is a peal of new bells, the gift of Mr. and Mrs. Percival, in more ways than one benefactors to the parish. The tower has been erected at a cost of £2,500.

The Bishop of London has conferred the Prebendal Stalls in St. Paul's Cathedral vacant by the deaths of the Rev. H. W. P. Richards and the Rev. Dr. Stanley Leathes, on the Rev. W. Allen Whitworth, vicar of All Saints', Margaret Street, and the Rev. John Storrs, vicar of St. Peter's, Eaton Square.

Canon Farmer, of Pretoria, recently gave an address in St. Paul's Cathedral on the subject of the Transvaal work of the S.P.G., and stated that the Church at home must send out clergy to impress religious life on the country. The best men were needed for this purpose, not men unable to find spheres of work at home. Much could be done directly among the natives, of whom there were 750,000. As yet no ordinary missionary work among them had been possible, but they were looking forward with joy to the coming of English protection, and what they wanted of us was not votes, or equality with white men, but opportunities of receiving the privileges of our religion.

The Church in Africa.—"Pilkington of Uganda," one of the Church of England dioceses in darkest Africa, is a book just out and most interesting for any who want to see the success of the missions. Pilkington, a graduate of Uppingham and Cambridge, as a layman, devoted himself to the missionary work in Africa, translating the books of the Bible and many religious books, doing beside an almost constant evangelistic work among the people in actual intercourse. Hear what he says: "A hundred thousand souls brought into close contact with the Gospel—half of them able to read for themselves. Two hundred buildings raised by native Christians in which to worship God and read His Word. Two hundred native evangelists and teachers entirely supported by the native Church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking

daily instruction; statistics of baptism, of confirmation, of adherents, of teachers, more than doubling yearly for the past six years, the power of God shown by changed lives; and all this in the centre of the thickest spiritual darkness in the world." Well may the Christian hearts rejoice. Well may they labour in prayer for such possibilities.

Correspondence.

All letters containing personal allusions will 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 UNIVERSITY.

Sir,—When the crying need of Trinity University for immediate aid is considered, side by side with the selfish indolence and apathy of her sons—those men, who, having fed at her board, and having partaken of her life, go forth from her, and in an ever-narrowing sphere of personal interest, forget their obligations—an overwhelming surge of sorrow and indignation rises in the hearts of loyal Churchmen. With minds wholly given over to a narrow parochialism, which leaves little room for the development of the spiritual life, and none at all for the widening of the intellectual, Trinity's clerical graduates (this does not exculpate those of the laity who bear her degree), read with indifference the statement that the college lands and buildings may be sold, and the college removed to Queen's Park, should the federation scheme be carried through. Have they no regard for the venerable building, standing stately on her terraces? Is there no love in their hearts for the beautiful ivy-clothed chapel, where they sang their matins and their evensong? Are there no memories connected with the old east wing, with the newer western wing, with the campus, to make them stir themselves from their sloth? Lastly, are they not business men enough to realize the value of a property, thirty acres in extent, in the heart of the city of Toronto, totally unencumbered by debt? Many a man will probably say, "But I haven't means to help financially." Doubtless true. Few clerics are overburdened with this world's goods. But could they not save enough, if they had the will, to run up yearly to the meeting of the Theological Alumni in the winter? Could they not be present occasionally at convocation? Or, if this were beyond them, there is not a man of them but could work for his Alma Mater in his own parish. Why are 'Varsity and Queen's filled with young Churchmen? Largely because of the idleness of the graduates of Trinity. Let a man find out the names of intending matriculants at the High Schools in this province, and then use his influence on behalf of his own college. There is another force, too, possibly forgotten, but it would be somewhat presumptuous in a layman to remind his spiritual advisers of the efficacy of prayer. Writing from the standpoint of one who is unfortunately not a graduate, but one who has seen what old Trinity has done for the bodies, minds, and souls of some of her sons, these words of the good Bishop Coxe, written before he ever set foot in the Old Land, seem especially appropriate:

"Oh! shame, ye yawning Balliol men,
Who hate the prayer-bell's toll;
That I, a far-off stranger wight,
Should love it in my soul."

CHURCHMAN.

CATHOLIC.

Sir,—As a recent writer in the Anglo-Catholic Magazine has well expressed it, instruction in the speech of Churchmanship seems to be a need of to-day. It is quite understandable that Papalists,

on the one hand, and Dissenters, on the other, should, because of a different reading of history, confine the appellation, "Catholic," to the Roman variety, but it is ecclesiastical suicide for Church people to calmly abandon it to those who acknowledge the supremacy of the Pope. Uninstructed Churchmen have the erroneous idea that "Catholic" is the antithesis of "Protestant," whereas it is an accurate historical statement that at the time of the birth and development of "Protestantism," the opposite of "Protestant" was (I use the term technically, and not offensively), commonly understood as "Papist." We should speak of the "Canadian Church," or the "English Church," not of the "Church of England in Canada." A careful Churchman does not talk about the "Baptist Church," or the "Congregational Church," because those bodies are, in the eyes of the Church, merely voluntary religious societies, unauthorized and unsanctioned. Their meeting-houses are not churches, but halls, used for private religious purposes. The preachers who officiate in them are laymen, not even claiming orders in our sense. Unfortunately for us, as we are finding out, we have so neglected the newspapers that almost every paragraph in them on religious matters appears to be from the pen of a Protestant or Romanist; rarely, indeed, do we find anything which seems to have been written by a Churchman. When Churchmen have learned to express their Churchmanship in speech, newspaper paragraphers will be compelled, to convey correct information, to prefix "Roman, Greek, or English" to Catholic, as the occasion may require.

W. H. R.

A WEEKLY CANADIAN SUNDAY SCHOOL PAPER.

Sir,—I understand that a discussion took place at the recent meeting of the Synod of the diocese of Toronto in regard to the lack of a weekly paper for Canadian Sunday Schools. I saw no report of the discussion and so do not know what its nature and scope was. I am not, therefore, criticizing it. My object in writing is to bring into notice an admirable little paper, published in Deseronto, and known as The Juvenile Churchman. It is now a monthly, but the aim of the management from the first has been to make it a weekly, so soon as a sufficient amount of support was assured. It is now about a year old and the support has not yet been forthcoming, simply because the majority of the schools in Canada will not give up foreign publications, and unite in making this national scheme a success. I hear it is being contemplated to start a children's paper in Toronto this year. I am not sure if two are not to be tried. But, whether one or two, it seems to me a great pity; there is no use launching new papers to further weaken the existing ones. Would it not be a more sensible thing for all the schools in Ontario to throw in their support to the Deseronto paper and make a trial, say for one year, of its capabilities? There could be no great loss even if it should fail, and considering the ability shown during the past year by the editor and manager, the probabilities are all in favour of the production of a first-rate periodical, such as would fully meet the requirements of the case. Personally, I have no interest in the paper, I am not even acquainted with its promoters. But it has been used this year in the Sunday school of which I am superintendent, and I feel quite satisfied that with sufficient financial support it would leave little or nothing to be desired.

GEO. BAWDEN.

PAROCHIAL RECEPTION OF OUR BISHOP.

Sir,—Seeing that our Bishops do not occupy that place in public that the connection with the State gives an English Bishop, why should not we give to them all outward demonstration possible to make up therefor? We, who are believers in their apostolical continuity, especially. Why should we not, when the Bishop of the diocese

enters a parish to exercise some episcopal function, ring a welcome from the church bell, and on his departure a "God speed," as it were? Why not fling out flags and banners, especially the Cross of St. George, which is distinctly the Church of England's flag? Perhaps it is done more than I am aware of. But it ought to have extension. I understand that in Montreal and Quebec dioceses something of this custom still continues, having its origin in the days of Bishops Mountain and Fulford. It is on the records of the S.P.G. that when Bishop Fulford visited the parish of Rawdon, the parishioners turned out, as a body, in sleighs (being winter), and met His Lordship (as the old canonical usage was, and is yet in some places), at the bounds of the parish and escorted him to the rectory. There are other parishes in the same diocese where the church bell rings on the Bishop's entrance and where the flag flies; and it is well for this to be known, as others who wait for precedent may feel free to do the same. It is astonishing how many of the clergy, in matters that they appreciate, are afraid to make a move unless someone has done so before. Let them perceive that in other matters, even more important than this, that if a practice, good in itself, and good for the impression it makes, albeit not a custom now, can become a custom by the practitioners persisting in their practice, and advocating everywhere needful.

PRO ECCLESIA.

IS LORD ROBERTS A BAPTIST?

Sir,—The enclosed letter, from a brother clergyman and friend of mine, the Rev. W. F. Fitzgerald, appeared in the "Ottawa Journal" of Thursday, July 12th. In the interest of our beloved Church, I think it right that it should appear in our own Church paper, the "Canadian Churchman." The courtly and effective tone of Mr. Fitzgerald's letter has given much pleasure to Churchmen in the neighbourhood, and I will ask you to be good enough to insert and draw attention to it.

R. F. TAYLOR, B.D.

Rector of Christ Church, Aylmer, Que.

Sir,—In your issue of last night, Premier Emmerson is represented as having, in some remarks made by him at Winnipeg, claimed General Lord Roberts as a "Baptist hero." Would Mr. Emmerson kindly inform your readers when and where Lord Roberts suffered himself to be re-baptized by that respectable body of Christians? In Ireland, Lord Roberts was, I am informed, known as a communicant of the Church of Ireland, which is the same Church as that known to you as "the Church of England and Canada." Just two years ago Lord Roberts presided and took an active part at an important public meeting of a Church of Ireland society in Dublin. In the army Lord Roberts is known, I am informed, as a member of the Church of England. Quite recently I both read in the daily papers and heard through a friend at the seat of war that Lord Roberts received the Holy Communion on Easter Day at Bloemfontein cathedral, which is not a Baptist building, but which is a modest, yet magnificent, monument to the missionary enterprise—under God's blessing—of the Anglican Communion in South Africa. In Ireland—I may add—all Protestant families of high social positions in Leinster, Munster and Connaught at least—and, for the most part in Ulster—whether noblemen or esquires, are members of the Church of Ireland. Lord Wolseley, General White—the hero of Ladysmith—and Colonel Cooper, appointed to command the new regiment of the Irish Guards, and Gen. Kitchener, are a few of the many in military life who are staunch members of the Church of Ireland. I mean no offence to the Baptist body by this letter, but I read with some surprise this announcement in your paper, and thought I would trespass so much on your columns as to ask Premier Emmerson for information.

W. FREDERICK FITZGERALD, M.A.,
Quyon, Que.

NO NATIONAL CHURCHES.

Sir,—Nineteen centuries of Christianity have well nigh come and gone, and as yet in the New World we have no "National" churches. No one can yet point to a "Church of America," a "Church of Canada," or, a "Church of Mexico." Oh, Lord, how long? How long? Will we ever recognize the fact that our only hope for a permanent Christianity anywhere and everywhere lies in independent national episcopal churches, with the Greek Patriarch of Jerusalem as Primus inter pares. Are we not in Canada to have any "special" services to close the century; if so, is it not time to draft forms of service, and circulate them so as to reach all.

C. A. FFRENCH.

AN APPEAL.

Sir,—The mission house and stable at the Sioux Indian Reserve are sadly in need of repair, generally, and the little church requires reshingling and a stone foundation under it. With your kind permission, Mr. Editor, I should like to appeal for funds to repair these buildings. The house is so cold in winter, that it is almost impossible to keep the rooms warm, especially when the mercury falls low, as it often does, during our Manitoba winter. The stable also is so cold that my horse and cow suffer, and it is sad to see them shiver. About four hundred dollars (\$400), is required, and I do ask kindly-disposed Church people to assist us. There are many who could help, and I feel sure that many are willing to do what they can to raise the above sum. Contributions (no matter how small), forwarded to the Rev. J. F. Cox, Griswold, P.O., Manitoba, will be thankfully acknowledged in the Churchman.

J. F. COX, Missionary.

Sioux Mission, Griswold, Man., 5th July, 1900.

I approve of the appeal of Mr. Cox, as I believe the repairs are very necessary.

R. RUPERTS LAND.

THE FUTURE OF THE DIOCESE OF ONTARIO.

Sir,—Under the above caption, a letter appeared in your issue of 19th inst., and I would hasten to agree with the professed aims of the very excellent clergyman who wrote it, and to express my hope that the other clergy of his way of voting recently, are holding the same ideals before them, and without prejudice. At the last election for coadjutor Bishop, the laity united upon just such a man as your correspondent describes. There were, it is true, one or two irreconcilables, but, as they announced their intention of loyally supporting whoever was elected, their nonconcurrence did not count. When the laity unitedly pronounce for one particular man, the probabilities are that he will prove to be a suitable father-in-God to the people. At any rate, he would start out with the people's good-will and approbation, and with the incentive and stimulus these would supply. The laity certainly desire the welfare of the diocese as earnestly as do the clergy, and their feelings have just as much right to be respected. From a business standpoint, however, it is probable their united choice would prove to be the wisest. For after all, putting aside the spiritual powers which every Bishop possesses, and which no Synod can confer, business ability is the requirement above all others necessary for a Bishop to successfully administer his diocese. I think these are the only reasonable lines for controversy between clergy and laity in this matter. With regard to our separated brethren in Canada being so unfortunate as not to have in their ranks men of sufficient ability to fill important vacancies in their higher offices, I can only say that they are unfortunate, indeed, if such be the case. Whether or no, they went abroad. In the United States a similar condition seemed to prevail, for they came to Canada and supplied their wants—and very acceptably, too, judging

from reports to hand. The bare statement of the case, as thus put forth by your correspondent, quite refutes his proposition that it is necessary to go out of Canada—or our own diocese even—in order to find ability and merit. The fact is, "far away fields look green." In this case, especially, where there is a man meeting all reasonable requirements, against whom not an honest and truthful objection can be raised, and who has the support of the laity, and of very nearly an equality of the clergy, we may go further, but will probably fare worse. The selection of an extreme High Churchman would probably fall in with my own feelings and tastes very well, indeed. But I am certain that the appointment of an extreme man would be a vast misfortune to the diocese. I would dearly love to have our Church exalted to her true high position, in the minds of all her people. But I am quite sure it would be disastrous to her welfare to attempt to force anyone to my way of thinking. The right will prevail, and in the meantime we must have peace, and a Bishop who will allow all diversities of opinion due consideration and supervision, in order that we may have prosperity and progress. We want a moderate man. The enumeration, by your correspondent, of certain physical qualifications, not usually discussed, opens up certain objections which have been actively propagated against the clergyman to whom I refer. They are absolutely unfounded in fact, I know whereof I speak. Can anyone be as sure of a stranger? Finally, I will add a necessary qualification in the present case. We (in Ontario), want a co-adjutor Bishop, who is sufficiently conversant with the diocese, in order that he may take up the reins at once; not one who will require two or three years to get his bearings, and who will always be overborne by his senior. The new Bishop must be the Bishop; and I say it advisedly, that no outsider could stand the pressure of the position in which he will be placed, and succeed. Any failure in this particular will leave us in a worse position than we have been in for so long a time. Perhaps it is this consideration which has nullified the two calls already extended. And I firmly believe that this aspect of the case will continue to prevent desirable clergymen, from outside, from seriously considering the proposition. I might refer to many cruel and unchristian things that have been circulated, but I am not canvassing or electioneering. I believe that the majority of the diocese desires one from within our own clergy, and made a wise—even if unsuccessful—choice. The united laity met a section of the clergy in two compromises—and against their better judgment. A graceful yielding on the part of a few clergymen would be a wise solution of our difficulties, and greatly raise "the cloth" in the eyes of some of the laity, who consider that by their unreasonable action, they have sent our diocese a-begging, and made us despicable in the eyes of our separated brethren. The importance of the subject is my apology for occupying so much of your valuable space.

LAY DELEGATE.

OPPORTUNITIES.

A lesson we all need to learn is to grasp opportunities the instant they appear. A person was walking along the sea-shore, gathering the treasures which were left on the sands. He was searching in a dreamy way, listlessly looking here and there. Suddenly the waves left at his feet a shell more beautiful than any he had found. "That shell is safe enough," he said; "I can pick it up at my leisure." But as he waited, a higher wave swept along the beach, recaptured the shell, and bore it back to the bosom of the ocean. Is not that like many of our opportunities? Seemingly they are providentially cast at our feet. The chance to do good seems so wholly within our reach that we think it safe to attend to other matters first. We delay for a moment, and, when we turn again, the opportunity is gone.

SOME TIME WE'LL UNDERSTAND.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then, some time, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan,
Why song has ceased when scarce begun;
'Tis then, some time, we'll understand.

Why what we long for most of all
Eludes so oft our eager hand;
Why hopes are crushed and castles fall,
Up there, some time, we'll understand.

God knows the way, he holds the key,
He guides us with unerring hand;
Some time with tearless eyes we'll see;
Yes, then, up there, we'll understand.

Then trust in God through all the days;
Fear not, for He doth hold thy hand;
Though dark the way, we'll sing our praise;
Some time, some time, we'll understand.

YOUR COMMUNION.

If you attend church often and join in the Prayers of the Communion Service, you will desire also to receive the Holy Communion. What keeps you away? Examine yourself and see what the reason is. Nothing ought to keep you away. For instance—

1. You are not fit to come to Communion. If you mean by this that you are living in sin, then you are not fit. But, remember this, you are not fit to die.

2. You are not good enough. If you mean that you are trying to be good, and find it hard to keep from sin, then you ought to come. The blessing of Communion is for "the strengthening and refreshing" of weak and sorrowful souls like yours. (See Church Catechism).

3. You do not know enough. But you are not asked to know a great deal. You are only asked to believe God's truth. If you have faith, you will very soon learn all that is needed.

4. You have too many cares. For this very reason you should come to Communion. The more the world drags you down, the more you need God's help against it.

5. Some people go to Communion, and get no good by it. If they come unworthily, let this warn you to come worthily, and prepare yourself for receiving so great a blessing.

6. Your neighbours will scoff you. Do not mind this. Pray for them and for yourself. It is better that your neighbours should laugh at you, than that God should mourn over you. The Lord Jesus asks you to confess Him before men. Take up your cross, and follow Him (St. Matthew x., 32-33; St. Luke, xiv., 27).

7. You are afraid of falling back after Communion. You ought to fear this. But you ought also to fear keeping back now. Besides you will get help from God, if you seek it; and, if you do God's will in this one thing, He will hear your prayers, when you ask Him to help you in other duties.

8. The Communion is a very solemn thing. Yes, it is; for the Lord Jesus, your Saviour, is present in it. But you will have to stand before Him some day as your Judge. He is now your Saviour, as kind and good as ever He was when He walked on earth; and He says, "Come unto Me" (St. Matthew, xi., 28-30).

Believe it, there is danger in coming unworthily, but there is also danger in staying away unworthily. Jesus Christ has said,

"Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you" (St. John vi., 53).

Be very careful about your first Communion. Think of the great blessing you seek. "Prepare to meet thy God."

You perhaps think that you are too young to be a communicant. You are not too pent of sin, and to desire help to keep from sin.

THE CANDLE FISH.

People who are accustomed to gas and the electric light would doubtless think it very strange to depend upon a fish for illuminating purposes; but the candle fish is the chief, and in many places the only, light used by some of the natives living in the North-Western part of North America.

This curious and useful fish is of slender make, and measures about a foot in length.

It is regarded by the natives as the most delicious of fish; but it is almost impossible to boil or fry it, for, if so treated, it almost completely melts into oil.

It is this latter quality which makes it so esteemed for lighting purposes.

When a candle is required, a dried fish is stuck, tail upwards, in a lump of clay or a cleft stick; a light is applied to the tail, which instantly flames up, and the fish burns steadily downwards, giving a light superior to the best quality of "dips."

CULTIVATION OF A CHEERFUL SPIRIT.

It is not a new thought, but it is one still not enough heeded, that the greatest bravery is often accomplished, not through tears and fierce struggle, but rather in cheerfulness and happiness, says Helen Spencer, in the Ladies' Home Journal, I do not mean a cheerfulness where one sees the struggle back of it; I mean the healthy cheer and happiness which ring as true as a bell, and which beautify today the lives of many women whose paths have lain in rough places. I do not mean that a brave life is ever entirely free of struggle; for we develop slowly, and the grace of cheerfulness and happiness may come only after many a struggle; but I do feel like pointing out that natural and buoyant bravery, like natural and buoyant unselfishness, is a finer, higher thing than the bravery or unselfishness which comes only with fierce struggle; and I do wish to point out that the one is a higher quality than the other and a thing for us all to strive to possess.

The first and perhaps the most valuable precaution for any girl to take, when suddenly confronted with great trying emergencies, is to get rid of unhealthy, morbid, brooding thought. Girls think and worry too much. They carry the day's cares over into the night, and the night's fears over into the day. I have a friend, who once, when I was confronted by trying matters for decision, advised me never to think upon any puzzling or troublesome line of thought after dusk; to make up my mind to lay aside all serious decisions and important questions that troubled me until broad daylight.

MARKING TIME.

There is a great deal of religious life that is much like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place; then they lift up the other foot and put it down in the same place. They are marching, but they are not moving. In other words, they are but going through the motions of a march. So it is with many professors. They are but mark-

ing time. They are "going through the motions" of a Christian life, but they are not getting on. They are saying their prayers, but not praying; they are going to church, but not to heaven; they are talking in meeting, but bearing no testimony.

PRAYER.

Matthew Henry says prayer should be the key of the morning and the bolt of the evening.

In all your closet duties, God looks first and most to your hearts. God looks not at the elegance of your prayers to see how neat they are, nor yet at the geometry of your prayers to see how long they are; nor yet at the arithmetic of your prayers to see how many they are; nor yet at the music of your prayers, or the sweetness of your voice, or the logic of your prayers, but at the sincerity of your prayers—how hearty they are.

HINTS TO HOUSEKEEPERS.

Spiced Currants.—Seven pounds ripe currants, four pounds sugar, one pint vinegar, one pound raisins, four tablespoonfuls each of cloves and cinnamon. Pick the currants over and wash carefully, strain part of them as for jelly, seed and chop fine the raisins. Mix the currants, vinegar, raisins and sugar together, add the spices and put over a slow fire. Cook the mixture until it is thick, about three hours, then put in jars or jelly tumblers, cover and keep in a cool place. This makes an excellent relish for meats, and will keep an indefinite length of time.

Currant Jelly.—Wash and strip the currants from the stems and put them in a preserving kettle; mash them as they get hot and let them boil half an hour; then turn them into a coarse hair sieve or jelly-bag, and let them drip. When through dripping, without squeezing any, measure and pour into the kettle to cook. After it has boiled about ten minutes put in the heated sugar, allowing a pound of sugar to a pint of jelly, and the jelly will set as soon as the sugar is dissolved—about three-quarters of an hour.

Apple Jelly.—Take some ripe apples, fine-flavoured and juicy; either Bellflower or Rambo are the best; pare and cut them in quarters; put them in water, as you cut them, or they will turn black. When all are cut, put them in a preserving-kettle and pour over them a little water; let them cook until they are quite soft; then strain through a flannel bag; boil the juice with an equal weight of sugar until it will jelly (you can test it by placing a little on a plate), and pour it, while hot, into the jelly moulds or jars. Golden pippin apples make the finest jelly.

Pineapple.—They are best to be cut into dice and saturated with sugar, then piled loosely in a glass dish, with a row of lady-fingers around the edge of the dish. Or slice on a saw-cutter, or very thin with a knife, and mix with finely-powdered sugar. Set on ice till ready to serve.

Cream Pie.—Cover two deep pie plates with a rich paste, prick here and there and bake in a rather hot oven. Scald one pint of milk. Mix together one-third of a cupful of sifted flour; one scant cupful of sugar and a pinch of salt, add two well-beaten eggs, stir until smoothly mixed, add gradually the scalded milk, return to the double boiler and cook for fifteen minutes, stirring constantly until thickened. Set aside for ten minutes, add one teaspoonful of vanilla, and fill the prepared crusts. When cold, dust thickly with powdered sugar.

Children's Department.

THERE'S NO SUCH WORD AS FAIL.

The proudest motto for the young! Write it in words of gold Upon the heart, and in the mind The stirring truths enfold; And in misfortune's dreary hour, Or fortune's prosperous gale, 'Twill have a holy cheering power—"There's no such word as fail."

The weary student, bending o'er The tomes of other days, And dwelling on their magic lore, For inspiration prays; And though with toil his brain is weak His brow is deadly pale, The language of his heart will speak, "There's no such word as fail."

The sailor on the stormy sea May sigh for distant land, And, free and fearless though he be, Wish they were near the strand; But when the storm, on angry wings, Bears lightning, sleet, and hail, He climbs the slippery mast and sings, "There's no such word as fail."

The wily statesman bends his knee Before Fame's glittering shrine, And would a humble suppliant be To genius so divine; Yet though his progress is full slow, And enemies may rail, He thinks at last the world to show "There's no such word as fail."

The child of God, though oft beset By foes without, within, These precious words will ne'er forget, Amid their dreadful din; But upward looks with eye of faith, Armed with the Christian mail, And in the hottest conflict saith, "There's no such word as fail."

"REAL PLEASANT."

It pays to be "real pleasant." I never knew a "real pleasant" person who did not have a kind heart or who lacked friends. People "take to" a pleasant person as readily as they "fight shy" of a crabbed, disagreeable individual.

I heard two ladies talking about this very matter of being pleasant, one day recently, and one of them said:

"Now you take little Mrs. B—. She isn't at all a bright woman intellectually. She is really commonplace in many ways. She dresses oddly and is entirely unconventional. She is far from being wealthy, but she has many friends among wealthy people. Everyone likes her. What is the secret of it?"

"I know," replied the other lady. "It is the magnetism of a kind heart. It is her fixed habit of pleasantness. Her ways are 'ways of pleasantness.' Did you ever in your life hear her say a sharp, cutting thing? Did you ever hear her criticizing anyone? Did you ever see her downcast and taciturn?"

"No, I never did." "Isn't she always bright and cheerful? And did you ever hear such a merry, ringing laugh? It is like the laugh of a child. She is all sunshine. It is the sunshine that warms not only her own heart, but the hearts of others. She never says anything gloomy. Isn't it refreshing to come across a person of that sort? Isn't it true that 'A merry heart doeth good like a medicine?'"

"Yes, it just is," replied the other

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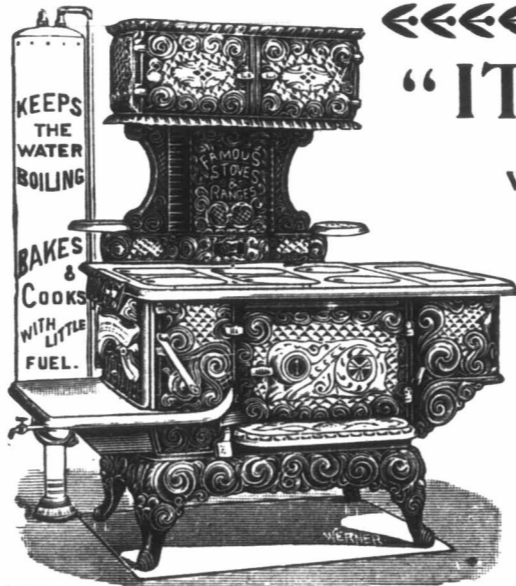
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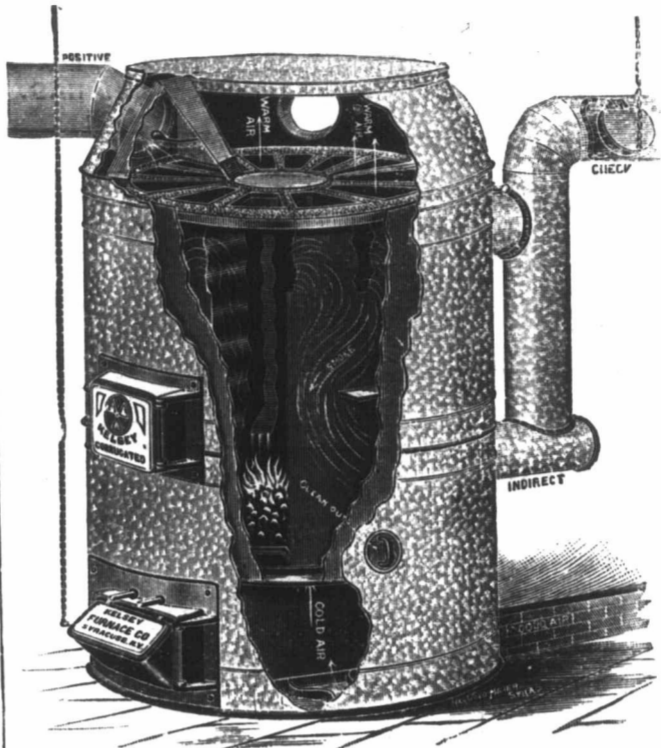
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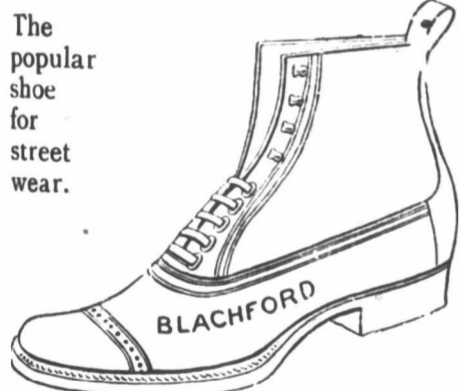
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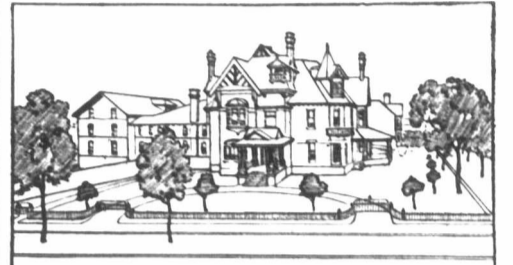
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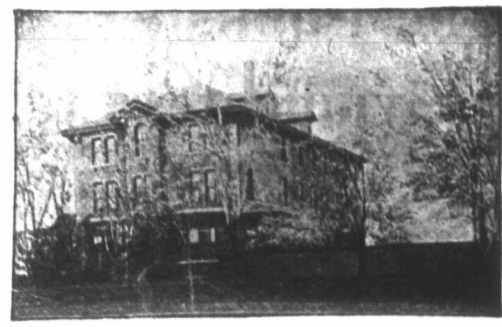
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