

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, APRIL 11, 1901.

[No. 15.]

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Canadian Churchman.

TORONTO, THURSDAY, APRIL 11, 1901.

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LESSON FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER EASTER.

Morning—Num. xvi, to 36; 1 Cor. xv, to 29.
Evening—Num. xvi, 36, or xvii, to 12; John xx, 24 to 30.

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

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 325.
Processional: 130, 134, 136, 232.
Offertory: 135, 138, 503, 504.
Children's Hymns: 197, 336, 340, 561.
General Hymns: 132, 498, 500, 502.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 215, 547.
Offertory: 132, 173, 219, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 469, 501, 550.

The Use of Public Libraries.

Efforts are being made in the States to mitigate the evils of indiscriminate reading, as furnished by free libraries. Great as the advantages of these libraries are, they have their attendant evils. Parental control can do something to mitigate these, but such supervision is seldom attempted. We referred recently to the failure of the well-meant efforts of the selecting committee of the great Boston free library. Now we have the attempt to improve the young readers' taste by Mr. William E. Foster, of Providence, by selecting the leading works in the various divisions of the literature of knowledge, and forming a standard library of 1,013 volumes, selected from the works of 103 writers. "The plan of the Providence library in forming this standard collection is, as a rule, to include those authors whose

writings have reached the dignity of uniform editions, yet there must be included single works, even in a few cases, perhaps, the work of a man of one book—for instance, Sir Thomas More's 'Utopia,' Bunyan's 'Pilgrim's Progress,' and De Foe's 'Robinson Crusoe,' have been chosen, rather than their authors' collected works, while, in other cases, fragments or selections, such as the 'Lyrical Poems of Burns,' have been selected, and in others, in order to secure the best results, two editions, one containing matter not found in the other, have been added of certain authors. The ideal edition for the reader, as opposed to the student, was thought to be the purest and fullest edition of the text without too copious annotations. Nor would it have been wise to limit a room devoted to the literature of power either to books written in English or to volumes in their original text. In the case of foreign authors, it was wisely decided that the best original texts should stand side by side with the best English translations. Wisely, too, no living authors have been included, and the books chosen to make up so limited a collection, belonging to different centuries and various countries, present an interesting subject for thought."

Royal Titles.

It is curious, considering the innumerable statements and misstatements that have been made as to the consequences of the accession of King Edward VII., that no one seems to have noticed the fact that the Duchess of Fife is now Princess Royal, and it is still more remarkable that no Scotsman has complained of the ignorance of the title of Duke of Rothesay, which, with that of Duke of Cornwall, devolved upon the Duke of York as soon as he became eldest son of the King. It is equally extraordinary how strange ideas people have of the fitness of things, and that a continent like Australia, or a country like Canada, would be honoured by being conferred as titles on the King's grandsons.

The British and Foreign Bible Society.

At the ninety-seventh annual meeting of the British and Foreign Bible Society, it was stated that the issue of copies of the Scriptures, in 1837, numbered under 550,000 while at the issue reported in 1900, exceeded 5,047,000. From its foundation in 1804, up to 1837, the society had spent altogether \$11,455,000, and circulated nearly 11,000,000 copies, while up to the close of the nineteenth century they had expended \$6,025,000 and circulated over 16,500,000 copies of the Scriptures. The society's list of versions included 135 languages, and now they issue copies of the Holy Scriptures printed in 373 different languages. Among the British troops embarked to South Africa, over 130,000 Gospels and Testaments had been distributed, while in Cape Colony and the

Transvaal many thousands of copies had been supplied to the wounded prisoners, irrespective of race or party.

Bazaars.

The depravity of bazaars is a subject of good-natured difference of opinion among the Scottish bishops. The Bishop of Edinburgh, true to his Irish origin, champions them, and returned to the subject at a recent one, at which the Bishop of the diocese, in a few genial sentences, declared the sale open. His Lordship humourously endeavoured to define the difference which distinguished a bazaar from a sale of work. He supposed the absence of raffling at a sale of work constituted the difference between it and a bazaar, though for his part he must confess he rather enjoyed the sport of raffling. Referring to the objects of the sale, they were met to open, the Bishop pointed out that it was the bounden duty of all Scottish Church-people to support the missionary diocese of St. John's, Kaffraria, and Chanda, in the diocese of Calcutta, as these were the spheres of work particularly undertaken by the Scottish Church; at the same time, he very cordially wished success to the effort that was about to be made to help other fields of missionary enterprise. After His Lordship's remarks, the sale commenced in right earnest, and a considerable amount of business had been transacted by the closing hour.

A Sign of the Religious Tendency.

Another sign of the religious tendency of the times may be discerned (says a contemporary), in the ordination the other day, by the Bishop of Ripon, of the Rev. William Scannell Lean; for Mr. Lean is a rather eminent convert to the English Church from Quakerism. He has for some years been principal of the Flounders Institute, near Pontefract, a college for schoolmasters belonging to the Society of Friends. Mr. Lean has been licensed to the curacy of St. George's, Leeds.

Resignation of the S.P.G. Secretary.

The Guardian says: At the last monthly meeting of the S.P.G., it was officially announced that the secretary, Prebendary Tucker, had expressed his intention of retiring at Michaelmas next, after serving the society for thirty-six years, during twenty-two of which he has held the responsible position of chief secretary. Prebendary Tucker has always given himself heart and soul to the work of the society, and during the long period in which he has so largely guided its policy, there has been a notable expansion of its work abroad, keeping pace with the growth of our Empire, and at home a no less remarkable increase of interest and support. Prebendary Tucker is happy in having been able to continue his work down to and through the celebration of the bicentenary of the "venerable society," and he will

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carry with him in his retirement the good wishes of all members and friends of the society. We earnestly hope that a wise choice may be made of his successor in this arduous and most important position. The secretary of the S.P.G. ought to plan, direct, and inspire missionary work in every quarter of the globe. It is no exaggeration to say that he holds one of the most important posts in the Church of England.

Death of Sir John Stainer.

In the death of Sir John Stainer, Mus. Doc., which event took place in Italy on the 31st ult., the English musical world has lost one of its leading and most widely known members. Born in London, in 1840, he died at the comparatively early age of 61. The late Dr. Stainer was pre-eminently known as a composer of Church music, and was acknowledged to be one of the foremost authorities upon all matters pertaining to the art of music. Son of a school-master, at Southwark, he became a chorister at St. Paul's Cathedral, in 1847, remaining there for ten years. At the early age of seventeen, he became organist of St. Michael's College, Tenbury, and three years later, he was appointed organist of Magdalen College, Oxford. He graduated at Oxford both in arts and music, taking the degree of Mus. Bac. in 1859, and that of B.A. four years later. In 1865 he proceeded to the degree of Mus. Doc., and a year later took his Master's degree. In 1860 Dr. Stainer was appointed by the Vice-Chancellor, Dr. Jenne, who afterwards became Bishop of Peterborough, to the position of organist of the University Church, which he held in conjunction with the similar post already held by him at Magdalen until 1872, when he was appointed to succeed Sir John Goss, as organist of St. Paul's, Cathedral, London. For some years, also, he was organist of the Royal Albert Hall, at Kensington. When at the zenith of his powers, Sir John Stainer was, probably, the greatest organist of his day, for it was as an organist that he, more than in any other direction, gained his great reputation. He was organist at the Metropolitan Cathedral until 1888, in which year he received from the Queen the honour of knighthood, as a tribute to his musical skill and ability. In the following year he was appointed Professor of Music at Oxford. He was also a

member of the Council of the Royal College of Music, an honorary member of the Royal Academy of Music, and the vice-president of the Royal College of Organists. Besides composing numbers of anthems and services, he wrote two cantatas, "The Daughter of Jairus," and "St. Mary Magdalene," which were produced at the Worcester Festival and the Gloucester Festival in 1878 and 1883, respectively. He was also the author of various text-books on the organ, harmony and composition.

Easter Services and Vestries.

The churches on Easter Day were



THE ARCHBISHOP OF ONTARIO.

thronged from an early hour with crowds of worshippers, and the attendances at the various celebrations were very large. The services, as usual, were of an ornate character, and the musical portions were well rendered, the whole body of the people joining most heartily in the well-known Easter hymns. The decorations were very chaste, the predominating flower being the Easter lily. On the evening of the day following (Easter Monday), the annual vestry meetings were held, an abbreviated account of which we hope to give in our next issue, and meanwhile, we shall be glad to receive accounts of the doings at the various Easter vestries

from the country parishes. We hope that our numerous correspondents will bear this fact in mind.

THE ARCHBISHOP OF ONTARIO.

The Archbishop of Ontario has been dangerously ill at the Hotel Empire, New York, since the beginning of February. After the consecration of the Coadjutor Bishop of Kingston, upon All Saints' Day, the Archbishop was ordered South "beyond the line of snow." He would have proceeded to Egypt to be present at the consecration of the Anglican church, at Assouan,

but for his desire to be present at the election of his successor as Metropolitan of the House of Bishops for Canada, the Archbishop having intimated his resignation, and just before his illness sent out the notices for a meeting to be held with this intention, in Montreal, upon April 15th. The Archbishop of Ontario retires from the Metropolitanship of Canada with all his honours. Proceeding by easy stages South, as far as Baltimore, U.S., he preached, upon the invitation of the Rev. C. Ernest Smith, D.D., at the church of St. Michael and All Angels, on behalf of the British and American homes in Paris, founded by his wife, (Miss Ada Leigh), and of which the Archbishop had been a subscriber and supporter since 1881. Returning to New York, February 1st, he presided, upon the invitation of the Rev. Morgan Dix, D.D., at the memorial service for Queen Victoria at Old Trinity—the arrangements were completed to travel South to Brunswick, Georgia. Upon the morning of the intended departure, the doctor forbade the journey, and asked for a heart specialist,

who pronounced the Archbishop in a most serious condition of heart disease, of some thirty years' standing, brought on by exposure and hardship upon a sensitive, though strong, constitution. During the sixties and seventies, many parts of the diocese of Ontario were proverbially rough, so that the Bishop had to endure the hardships and discomforts of a pioneer diocese, which to a man of a delicate organization must have presented great suffering. That the Church was planted in these stony places, and has deepened their growth and culture, testifies to the years of patient endurance and loving toil of the Archbishop. The

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Archbishop has been most skillfully treated by Dr. Douglas Stewart and Dr. A. A. Smith, of New York, but the injury to the heart, it is to be feared, has made too great ravages upon a terribly overstrained energy and self-forgetful devotion to duty to hope for his complete recovery. The Archbishop was born at Garryloynne Castle, County Cork, 20th June, 1825, given to his ancestors by King Henry II. His genealogical tree is most interesting, showing how his family have intermarried with many of the nobility and prominent families of England, Wales, and Ireland. He took the highest honours at Trinity College, Dublin, was ordained at

Kingston, Ont., March 25th, 1862, the delay in the consecration being waiting for the Queen's patent. He was the last Bishop to receive the Queen's patent; the first Bishop to be consecrated in the colonies. He married first Annie Henrietta, daughter of Hon. Henry Sherwood, Attorney-General of Canada, who died at Ottawa, in 1886, and has five surviving children, his eldest son, Travers Lewis, D.C.L., being a barrister in Ottawa; his youngest son, Clement Sherwood Lewis, at the Klondike, and three daughters, two married in England. In 1889 he married Ada, fifth surviving child of the late Evan Leigh, of Manchester, inventor of

MOOSONEE NOTES.

The bill for the incorporation of the diocese of Keewatin has been favourably received by the Private Bills Committee of the Dominion Parliament, and should shortly pass the third reading. This diocese is formed of a large slice of Moosonee, and another of Rupert's Land. The Bishop of Moosonee proposes to hand over some \$25,000 from the Moosonee funds as their share towards Keewatin, mainly as a nucleus for the episcopal stipend endowment. It is not yet stated what the Rupert's Land diocese can do in the matter. The great Church societies in Eng-



Huron | Quebec | Nova Scotia | Fredericton | Toronto | Archbishop of Ontario | Montreal | Niagara | Algoma
 THE HOUSE OF BISHOPS OF THE PROVINCIAL SYNOD, HELD IN MONTREAL, SEPTEMBER 11TH, 1895

Cambridge, July 16th, 1848, and knelt in the very spot, where he was ordained upon July 16th, 1898, the jubilee of his ordination. He followed his mother to Canada, who fled with her family from the ravages of the famine and cholera in Ireland; upon being admitted to priests' orders, in October, 1849, he went to Hawkesbury, Ont., as a missionary, under the S.P.G.; was afterwards rector of Brockville, where he received the Prince of Wales—King Edward VII.—upon his first visit to Canada. At Hawkesbury and Brockville, his bright, genial nature, ready tact and eloquence, soon brought him into notice, and when the diocese of Ontario was set apart, he was unanimously elected first Bishop of Ontario, June 8th, 1861—consecrated

at Kingston, Ont., March 25th, 1862, the delay in the consecration being waiting for the Queen's patent. He was the last Bishop to receive the Queen's patent; the first Bishop to be consecrated in the colonies. He married first Annie Henrietta, daughter of Hon. Henry Sherwood, Attorney-General of Canada, who died at Ottawa, in 1886, and has five surviving children, his eldest son, Travers Lewis, D.C.L., being a barrister in Ottawa; his youngest son, Clement Sherwood Lewis, at the Klondike, and three daughters, two married in England. In 1889 he married Ada, fifth surviving child of the late Evan Leigh, of Manchester, inventor of

land are to be requested to give their usual generous help, viz., a grant of a certain proportion of the total sum raised. It is hoped that the contributions of the two dioceses and the societies will go a long way towards the amount required; but it is certain that the Church at large will need to furnish its quota. The work in North Moosonee, which has grown so rapidly, is much hampered for lack of more constant episcopal supervision and visitation; and it is highly important that the funds should be found so that the election of a Bishop may be proceeded with. The petition for this division of the diocese was greeted with acclamation, and the resolution passed unanimously, and by a standing vote at the last session of the Synod of the pro-

vince of Rupert's Land. The Church in Canada should welcome this forward step in our great mission field, and show its approval by generously and promptly providing the funds. Besides the episcopal stipend, which must take the form of an endowment, the stipends of the missionaries and expenses of the existing missions must be provided for, and funds be started for the opening of new missions, especially among the Eskimos and Chipewyans. Certain C.M.S. grants, at present made to the two dioceses, will, of course, go with the missions that are handed over, but these will not cover all the needs. After handing over \$25,000 to the episcopal stipend, the Moosonee funds cannot do much more for the missions, which are at present maintained partly by C.M.S., and partly by the sums contributed annually by friends in Canada and England; and, indeed, the trust, as it stands, will not allow the Bishop to do more, were he able. Bishop Newnham has offered to give out of his stipend £50 a year for five years, in hopes that this will encourage others to respond to this call. He is not at present making a direct appeal from pulpit and platform, but is speaking and preaching about the work on every opportunity, and hopes that this, and the publication of the news in the Church papers, will draw out sympathy and voluntary donations and subscriptions without the need of a direct appeal. The treasurers of the various dioceses, or of the branches of the Woman's Auxiliary Missionary Association, or his commissaries, will gladly receive donations. The Bishop himself, 80 Wellesley St., Toronto, will also receive and acknowledge any sums sent to him. Such sums should be labelled either for "Keewatin Episcopal Fund," "Keewatin Mission Fund," or "Moosonee Church Extension Fund," for Moosonee will still need the generous aid of the Church in Canada. The Bishop of Moosonee was in Ottawa on 26th March, to give evidence as to the bill for incorporation of Keewatin diocese, etc., before the Private Bills Committee. He will return to Ottawa about the 14th April, to preach in some of the churches, and to speak for the W.A.M.A. He is also engaged to preach this month and next in some of the Toronto churches, and to speak at the annual meeting of the diocesan W.A.M.A. After this he expects to visit Winnipeg to confer with His Grace, the Archbishop of Rupert's Land, as to the Keewatin diocese. He is then shortly to go to England for a year. He has been entitled, according to C.M.S. rules, to a year's furlough for three years past, but has been too busy to take it. He will take his family with him, and expects to take six months' holiday, and six months' deputation work for C.M.S., which will give him opportunity for interesting Church people, and furthering the Keewatin diocese. Ven. Archdeacon Lofthouse, of Moosonee diocese, and late of Churchill, is coming out to take Bishop Newnham's place at Moose Fort, during the absence of the latter.

The Centenary Fund of the Church Missionary Society will reach the grand total of £220,000.

JERUSALEM AND THE EAST MISSION.

The following brief summary of Bishop Blyth's work among the Jews has been sent to the clergy, by the English Committee of the Jerusalem and the East Mission:

St. George's College, Jerusalem, is the headquarters of the work of the Bishopric. The church, which was consecrated on St. Luke's Day, 1898, is very beautiful, and contains many costly gifts. There has been a marked difference in the attendance at public service, and in the number of communicants, since the church was opened in place of the Bishop's private chapel.

The work and influence of St. George's church has proved more successful than we had ventured to hope. The church is an object of interest to the various pilgrimages which come to Jerusalem. Large numbers of Jews and Moslems have also visited it. It has decidedly made an impression as the central church of English worship in the Holy City; but it has done more than this; it has drawn together, in a degree which was not anticipated, the members of other English missions in the Holy Land, to whom it is now the "English Church." On the occasion of an ordination or confirmation, the proportions and arrangements of the building are such as allow of these great public services being set forth with dignity and effectiveness. The completion of the buildings of the Anglican college and the provision of a library are matters greatly to be desired.

The warden's house is finished, and in it the Bishop resides. The clergy house has been finished during the past year, chiefly by the generosity of one of our subscribers. The college will be the training centre for all work connected with the Bishopric. Two institutions will be attached to it for which the sites have been secured, but the buildings cannot be begun till sufficient funds have been secured.

The Mission Home at Jerusalem, Founded in 1889.—Here we have an orphanage of eighteen Jewish and Arab girls (baptized), and connected with it is a large free day school, attended by from 70 to 100 girls (Jews, Moslems and Christians). The school, from a missionary point of view, is very useful and very popular, and has been in work since 1889. There is also a working party for Jewish women, which is well attended. This institution (now in a building rented from a Moslem landlord), is one of the two above mentioned, and will, as soon as funds allow, be placed in a building of its own, opposite the college gates. There will be a corresponding institution for boys. It will consist of a choir school for St. George's church, from which boys may proceed to be trained as teachers, catechists, and clergymen; and of a free day school. The choir school has been opened, and is in charge of the Rev. J. Khadder, but its work is greatly restricted for want of funds. Thus St. George's becomes not only a collegiate but a mission church, and its two institutions are its missionary arms.

The Mission to Jews at Haifa, Founded 1890.—We have here a very efficient but small hospital, with an excellent staff of nurses, and an English doctor. The church was consecrated on St. Luke's Day, 1899. It is dedicated to St. Luke, being a medical mission primarily, and situate in Galilee, where our Lord wrought so many miracles of healing which St. Luke describes. There are also boys' and girls' schools, and a dispensary in rented houses. The mission is chiefly to Jews, but the school is much used by Moslem girls, who remain in it longer than is usual. The missionary, the Rev. H. Heathcote, has had much experience in work amongst Jews, both at Jerusalem and in England. This mission needs liberal expansion. The increasing settlement of Jews in Galilee makes the occupation of this station absolutely necessary, and the development of the work most desirable. Our dispensary in the town is much frequented. It was open 121 times during the year, when there were 3,039 attendances.

The Mission to Jews at Cairo (St. Mary's), Founded 1890.—The attraction of Jews and Moslems to our work in Egypt proves the use and influence of the mission. It is mainly educational, and the secular portion of the instruction given in the schools is in accordance with the government requirements. It has been objected that our work here is not exclusively missionary, and is too secular; but on the other hand, frequent reports from outsiders convince us that it is of the best form of missionary effort; and a gift of £1,000 has recently been received for the purchase of additional land for the girls' school. The daily services in the mission chapel are voluntarily attended by most of the scholars. The religious teaching is general throughout the schools, but the children of Christians are left to receive doctrinal instruction from teachers of their own communion. The schools are intended for Jews, and are largely used by them; but many Moslems also come. Prelates of the Eastern Churches have desired admission for their children, saying that they will be fairly dealt with. The schools are doing a useful and legitimate work, on the principles which this Bishopric of the Anglican Church professes to illustrate.

The boys' school is now completed, and the other buildings are being pressed forward, but there is a debt of over £3,000 on them, to pay off which we require help.

We have chaplaincies in Syria, Egypt, and Cyprus, all placed with reference to possibilities of future educational and missionary work in connection with them.

The mission is in great need of increased support, as the receipts for the general work of the mission for the year ending June 30th, 1900, were £750 less than in 1899, and £1,459 less than in 1898.

Communications should be addressed to the Rev. Canon Cayley, St. George's Rectory, Toronto, organizing secretary for Canada; by whom remittances will be gratefully acknowledged.

JAPAN.

By Rev. Charles H. Shortt, M.A.

When Ryerson and I were about to leave Hong Kong, on our journey here, we were guilty of an act of idolatry, I am afraid—or, if you like it better, an act of Victoriatry; and what may seem worse, we are not in the least repentant for what we did. We had returned from our expedition to the Peak, and had stopped to watch a regiment of Welsh Fusiliers, who had just come from the defence of Peking, as they marched to the tune of the "Men of Harlech." It was hard to leave them, but we had to catch the ferry, or miss our ship, so we ran on, merely saying that this was our last hour in Her Majesty's dominions for many a year. As we hurried on, we suddenly came to the very beautiful statue of the Queen, close to the harbour. We took off our hats. "The Queen," said one; "God bless her," said the other; and then we ran hard for the quay. Since then he and I have said much the same thing again, but in a very different form. It was on the Feast of the Purification, when all the Empire, and a good part of the world outside of it, stopped its work and its pleasures for a while, to join in the great funeral at Windsor. We had a celebration of the Holy Communion early in the morning in the Church of Our Saviour, Nagano; and at ten o'clock, we went there again for the special service. Mr. and Mrs. Waller were there, of course, with their children; Rev. Mr. Prudhom and his wife, with Miss Hargrave and Miss Wigle, all of the Canadian Methodist mission, were there too; Rev. Mr. Scudder and his wife, American Presbyterians, gladly joined us, and so did several Japanese, who could understand English. We followed the plan which seems to have been generally adopted, viz., the Burial Office, with suitable hymns, and the substitution of a special collect for the committal. The following was the prayer authorized by the Bishop of South Tokyo:

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the following prayer be used at Church of England services throughout his diocese at this time: "O most gracious and merciful Father, we Thy humble servants give Thee hearty thanks and praise that it pleased Thee to set Thy servant, Queen Victoria, on the throne of her ancestors, and to maintain her thereon for so long a time, to be a blessing by her example and authority to the nation, the Empire and the world; and now we humbly commit her soul to Thee, as to a faithful Creator and most merciful Saviour. Let Thy wisdom and blessing rest upon him who is the successor to her cares and duties for the public weal, and Thy comfort upon all those who are bereaved through her departure. Accept, we beseech Thee, these our prayers and thanksgivings in the Name and for the merits of Thy Son, Jesus Christ our Lord.—Amen."

That was our whole service. There was nothing remarkable about it, and no doubt your readers are quite tired of hearing about services connected with the Queen's death; but I thought that some Canadian Churchmen might like to know that we in their Japan mission try to keep in touch with them in their national, as well as in their Church life. This is my excuse for writing at all.

REVIEWS.

With Christ at Sea. A Religious Autobiography. By Frank T. Bullen. Author of "The Cruise of the Cachaldt," etc. Hodder and Stoughton, London; Revell Company, Toronto.

This story is apparently one of a series, and the unvarnished, Bunyan-like simplicity of its tone, suggests that it is what it professes to be, a "religious autobiography." The thoroughly good, if somewhat narrow, early training—the sudden, disastrous change to an irreligious, unkindly atmosphere—the turning-point in the man's life years later, from which the upward struggle may be dated, are all simply yet vividly related. With much of the phraseology, much of the teaching, one cannot be altogether in sympathy, and yet, withal, God deals in many with human souls, and there are those to whom the book will bring both pleasure and profit.

Magazines.—The current number of Scribner's Magazine, in addition to articles dealing with travel, adventure, and art, contains six short stories, three of which are written by new writers, and three by writers whose work is familiar to the readers of this magazine. W. A. Wyckoff, the author of "The Workers," reappears, after a long interval, as a contributor of nine articles, which are founded on his unique experiences, when, as a student at college, he became a day-labourer.

The unusual motive of a dialogue between a young woman and a phonograph is the subject of a sketch by George Hibbard. E. L. Weeks, the traveller and artist, contributes a very elaborately illustrated article on "Two Centres of Moorish Art," which reveals his wonderful skill as a painter of Oriental subjects. The coloured cover is by Foringer, and the frontispiece is a pen and ink drawing by Peixotto. It is a picture of Cowes, a place in France. This spring number is very attractive in every way, and it is richly illustrated throughout.

In the April number of Everybody's Magazine, the opening article describes the beauty of the gardens in England. It is written by N. Blanchan, and it is illustrated with a number of remarkable photographs of gardens and flowers, furnished by "Country Life." An article entitled, "A Monster Tunnel Under the Ocean," by E. P. Lyle, describes an interview with M. Jean Berlier, a French engineer, who proposes to connect Europe and Africa by a tunnel, twenty-five miles in length, under the Mediterranean Sea. "Transatlantic Telephoning," by W. Antony, gives a description of Dr. Pupin's remarkable invention,

whereby Dr. Pupin, of Columbia University, has revolutionized the transmission of electricity, whereby the inventor claims that in a short time people will be able to talk across the ocean, and at the same time to recognize the voice of friends as they reply from either London or Paris. The Bishop of New York and W. Laidlaw contribute a joint article, under a number of sub-heads, in which they state the reason "Why New York Needs Purifying." This number has been enlarged and now contains 128 pages of reading matter. The cover was designed by W. F. Kline. It is profusely illustrated throughout.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

FOR THE FAMINE ORPHANS OF INDIA.

With very grateful thanks, I acknowledge the following contributions to the famine work: R. H. Wood, Esq., Bailieboro', \$5; from "Mother and Children," Maple Dale, Conn., U.S.A., \$1; collected by Mrs. J. Claire Martin and Mrs. Windsor, St. John, Que., \$1.25; E. Jane Watson, Andover, N.B., \$1; Anon., 25c; Church of Messiah, W.A., 55c; Miss Minnie Tow, Davenport Road, being one month's subscription towards the year's support of a child, \$1.25; "M," Napanee, to support a child for a year, \$15. In last week's papers we read what a terribly widespread famine India has been facing, and let us not forget that for a long time the poor people inhabiting the affected areas will require help of various kinds, but, perhaps, the condition of the little orphans appeals to us more than anything else. What shall become of these poor little children, if we do not find a place of shelter for them. We can thank God that the good missionaries are so ready, so eager to take all in they possibly can. We can also be thankful for the kind friends, who have shown such real sympathy towards these homeless little ones, and gladly given part or all of the necessary amount for a year's support for one child. Several have done this, others have collected from friends, Bible classes, etc. We should be so glad to save a few more little orphans from being left without home, or love, or care, or Christian teaching, and so grateful to all who will help us in any way they can to do so. And I do earnestly pray that God will greatly bless these little ones, and those who have heard in this far-away cry for help, the voice of Christ, Whose children they are. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

HURON WOMAN'S AUXILIARY.

The Huron diocesan branch of the Woman's Auxiliary held its fourteenth annual meeting in London, commencing on Tuesday, March 26th, with Holy Communion and address by the Lord Bishop of Huron in St. Paul's Cathedral. In the afternoon, a devotional meeting was held, when a Bible lesson was given by Miss Etches, of the C.M.S., and earnest, practical papers read by Mrs. Sage, London, and Mrs. Craig, Petrolia. In the evening Miss Trent, Japan, told something of her work, and that of her co-worker, Miss Young, of Huron diocese, among all classes of Japanese society; their kindergarten school enabling them to reach the upper-class children and women. She insisted earnestly on the need that prayer be made constantly by the members of the Woman's Auxiliary for workers in the mission field. Archdeacon McKay, of Emmanuel College, spoke of the position and needs of the Church in the diocese of Saskatchewan, which, as the mission-

ary societies at home are withdrawing their grants, looks to the Church in Eastern Canada for help, not only with regard to work among the Indians, but also with regard to work among the settlers, many of whom are far removed from church or clergyman. The Archdeacon emphasized the value of the help given by the W.A., stating that but for the W.A. bales, the Indian schools could not be maintained. He reminded the women of the auxiliary of all that Christianity does for heathen women—when the Indians become Christians, the women are raised from their degradation to the position they ought to hold. The Board of Management met at 9.30 on Wednesday morning, when committees to consider various important matters were appointed, and the first business session commenced at 10.30 with reading and prayer. A large gathering of delegates answered to the roll call, and greetings from the other diocesan branches were read. The reports of the diocesan officers were presented, and were satisfactory. The Huron auxiliary has, all told, 143 branches, 95 of which are senior branches. The actual membership, as so many branches fail to report their membership is not known, but, as far as ascertained, it is 1,668, and this is much below the real number. The treasurer reported an increase in receipts over last year of \$400. Bales to the number of 160 had been sent out, but there was a decrease in the number of articles sent in the bales, with the exception of quilts; of these, 615 had been sent. The corresponding secretary gave a list of letters written and received, and spoke of the diocese of Natal as a new field of work for the Woman's Auxiliary. The secretary for junior work reported 33 junior branches. The president then read her very beautiful address, which will, by special request, be printed for circulation among the branches; Mrs. Baldwin gave her Huron Auxiliary, as its watchword for the new century, the text: "Looking unto Jesus, the Author and Finisher of our faith." A resolution of deep sorrow at the death of her late Majesty, Queen Victoria, was carried, standing, after a verse of the National Anthem was sung. The diocesan officers were all re-elected by acclamation, but to the regret of all, Miss Beattie, secretary for junior work, is unable to continue; Miss Isa Fox was appointed in her place. The delegates to the triennial meeting in September were appointed—three diocesan officers, viz., the treasurer, Dorcas' secretary, and Leaflet editor, with four delegates—Miss Weir, Mrs. Griffin, Mrs. Finkle and Mrs. Robinson. Eight substitutes were also named, and the following resolution passed. Moved by Miss Weir, seconded by the meeting. "That, in the event of any of the diocesan officers, delegates, or delegates' substitutes, elected by this annual meeting, being unable to attend the triennial, this meeting empowers the president to appoint substitutes, as she shall see good." The following committees presented reports: That for the education of missionary children was very satisfactory. Two young girls, who returned to their homes last year, are teaching Indian schools, and a third is actively employed in her father's parish. Of the two girls now being educated, excellent reports were given. The Huron secretary for Zenana missions read, in connection with her report, an interesting letter from Miss Kirby, Huron's lady missionary in China, who has returned to her work in Foo Chow. The acting editor of the Leaflet reported a good balance in hand. The reports of the literature, chancel, extra-cent-a-day, Bible and prayer union and flower mission secretaries all showed good work being done. The general missionary meeting in the evening, the Lord Bishop of Huron in the chair, was addressed by the Rev. G. Sage, London; the Lord Bishop of Moosonee, and the Rev. Charles Whittaker, of Mackenzie River diocese. Much interesting information about these far northern regions was given, where the distance between the homes of the missionaries is counted by hundreds of miles, and the isolation is so great. On Thursday morning unfinished business was

taken up. Mrs. Boomer spoke on the subject of "Indian Dances," which, though forbidden by law, are, nevertheless carried on, accompanied by unspeakable horrors. A resolution, to be brought before the triennial, asking that the Woman's Auxiliary petition the Government to enforce the law in regard to these dances was moved and carried, also one advocating that the "Letter Leaflet" be again published in the original form, as being infinitely more useful than in the existing form, which has failed signally to prevent "repetition" in the letters published. A resolution asking that Algoma be placed on the list of diocesan pledges was lost, but it was decided that in the list of branches of W.A. work, the Education Fund to come after the diocesan pledges, with Algoma next on the list. The diocesan pledges, with two slight modifications, were reassumed for the coming year. At noon, the meeting was addressed by the Lord Bishop of Huron, after which the thank-offering, to be given at the triennial to the work among the Chinese in British Columbia, was presented and amounted to \$353. Two life memberships were presented to Mrs. Chenne, from the London, Brantford, Tyrconnell and Indian branch on the Grand river reserve, and to Mrs. Grasset, by the Simcoe branch. At the afternoon session, some interesting missionary letters were read. The invitation given by the Galt branch to hold the semi-annual there was accepted. Many resolutions of condolence with bereaved and sick members were passed, also numerous votes of thanks, with one very special one to the ladies of London for their untiring hospitality and kindness. It was also announced that a co-operation bale will be packed in London for Mackenzie River diocese. Miss Etches and Miss Trent spoke a few farewell words, and the diocesan president said that never before had a meeting been so delightful, and that a manifest blessing had come to those assembled from the devotional meeting. The Benediction brought the proceedings to a close. At 4.30, Miss Trent addressed the children of the auxiliary, illustrating her talk with lime-light views; there was a large gathering of the London mission bands, and the children's offering for the Chinese in British Columbia amounted to \$28.

THE BRADFORD BRANCH OF THE W.A.

At the annual meeting of the Bradford branch of the W.A., it was found that never before had the finances been in a better condition. At the time of the burning of the church, the auxiliary suffered very severely, in the loss of an excellent bale, the result of almost a year's work. This came as a sore disheartment, but they manifested great courage and faith under it, and set themselves with good heart and united purpose to make a new one. Their efforts were most successful, for in October, just five months after the fire, another good bale was ready for shipment. This was sent to Rev. T. H. Pritchard, Lac Seul mission, for whom they have been working two years. They have now twenty-three members on the roll for the coming year, but they very much regret to report the death of Mrs. Selby, one of their most faithful and earnest workers. Since the new church has been opened, the branch has had a very bright place to meet, and they hope that their work during the coming year may be even more fruitful than in the past. Myra Bernard, Secretary.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.
Sydney, C.B.—St. George's.—The Rev. W. J. Cox, M.A., who went to South Africa as Anglican chaplain to the 2nd Canadian contingent, has been appointed assistant curate at this church.

Springhill.—All Saints.—The Rev. G. J. Foster, rector of Aylesford, has been elected rector of this parish.

FREDERICTON.

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

St. John.—The Lord Bishop of the diocese held Confirmation service in St. Mark's (stone) church, in this city, on March 28th. The offering on this occasion was for Home Missions.

St. Andrew's Brotherhood.—A series of mid-day services were arranged about the middle of Lent. Rev. J. deW. Cowie, speaking at the first of them; clergy of St. John parishes later.

St. Stephen.—Dr. McKenzie, for many years pastor of the Presbyterian church in this town, has lately been received into the church and duly ordained. He has been attached to the Cathedral staff in California.

Sunday-School Conference.—The annual diocesan S.S. conference of the diocese will be held in Moncton early in May. A meeting of the Standing Committee on Sunday schools was held in St. John on 29th ult. and the programmes will be issued at once.

MONTREAL.

William Bennett Bond, D.D., Bishop, Quebec,

Montreal.—Christ Church Cathedral.—The organ, which has been enlarged by the munificence of Mr. Hector Mackenzie, was re-opened on Sunday last. A new pedal organ has been erected during the past month, which is very rich and full in tone, and it supplies a long-felt want, viz., a proper foundation for the treble part of the instrument at Christmas time. Mr. Mackenzie informed the cathedral authorities that he would be pleased to supply the lack of proper foundation tone in the pedal organ by adding several stops to that section of the instrument. The rector and church officials accepted the offer, with the result that the stops have since been added, and placed in position. With the additions, the pedal organ now consists of 11 stops, namely, 1st, Open Diapson, 16 ft.; 2nd, Open Diapson, 16 ft.; Bourdon, 16 ft.; Violene, 16 ft.; Violincello, 8 ft.; Gedackt, 8 ft.; Flute, 8 ft.; Octave, 8 ft.; Fifteenth, 4 ft.; Trombone, 16 ft., and Tromba, 8 ft. Of these seven are new. The pipes have been voiced on high wind pressure, and in order to keep the wind supply adequate and even, Mr. Mackenzie donated an electric motor for blowing the main organ, instead of the old hydraulic system. A special Ventil piston has also been placed in the main organ, for the purpose of bringing all the pedal stops well under the control of the organist, and new high pressure bellows and feeders have been added. The Pedal Trombone is voiced on the method developed by Willis, the celebrated London, England, organ builder, giving power without sacrificing quality, while the Pedal Open Diapson, 16 ft., is of the largest scale which has ever been made.

The act confirming the agreement between the Lord Bishop of the diocese of Montreal and the rector of Christ Church Cathedral in the said diocese has been passed by the legislature of Quebec, and was sanctioned by the Lieutenant-Governor. It is now in full force and settles a question of fifty years' standing.

St. Martin's.—The death of Mrs. Bethune, wife of Mr. Strachan Bethune, K.C., took place in this city on Friday last. The end came with painful suddenness. Mrs. Bethune came to Montreal as a bride about 55 years ago, and has been a prominent figure in social life and church work through-

out her long residence here. She was less than a week ill, having attended service in Christ church cathedral a week ago last Sunday evening. She sang in the choir of the cathedral for about 30 years, though of late years she has been a member of St. Martin's church.

All Saints.—The Lord Bishop held a Confirmation service in this church on Friday last. There were fourteen candidates in all.

St. James the Apostle.—Mr. Horace W. Reyner, Mus. Bac., A. R. C. O., the late organist of this church, was presented by the members of the choir on Thursday evening, the 4th inst., with a silver mounted baton bearing the following inscription: "Presented to Mr. Horace W. Reyner, by the members of the choir of the church of St. James the Apostle, April 4th, 1901." The presentation was made by Mr. Jas. Wright, on behalf of the choir, on Thursday evening, just before the final rehearsal of "The Messiah" in the Windsor Hall. The baton was used both at the public rehearsal on Thursday evening and at the regular Good Friday performance of that oratorio yesterday. Mr. Reyner acknowledged the gift in a few appropriate remarks.

Verdun.—The Belcher Memorial Church.—This church was used for the first time for divine service on Easter Day. The Rev. Dr. Hackett preached at the morning service. The church will be formally opened this evening by the Bishop, and it will, by arrangement with the curate-in-charge, be served by the Principal of the Diocesan Theological College.

OTTAWA.

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

Hull.—St. James'.—Mr. F. A. Allen gave an illustrated lecture in the schoolhouse on S.S. Patrick, Germanus and Alban, on Friday evening, the 26th ult., and dealt largely in his address with the introduction of Christianity into the British Isles. On the following evening in the same place he spoke on the Dominion. Both lectures were well illustrated with lime-light views.

Morrisburg.—I still have a few hundred copies of Dr. Langtry's most excellent paper on Christian Unity, which I will be pleased to send to any address (postpaid), for 75 cents per 100. All who have read Dr. Langtry's book "Come Home," will be able to judge what a six-page tract on "Christian Unity," by the same author, must be. It is a capital tract for free distribution. It is interesting and very instructive. G. S. Anderson, Box 45, Morrisburg, Ont.

TORONTO.

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

Toronto.—Miss Lizzie A. Dixon acknowledged with thanks the receipt of \$25 from Christ Church Cathedral Sunday school, Hamilton, for the Peace River Mission, Athabasca.

St. Matthias'.—Rev. F. H. Hartley, rector; Rev. W. A. Gustin, curate. The services on Easter Sunday in this church were similar in character to those of past years at this Holy Season. The number of communicants show a decided increase over former years; and the offerings, especially those of the children through the Lenten self-denial boxes, were most encouraging. There were plain celebrations of the Holy Communion at 6.30 and 8 o'clock, at which nearly all the communions were made; Matins (semi-choral), at 10.15; full choral Eucharist at 11, which was made the chief service of the day. The celebrant and preacher was the rector, who also addressed the children at their service at 3 o'clock. Evensong

was sung: Before the sung, the altar. Bes music at Stayner, M dition to ancient a music was direction of Miss Fidd especially occasion. of white s: A friend of sanctua for the fir very well: dresses by day were prosperous: and is loo

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John Phi Hamilt Home.—] Governm county g \$302.50; f Disbur: bread an soap, etc. furniture, repairs, c \$383.85; \$60.93; p \$60.25; t I have a Incurable 30th, 190 and have C. S. Sec

was sung at 7 o'clock at which the curate preached. Before the benediction a solemn Te Deum was sung, the clergy vested in gorgeous copes and attended by several acolytes, standing before the altar. Besides appropriate hymns and psalms, the music at the various services was by Tours, Stayner, Mendelssohn, Plümmer and Smart, in addition to the portions that are generally set to the ancient and ever beautiful plain-song. All the music was very well sung by the choir, under the direction of the curate, who is acting choir-master. Miss Fidler, presided at the organ. The church, especially the chancel, was made beautiful for the occasion. The altar was bright in festal hangings of white silk, beautiful flowers and numerous lights. A friend of the church gave a beautiful set (seven) of sanctuary lamps. These were used on Sunday for the first time. The Lenten services have been very well attended on the whole, the courses of addresses by the various preachers at evensong each day were most helpful. The church is in a most prosperous condition, judging from appearances, and is looking forward to a bright future.

Trinity University.—The Provost of Trinity leaves this city on a visit to England on Tuesday, April 15th.

Church of the Messiah.—Mr. G. M. Kingsbury, who had been the sexton of this church for the past four years, died suddenly early on Easter Day morning from an attack of heart disease. He was 61 years of age, and leaves a widow and three children, one son and two daughters.

St. Simon's.—A man, who gave his name as Peter Wheeler, was arrested in this church on Easter Sunday on suspicion of being the thief who the police have long been wanting, and whom they believe to have been responsible for many church robberies during the past year. The arrest was made shortly after the close of the morning service by a couple of detectives, who had secreted themselves in the porch. Last Sunday's attempt was the fourth visit which this church has received from thieves.

Omeme.—Christ Church.—The annual meeting of the W.A. was held March 28, at the residence of Mrs. Currie. Very encouraging reports were presented, and the branch proves to be in a very flourishing condition. The following officers were elected: Hon. President, Mrs. E. A. Langfeldt; president, Mrs. Stephenson; vice-president, Mrs. Currie; recording-secretary, Miss Stephenson; corresponding secretary, Miss Edith Currie; Dorcas secretary, Miss Currie; treasurer, Miss Johnson.

Whitby.—All Saints'.—The Rev. A. H. Wright, of Stayner, has been appointed rector of this church, and will enter upon his new duties at once.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton. Hamilton.—Tenth Annual Report of St. Peter's Home.—Income—Balance, Sept. 30th, 1899, \$1.41; Government grant, \$452.76; city grant, \$266.90; county grant, \$300; subscriptions and donations, \$302.50; pay patients, \$982.98; total, \$2,306.55. Disbursements.—Butchers' meat, \$254.44; flour, bread and meal, \$199.74; groceries, etc., \$359.03; soap, etc., \$45.30; clothing, etc., \$16.90; fuel, \$113.58; furniture, etc., \$15.13; gas light, \$50; medicine, \$52; repairs, ordinary, \$55; live stock, \$98.40; wages, \$383.85; interest, \$480; telephone, \$30; farm, etc., \$60.93; printing, \$2; vegetables, \$19.49; insurance, \$60.25; balance on hand, \$10.51; total, \$2,306.55. I have audited the books of St. Peter's Home for Incurables from October 1st, 1899, to September 30th, 1900, have examined the vouchers of same, and have pleasure in testifying to their accuracy, C. S. Scott, auditor.

HURON.

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

London.—At the recent meeting of the W.A. in this city there was a strong staff of missionary speakers, viz., Miss Trent, of Japan; Archdeacon McKay, of Saskatchewan; Bishop Newnham, of Moosonee, and the Rev. C. E. Whittaker, of McKenzie River. The meeting was a pronounced success. The treasurer's report showed receipts \$400 in excess over last year's receipts. Ten new life members have been added during the year. All the former officers were continued in office, except Miss Beattie, secretary of Junior work, who retired in favour of Miss I. Fox. It was decided next year to pool expenses of delegates outside of London. The London members have the expenses of the lunches to provide for, and are exempted on that account.

Markdale.—Mr. Robert Dunn Biggar died suddenly on the morning of March 27th, in his 55th year. In 1866 he came to Markdale and became head book-keeper for the firm of McFarland & Co., which position he held until the time of his death, with the exception of four years, during which time he was in business at Oakville. He was a most staunch and firm supporter of Christ Church, Markdale, a Churchman of definite and pronounced principles who held the traditions of our Catholic heritage with a constancy which knew no vacillation. Naturally of a retiring disposition, he had no ambition to mix in the more stirring and exciting busy world; but he found his chief delight in the home circle and in the companionship of old and true friends. For honesty and uprightness of character and a faithful Christian life and walk there are very few who may be classed in the same category with our late lamented friend. He had held the positions of churchwarden and superintendent of the Sunday school, and at the time of his death was secretary-treasurer of the vestry. His entire family of three children pre-deceased him. He leaves behind him a grief-stricken wife and a sorrowing community who will treasure his memory until "the day dawn and the shadows flee away." The interment took place at Oakville on the 29th ult.

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.

A DIOCESAN HOME.

Sir,—Permit me to express the opinion of one who has, both in the Synod and out of it, taken a deep interest in the temporal affairs of the Church in this diocese for many years, in favour of your suggestion to utilize the building on King street, in which so large a sum of Church money is invested, as a Church Home, comprising Synod offices, a Synod hall and committee rooms, and, doubtless, other purposes which may suggest themselves, for which the building, if not already suitably arranged in all respects, may be easily adapted. The suggestion is certainly well worth the careful attention of the Synod committees.

A LAYMAN.

A CANADIAN EDITION OF PRAYER-BOOK.

Sir,—On account of our late Queen's death, and the consequent necessary changes in the prayers, it is understood that a new edition of the Church

of England Prayer-book will shortly be published. Is not the present an opportune time to consider whether we cannot have a Canadian edition of the Book of Common Prayer? At the present time we are using a Prayer-book which contains prayers for the British Parliament, Privy Council, nobility, etc., but those for our own Parliaments, the Governor-General, Lieutenant-Governors, etc., are printed on separate sheets of paper, very liable to get lost, on which account the prayers are never used in a great many churches, to say nothing of the inconvenience in using. Why cannot we have a Prayer-book altered only so far, as to be suitable for the use of people living in Canada, and which might also as well contain offices for harvest thanksgiving and missionary services? The members of the Church of Scotland (Episcopal), have a Prayer-book suitable for their requirements; those of the Church of Ireland the same. Why should we not be placed in a like position? There was a time when we were, indeed, the Church of England in Canada, when we looked to England for our bishops, our clergy, and the great part of our funds; but surely now the Church has become sufficiently naturalized in Canadian soil, so as to be described as the English or Anglican Church of Canada. I believe this is a matter which concerns the prosperity of the Church more than may at first sight be supposed; for only a truly Canadian Church can be the Church of the Canadian people. I. S.

IS IT ROMISH?—A COMPROMISE SUGGESTED.

Sir,—While discussion, as to the congregation rising at the presentation of the offertory, was proceeding in your correspondence columns, the following appeared in our official Canadian Church Magazine and Mission News, which I venture to submit is worthy of general attention. While the motto of Churchmen of the old school must ever be: "Stare super antiquas vias," perhaps no objection would generally be felt to rise and remain standing during an organ voluntary performed during the taking of the offertory, although an innovation, as far as the requirements of the rubrics are concerned. It would accomplish everything in the way of devotion and reverence aimed at by those who advocate rising at the presentation, without conveying to other minds the notion of a sacrificing priesthood between the people and the Father. It is, I think, the practice at old St. Paul's, Halifax. The wording of the ensuing rubric is noteworthy: "Whilst these sentences are in reading, the deacons, churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present and place it upon the Holy Table." Note the plural, "sentences;" they ought all to be read through once every month in every church, like the Psalter. Note also the term "devotions," for the tangible gifts of the congregation. The fact is that nothing could be more instructive, impressive, and beautiful than an earnest rendering of a series of these sentences, a continuous voluntary being played the while, sinking as the minister's voice is heard and swelling out again when he has finished. But sometime, somewhere, it occurred to someone that it would be pretty to have a hymn or anthem instead of those familiar old sentences; a visiting clergyman heard it and thought to himself: "How pretty! I will introduce this in my church;" and so a fashion now prevails that distracts the thought of the people from the subject in hand; the offertory is disparaged, and its religious significance is lost. But wisdom is justified of her children; and the Church is wiser and her taste is better than that of any individual or the fashion of the day." Meanwhile, I regret that in my haste I, in my last letter, misquoted a familiar passage in the post-communion prayer. A. W. SAVARY.

THE LEAFLETS AND TEACHERS' ASSISTANT.

Sir.—Criticism by a journal of the standing of "Church Work" can hardly be called anonymous—please allow me to quote it, with the teaching that provoked it: "What sort of a person do you think St. Mary was? Answer.—We are not told much about her, but we may suppose she was very good, and holy, and kind! This is certainly a very feeble and incomplete answer to put into the mouth of a child, and most assuredly falls far below the character assigned to the Blessed Virgin in Holy Scripture. To say 'we are not told much about her,' in the face of the numerous allusions to her in the New Testament, is absurd, and to say that we may 'suppose' she was very good, holy, and kind, would be like saying it was generally supposed that Shakespeare was quite a clever man." In deference to the wishes of "Editor, etc.," I will reserve my criticism for more private consideration. Might I suggest to "Editor of Leaflet, etc.," that people who write to the Church papers may reasonably be "supposed" to be in earnest, and to have something of that zeal that "Manitoba" so much desiderates. A.

IS IT ROMISH?

Sir.—Mr. Savary protests against the elevation of the people's alms on the grounds that it is not prescribed by the Prayer-book, and that the elevation, the altarwards position, and the rising of the people, convey the idea of a sacrificing priesthood. As to the first ground, we already do many things not prescribed by the Prayer-book, such as singing hymns during morning and evening service, and solos and anthems during offertories, etc., and (though this is an observation, not an argument, we even do without compunction, things which the Prayer-book forbids us to do. We give out unauthorized notices, we admit unordained preachers, we omit such portions of the service as the Creed of St. Athanasius and the Prayer for the Church Militant, when we are directed to use them, and we are guilty of other such innovations. But coming to the main contention, Mr. Savary is, of course, quite right in saying that in the Church of England we have (most happily), shaken off every shred of the Romish notion of a sacrificing priesthood. Since the Prayer-book reflects the mind of the Church it is therefore evident that the notion referred to cannot be imparted into the actions complained of, if they are either directed by the letter of the rubric or are consistent with its spirit. The rubric directs that the basin containing the alms is to be reverently brought to the priest, who shall humbly present and place it upon the Holy Table. This sentence may be read in two ways, but in whichever way construed, it clearly provides for two distinct acts, a presentation and a placing. The presentation is to God. This is shown in the prayer which follows the offering, (We beseech Thee, most mercifully to accept our alms, etc). If, then, the alms of the people are by the Prayer-book expressly directed to be presented by the priest to God before being placed upon the table (which conclusively follows from the rubric and the prayer), there cannot be anything Romish in the presentation, nor can there be any notion of a sacrificing priesthood, since the Prayer-book expressly rejects any such idea (Article XXXI). As two separate acts are enjoined, it would seem proper that they should be separately performed. They should not be confusedly blended into one by taking the basin and placing it directly on the table. The presentation should be marked and the most obvious mode of marking is to hold the alms dish out in the customary attitude of presenting an offering. It would seem quite immaterial whether the hands remain on a level, or are slightly raised or slightly depressed. The main point is the directed presentation marked as a distinct step. This is not Romish, but Protestant. This is not a practice

unsanctioned by the Prayer book, but a procedure directly commanded. The standing of the people while their alms are being presented to God is a course not mentioned, nor is it always done, but it is seemly, and is in keeping with the injunction to reverently bring and humbly present. As to the altarward position, it is most natural that the priest, having taken the basin from the churchwardens and having in mind the direction to humbly present it, should turn directly to the Holy Table. It would certainly never occur to an unbiassed mind (reading the rubric without any preconceived idea of a possible Romish significance), that when the rubric said, the basin was to be taken from the churchwardens and presented, it meant that the basin was to be carried half around the table before being presented. The obvious way is to turn directly and simply without any parade or fuss. This is the Protestant method. This method could not possibly be Romish, any more than would be the following of the rubric, which directs the priest to stand before the table when ordering the Bread and Wine. The whole matter would be of small moment, were it not for the attempt made by Mr. Savary to conjure up Romanism out of a practice which is common alike to every school of thought in the Church, and which is in its essential features directed by the rites of the rubric, and which, as to its non-essentials, is seemly and consistent with the spirit of the rubric and the purpose of the whole ceremony. T. H. MUSCOMBE.

London, Ont., 2nd April, 1901.

MR. BEHREND'S ILLNESS AND DIFFICULTIES.

Sir,—I am writing a few lines, but you must please excuse the handwriting, as I am in bed, just beginning to recover from a nasty attack of typhoid fever. Luckily, the Messrs. Clergues have a hospital at the mines, so I was sent up from the harbour by the stage. The nurses are very kind and attentive, and I may possibly get out of bed by Easter. I am allowed to scribble for half an hour each day, but it is a tiring job, as I am so very weak. In your issue of March 21st, you very kindly make a notice of my poor little attempts up here, and I should like to point out a slight mistake; "Friday mornings," should read Sunday mornings, which is more to the point, showing that I cannot hold services on Sundays, as I should like. It is most important that a Church building should be built. Church life cannot grow in a restaurant, however clean the "upper room" is. But I have tried hard all the winter to keep things together, and I have had some successes, but I have met with many difficult experiences in this hard country; and to get sick, just when I should be about, is very disappointing, but we are all "in manu domini."

A. W. BEHREND.

"CANTOR" ANSWERS "MUSICAL LAYMAN."

Sir,—The letter written by "Musical Layman" interests me very much, and from experience agree with him, that good musical services will "draw," but I do not advocate sacred concerts, for many of the so-called "special musical services" do nothing more nor less than tickle the ear, and rarely touches the heart. Not long ago I attended an evening service at a church where an elaborate programme was set down for performance. A "long" procession began the service; music one almost thought drawn from "Sousa," with a treble obligato, very pretty. After the choir had "marched" to their seats in the chancel, the organist played an elaborate interlude, finally modulating into the key of "G," and held same until the rector timidly began the sentences and exhortation (with an accompaniment), then followed that (to me), terrible harmonized "Confession," still accompanied with vigour, and so on through the service; the Psalms

were chanted to a florid Anglican chant; not a word could be distinguished; and the Magnificat and Nunc Dimittis sung to a setting full of endless "repetitions," with solos, duos, and quartettes, and in place of a sermon came a selection of anthems of all sorts and sizes. From an artistic point of view, the music was well performed, and great credit was due to the director for his work; but did it assist the average man or woman in the congregation in his or her devotions? I claim it did not; to me it was the reverse. What we must aim at, if we would draw souls into the Church is a service bright and musical in which "all" feel they have a part, and can join heartily in. This is the problem confronting the clergy of to-day. "How can we make the services of the Church attract the people, and after drawing to hold them?" Personally, I do not blame the clergy so much for allowing such services and music as "Musical Layman" refers to. Often it is "allowed" for sake of peace, but too often lack of education in "churchly" music, and an entire absence of reverence on the part of the choir-master. Often an organist and choir-master is engaged because he is a good musician, and has the necessary "pull;" it does not matter even if he is a Churchman or not. A case in point: I know of a church where the organist, after many years' service (and who has brought the standard of music to a high state of perfection, whose conception of Church music is lofty), has resigned for a more remunerative position, and his place is to be taken by a young man of little or no experience, who is not even a Churchman; has never handled a "boy choir," but then he has the aforesaid "pull," and I am sorry to see the result of years of work by a painstaking Church musician suddenly fall to the ground; for this must eventually come. I do not, of course, advocate the engagement of an organist merely because he is a Churchman, and here would venture a hope that before long a "Guild of Church Organists," will be organized in Canada, similar to the guild in London, England. This might help the clergy over the difficulty.

CANTOR.

NOT ANY CHANGE REQUIRED.

Sir,—So far as I can gather from a little inspection of the Synod Journal, for 1900, the amount of fairly active capital in possession of the Synod, of all kinds, is a little over seven hundred thousand dollars, and the amount of capital, which is almost unproductive, is a trifle over one hundred thousand dollars. On the whole, the net earnings seem to have averaged about four per cent. But it must be noticed that less than one per cent. has been the net earning of the one hundred thousand dollars, above mentioned. Taking everything into consideration, and in view of the foolish inflation of eleven years back, I do not think the Synod has been more unfortunate than a good many institutions have been, which are purely financial, and which have no moral or eleemosynary relations to sustain. Therefore, I cannot see why there should be any panic, or why the Church in this diocese should make such a confession of infancy and imbecility as would be made by placing her concerns in the hands of another society of merely earthly origin, and worldly organization. When it is proposed to do this, the thought comes to one that the Church is not the owner, but the trustee of these funds, which have come into her hands for certain pious uses, and for certain beneficiaries, and their successors. She ought not to wish to divest herself of these trusts, but should bravely take up the burden and call to her aid not merely a select few, but every one of her ministers and members. Technically speaking, it may not be contemplated to "hand over" these assets to a financial company. But practically the company will be master of the whole situation. All the securities must, at some time or other, be in their hands. In case of trouble, the company will always have the whip-hand of the Synod, and can continually, if it

pleases, to legal expert portion of panies, to It is anotl basket by your wh thousand successor, this time reputation The Synoc value as g may be ch moreover, not make voice in Whether t pany or no ence, if a c time and t probably v tors and s really che comfortabl shrewd, co at a salary year callin he were t any short amount to and month concerns c ance in a ten or fift would be necessary tend to pa and adjust paring req mittees, al formed no an income complicate thousand c remark th by a littl and that it sum to ha trespass o few furthe

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pleases, to put the Synod to delay and trouble, and legal expense. It is one thing to entrust a small portion of funds severally to seven or eight companies, to the total amount of \$170,000 or \$180,000. It is another thing to put all your eggs into one basket by giving to one company the control of your whole capital of eight or nine hundred thousand dollars. The Church Society, and its successor, the Synod, ought to have learned by this time that in such matters the highest social reputation for respectability is no safe guarantee. The Synod ought also to know that there is no value as guarantee in the names of directors, who may be changed every year. They should know, moreover, that this proposed arrangement will not make them stockholders, or give them any voice in the management of the company. Whether the company is a limited liability company or not, does not make much practical difference, if a crash comes, and the Synod has to waste time and money in finding out, and proceeding, probably without success, against individual directors and shareholders. It would be safer and really cheaper, and everyone would feel more comfortable, if the Synod were to employ one shrewd, conscientious, business man, as manager, at a salary of three or four thousand dollars a year calling for his whole time and attention. If he were unsatisfactory, he could be dismissed; any shortage could be detected before it would amount to much by a system of weekly balances, and monthly inspections, which all well-conducted concerns ought to aim at; and by carrying insurance in a guarantee company to the amount of ten or fifteen thousand dollars, reasonable security would be obtained. Of course, it would still be necessary to retain Mr. Kemp, a secretary to attend to parochial collections and correspondence, and adjusting payments of various funds, and preparing reports, and keeping minutes of committees, all of which duties are so admirably performed now. But one cannot expect to manage an income of about \$75,000, and one of such a complicated nature, for much less than five or six thousand dollars a year. At the same time, I may remark that double the income might be raised by a little common-sense popular management, and that it would not cost nearly double the above sum to handle double the income. If I may again trespass on your space, I will venture to offer a few further suggestions in another letter.

A CANADIAN CHURCHMAN.

CHILDREN'S WEEKLY PAPER.

Sir,—If Laurence Sinclair will address "the Editor, 'Juvenile Churchman,' Deseronto, Ont.," he will hear of a paper that may answer his requirements. May I suggest to "Musical Layman," that he offer his personal services for the benefit of the Church? The clergy generally complain of the difficulty they have in keeping up the musical services; surely they never refuse to accept reasonable help?

A.

British and Foreign.

A new organ has been placed in Hardwick Parish Church by the Earl of Effingham in memory of his father and mother.

It has been suggested that the choir of the new cathedral at Capetown should be erected as a memorial to the great Bishop Gray.

The Archdeacon of Dorset and Mrs. Sowter have given 32,000 shillings (£1,600) to the New Century Fund which is being raised in the diocese of Salisbury.

The memorial to Queen Victoria, to be placed in Hereford Cathedral, will take the form of a new west window, to be filled with stained glass. The ladies of the country are providing the necessary funds.

It is curious to read in an Australian exchange that St. Paul's Rectory at Rockhampton has been so damaged by white ants that the house will shortly become an entire wreck.

The parishioners of St Mary's church, Harrogate, have resolved to build a new church on the present site. It is proposed to provide accommodation for nearly 1,000 people, and the cost is roughly estimated at £10,000 or £12,000.

Early in the year the Bishop of New Guinea administered confirmation to over 30 native Christians—this was the first large confirmation. Holy Communion is regularly celebrated in the Wedauan dialect, and evensong is sung in the same dialect every evening.

The Most Rev. the Bishop of Calcutta (Dr. Welldon), who is contemplating a visit to Australia this year, has been invited by the Bishop of Adelaide to preach the sermon at the consecration of the nave of the Cathedral during the visit of the Duke of Cornwall and York.

Mrs. Moore, who is in her 95th year, is parish clerk of Edlington, near Horncastle. She attends all baptisms, weddings and funerals, and keeps the church in order. In the absence of the Churchwarden, she collects the offertory, and at times takes the place of the organ-blower.

The King has given a donation of 100 guineas to the general fund of the S.P.G., the bi-centenary of which society was observed recently by a special service which was held in St. George's chapel, Windsor, at which the Bishop of Winchester preached the sermon.

The collections during the past year in the three churches in the parish of St. Mary Abbots, Kensington, amounted in the aggregate to over £6,231, or about £120 a week. The grand total contributed for all purposes from all sources was £19,813. An excellent record, indeed.

Chancellor Espin has decreed a faculty for the erection by fellow-officers in St. Augustine's, Liverpool, of a memorial tablet for a volunteer officer killed at Hamelsfontein, and another for filling in the windows of Christ Church, Waterloo, with stained glass at a cost of over £4,000, entirely defrayed by Mr. James Barrow.

It is proposed to erect a Queen Victoria Memorial Church, St. Luke's, Greenleaf-road, to meet the spiritual needs of a district containing eight to nine thousand people, among whom at present there is no building whatsoever available for the clergyman in charge. The scheme, which has been already floated, will involve an outlay of about £4,000, and the proposed building is planned to seat 800 people.

At a recent meeting of the Mansion House Committee of the fund for providing a memorial to the late Bishop of London, which was held in the Venetian Parlour, the Lord Mayor presided. The fund was reported to amount to over £1,600, and steps were taken in regard to the commission for a marble statue or tomb in St. Paul's Cathedral, and the Bishop's portrait at Fulham Palace.

It is announced that Lichfield Cathedral, after centuries of intermittent restoration, is now finally out of the builder's hands. The Dean has stated in a letter to the clergy that at last, after an expenditure of about £105,000, the fabric of the Cathedral is in substantial repair, and that, so far as he can judge, all the stately and ornamental work destroyed by the Parliamentarians during the siege has been renewed.

An elaborate organ is now being built in London for York Minster. By an ingenious arrangement, the wind for the instrument will be supplied by

means of power obtained by a fall of water from one of the towers of the Cathedral, the water being pumped up to the tower by a gas engine. Some small portions of the old organ will be used in building the new, but it will to all intents and purposes be a new instrument. Some thousands of pipes will be employed in its construction, and the total cost will exceed £4,500.

The Bishop of Cork has appointed the Rev. T. C. Abbott, B.D., to be Precentor of Cloyne, in succession to the late Precentor Moore. Rev. T. C. Abbott is rector of the important parish of Fermoy, in the diocese of Cloyne, and chaplain to the Bishop. United with the Precentorship is a canonry in Cork Cathedral. The Rev. Canon Daunt, rector of Queenstown, has been appointed to be Rural Dean of Midleton. These appointments will, we are sure, give universal satisfaction in the diocese.

The large three-light windows in the north and south transepts of St. Helen's church, Gateshead, have been filled with stained glass by Messrs. Bacon, of Newman street, W. They consist of single figures under canopies representing on the one side the four Evangelists, on the other the major prophets. The one is erected to the memory of Edward Joicey, who built the church, and the other to the Rev. W. H. Sissons, the late vicar. The dedication service was performed lately by the Bishop of Durham.

The Rev. A. Griffiths, who for a long period was precentor, and latterly senior chaplain, of Edinburgh Cathedral, has recently been appointed chaplain of the church at Dunmore. Prior to his leaving the city to enter upon his new sphere of work, at a meeting of the congregation, presided over by the Dean, Mr. Griffiths and his wife were presented with several valuable gifts. These consisted of a silver bowl in repousee work, on the base of which a suitable inscription was placed, two pairs of silver candlesticks, and silver lamp, for Mr. Griffiths; and a silver afternoon tea-service and salver for Mrs. Griffiths. The articles were supplied by Messrs. Hamilton & Inches, jewellers, Princess street, and were greatly admired by all present.

Mr. Richard Moss has made a munificent addition to the endowment of the rectory of Holy Trinity, Winchester. The parish contains some of the poorest parts of the city, and the gross value of the living, according to the Diocesan Kalendar, is £171 a year. Mr. Moss has set apart securities of sufficient value to realize £150 per annum, and this sum he has directed shall be paid to the rector for the time being by way of addition to his stipend, so long as the services of the parish church are continued on the same lines as now. Should there be any material change in the character of the services then the £150 a year is to be diverted to the funds of the Royal Hants County Hospital for the provision and maintenance of a bed to be known as the Holy Trinity bed.

Mr. K. Borup, an industrial agent of the C.M.S. in Uganda, sends home some interesting notes on his work at the capital. He says: "At the industrial mission we have now fourteen boys in training—eight printers and six carpenters and joiners. They are doing very well, and seem interested in their work. I think the printing especially promises well. I hope the time may come when the Baganda will not send to England for their books, but will print them themselves; and not only their own books, but that they will supply the surrounding nations with Christian literature. It may interest you to know that the boys in training here are entirely self-supporting. They have not only earned their own living since they began working here, but they have also placed a considerable sum of money to the credit of the C.M.S."

OUR RECTOR.

"I am firmly convinced that a very large percentage of our clergy enter the church from no higher motives than respectability." Correspondent.—Canadian Churchman, 14th March, 1901.

"From all over the diocese I am receiving the resignations of the clergy until I feel appalled at the prospect, for in almost every instance the reason given for resigning is the same—"I cannot live upon the small and uncertain income without running into debt."—Bishop of Nova Scotia's address to his clergy, 1st January 1901.

You ask me if I go to church—
Why, certainly I do, sir,
The services I seldom miss.
I'm churchman through and through, sir,
Our rector's such a learned man,
And eloquent is he, sir,
He sought the priesthood of the church
For respectability, sir.

We have not got a celibate—
A bachelor for life, sir,
Such popery we'd not tolerate,
So he has got a wife, sir,
For parsons should be married men
Not vowed to chastity, sir,
He and his wife will both be paid
In respectability, sir.

The rector and his wife must live
As man and wife should live, sir,
And they must be contented with
Whatever the people give, sir;
And if the stipend's never paid,
Confound it! can't they see, sir,
That parsons and their wives should live
On respectability, sir?

To every child that's born to them
I'd say, "Here, you be gone," sir.
The parson can't support them, so
I'd drown them every one, sir,
I know what families require,
The parson don't, you see, sir,
And little children cannot live
On respectability, sir.

The rector has to keep a horse—
One of the very best, sir,
The drives are long, and roads are bad,
And oft there's little rest, sir,
It must not look for corn or meal,
Or stuff like that, you see, sir,
For the parson's horse don't live on oats,
But respectability, sir.

The rector speaks of worn-out boots
And of his shabby hat, sir;
He says he has new socks to buy,
And shirts, and such as that, sir,
He would not need these things at all
If he'd attend to me, sir;
I say that he should dress in smiles
And respectability, sir.

I never take the rector coal.
I would not do any good, sir,
And it would never do at all
To take him any wood, sir,
The rectory may be sometimes cold—
I can't help that, you see, sir,
The fuel that the parson burns
Is respectability, sir.

The rector's got all heart could wish—
A parson's heart, I mean, sir,—
But that he does not think he has
Is plainly to be seen, sir,
Why parsons' never are content
Has often puzzled me, sir,
For none of them seem satisfied
With respectability, sir.

R. ATKINSON SMITH,
Annapolis Royal, N. S.

SIX WAYS OF GIVING.

We print below, six ways of giving to the Lord our substance. They will be useful in helping to decide whether our beneficence is really Christian and acceptable to the Lord.

1. The Impulsive Way—To give from impulse as much and as often as love and pity and sensibility prompt.

2. The Lazy Way—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

3. The Self-denying Way—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

4. The Systematic Way—To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, one half. This is adapted to all whether poor or rich, and gifts would be greatly increased if it were generally practised.

5. The Equal Way—To give to God and the needy just as much as we spend ourselves.

6. The Heroic Way—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

BIBLES WITH QUEER NAMES.

An interesting collection of Bibles was recently exhibited in London, which comprised copies of all the editions that, because of peculiar errors of the printers, or from some other reason, have been known by strange names. Among the Bibles on exhibition are the following:

THE GUTTENBERG BIBLE.—The earliest book known. Printed from movable metal types, is the Latin Bible issued by Guttenberg, at Mentz, A. D. 1450.

THE BUG BIBLE.—Was so called from its rendering of Psa. xci. 5: "Afraid of bugs by night." Our present version reads, "Terror by night." A. D. 1551.

THE BREECHES BIBLE.—The Geneva version is that popularly known as the Breeches Bible, from its rendering of Gen. iii. 7: (Making themselves breeches out of fig-leaves.) This translation of the Scriptures—the result of the labors of the English exiles at Geneva—was the English family Bible during the reign of Queen Elizabeth and till supplanted by the present authorized version of King James I.

THE PLACE-MAKERS' BIBLE.—From a remarkable typographical error which occurs in Matt. v. 9: "Blessed are the place makers," instead of peace-makers. A. D. 1562.

THE TREACLE BIBLE.—From its rendering of Jer. viii. 22: "Is there no treacle [instead of balm] in Gilead?" A. D. 1568.

THE ROSIN BIBLE.—From the same text, but translated "rosin" in the Douai version. A. D. 1609.

THE HE AND SHE BIBLES.—From the respective renderings of Ruth iii. 15—one reading that "She went into the city." The other has it that "He went." A. D. 1611.

THE WICKED BIBLE.—From the fact that the negative has been left out of the seventh commandment. (Ex. xx. 14). For which the printer was fined \$300. A. D. 1631.

THE THUMB BIBLE.—Being one inch square and half an inch thick, was published at Aberdeen. A. D. 1670.

THE VINEGAR BIBLE.—So named from the headline of the 20th chapter of Luke, which reads as "The parable of the vinegar," instead of the vineyard. A. D. 1717.

THE PRINTERS' BIBLE.—We are told by Cotton Mather that in a Bible printed prior to 1702, a blundering typographer made King



Royal

Baking Powder

Absolutely Pure

Hot-breads, hot biscuits, cakes, muffins, puddings and crusts made with Royal Baking Powder are wholesome, delicious, quickly made, always light, never sour, and most economical.

Royal Baking Powder is specially refined, and equally valuable for the preparation of the finest, most delicate cookery, and substantial, everyday food. In the easy, expeditious and economical preparation of wholesome and appetizing food it is indispensable.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are imitation baking powders, made from alum and sold cheap, which it is prudent to avoid. Alum in food is poisonous.

ROYAL BAKING POWDER CO., 100 WILLIAM STREET, NEW YORK.

David exclaim that "Printers [instead of princes] persecuted him without a cause." (See Psa. cxix. 161.)

THE MURDERERS' BIBLE.—So called from an error in the sixteenth verse of the Epistle of Jude, the word "murderers" being used instead of "murmurers." A. D. 1801.

THE CLAXTON MEMORIAL BIBLE.—Wholly printed and bound in 12 hours, but only 100 copies struck off. A. D. 1877.

HINTS TO HOUSEKEEPERS.

Boiled Apple Balls.—Peel core and cut up into dice two pounds of good apples; put them in a basin and mix with them one half pound of sugar, the grated rind of a lemon, one ounce of butter, one quarter of a pint of milk, and six eggs, the whites of which must be beaten to a froth; then add as many bread crumbs as will make the mixture stiff; roll it up into small balls and boil it in salted water. Serve with wine sauce.

Cornmeal Muffins.—Sift two coffee cups of cornmeal into a bowl and scald well with one cup of boiling water beating the meal until perfectly smooth; add one dessert-spoon of lard, one teaspoon salt, one tablespoon white sugar, one pint of cold milk and two well beaten eggs. Mix and beat all into a smooth batter, putting in the eggs last; then sift two tablespoons of wheat flour, two teaspoons Royal Baking Powder and beat well into the batter. Have muffin pans greased and heated. Bake in a quick oven from 30 to 35 minutes.

Custard Pie.—Take a quart of hot milk, six eggs well beaten, about a cup of white sugar; make a good rich crust and line two soup plates,

put in the mixture and bake, using white of egg for top.

Rhubarb Cobbler.—For rhubarb cobbler sift two cups of flour with two tablespoonfuls of baking powder and a half a teaspoonful of salt. Rub in two tablespoons of butter. Beat one egg very light and add to it three-quarters of a cup of milk. Mix with the flour, making a soft dough. Line the sides of a baking dish with the crust. Fill the dish with rhubarb cut into small pieces and sweeten with three cups of sugar to a quart of the fruit; cover the top of the dish with crust, having an opening in the centre and bake for half an hour.

When Putting Away Furs.—As the time approaches for putting away furs, it is well to remember that moths lay their eggs in the early spring and that unless great care is taken to see that the furs are clean their owners may be treated to a disagreeable surprise sometime later. Before putting them away, thoroughly heat the furs and comb them for several hours, then comb them with a clean comb. Camphor, so much used in preserving furs against moths has a tendency to lighten the colors. But no matter what you use, you should take the furs out and examine them in the sunlight at least once a month.

Moths love darkness; therefore, to keep them from clothing, air it repeatedly in the sunshine. To keep them from plush furniture, twice a year, on a sunny day, take the furniture outdoors, remove the bottoms from the chairs, if they can be removed, and give the cushions a switching with long, pliable switches, till the dust is removed, then brush them thoroughly; while the cushions are being sunned, give the frames a coat of varnish. This will banish the pests.

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TO THE LATE R. D. BIGGAR, OF MARKDALE.

When good men die a void remains,
Which time repairs not in the years
Succeeding all the hopes and fears,
The grave encloses and retains.

And that may break and tears may fall—
The kindly faces smile no more
Upon us, as in days of yore,
When they to us were all in all.

The grave for ever keeps in trust
The treasures of departed years:
The words still linger in our ears
Of earth to earth and dust to dust.

And thou, whose name is, hour by hour,
A household word wherever known,
Wer't God's own wheat divinely sown
In weakness to be raised in power.

True gentleman, with motives high,
And character of truth and grace,
Thou had'st thine own peculiar place,
Which no one else could occupy.

God lent thee to the world awhile
To show what manhood may become,
And now has gently called thee home
To meet thy children's welcome smile.

O, happy, happy is thy sphere
Beyond what we can think or know,
While we must sojourn still below,
And daily mourn thine absence here.

But memory calls to mind the years
Thy feet the path of duty trod;
And hope points upward unto God,
Triumphant, through the mist of tears

—J. R. NEWELL

ONE WAY.

I have always been sensitive to cruelty to animals; therefore, one day some years ago, when I heard the unmistakable sickening thud of blows, and a furious voice, I ran to the door. I knew what I should see—two horses with quivering nostrils and frightened eyes and straining wet flanks, a loaded wagon fast in the mire, and a man with a cruel whip lashing the horses in vain.

There they were, all three, and on the sidewalk, either side of the muddy road, the usual half dozen advisers. Advisers and man had lost their tempers.

"Don't beat those horses," shrieked a woman, "or I'll call the police!" "Say, you'll never get out without unloading, or another pair of horses!"—this from a man between puffs of his cigar.

An undistinguishable chorus of pity and indignation made a background for those louder remarks; and even through my own anger I had a perception that the man was getting a drubbing as well as the horses. But he heard, and he felt, and he grew more furious every moment. One of the poor beasts tugged with every muscle at each shout; the

other had apparently abandoned the effort in despair, and gave no sign beyond a tremor of his limbs when the lash fell.

I felt a sting of pity and anger at the sight; and then I saw my brother coming down the street. "Now," I thought "it will be alright. Nat will thrash him if he doesn't stop!"

He came, he took in all the scene in one quick glance, and then, to my intense astonishment, instead of the stern reproof and a threat to give him a thrashing with his own whip, Nat shouted in a positively friendly tone, "Want a little help?"

The man nearly dropped his whip, he stared sullenly, but with a new expression at the speaker. In a minute Nat had turned up the rims of his new light trousers, had found two boards, and somehow got all the men on the side walk behind them prying the wagon out of the hole, and without another blow the horses had pulled it safely over the bad place and were on firm ground again.

"Another time you get into the mud," said Nat, cheerily, "don't

A Good Deal of Nonsense

About "Blood Purifiers" and "Tonics."

Every drop of blood, every bone, nerve and tissue in the body can be renewed in but one way, and this is, from wholesome food properly digested. There is no other way and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous and on a par with the folderol that dyspepsia or indigestion is a germ disease or that other fallacy, that a weak stomach which refuses to digest food can be made to do so, by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals because they furnish the digestive principles which weak stomachs lack, and unless the deficiency of pepsin and diastase is supplied it is useless to attempt to cure stomach trouble by the use of "tonics," "pills" and "cathartics" which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs and similar foods and experiments have shown that they will do this in a glass bottle at proper temperature, but of course are more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of the food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well. Prevention is always better than cure and Stuart's Dyspepsia Tablets do both; they prevent indigestion and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.

ADVICE TO BACHELORS

Failing to get the girl you want, you may as well be wedded to MONSOON CEYLON TEA. It can't refuse you and may be had at all grocers. Lead packets.

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INDO-CEYLON TEA

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Edited by Rev. W. ROBERTSON NICOLL, D.D.

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Complete in 25 crown octavo volumes each 8 1/2 x 5 1/2 inches, substantially bound in maroon cloth, with titles, etc., stamped in gold. Large clear type (Long Primer).

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Upper Canada Tract Society

102 YONGE STREET, TORONTO

"Make home beautiful,
Make home pleasant!"

Mrs. Gonigtodo calls on Mrs. Uptodate

Mrs. G.—"Good morning, Mrs. Uptodate, how are you all to-day?"
Mrs. U.—"Quite well, thank you. How are all your little folks?"
Mrs. G.—"All well over to our house. But what have you been doing in your room looks so bright and cheerful?"

Mrs. U.—"Oh, made up our minds we had lived in a dungeon long enough, so had that old dingy paper taken off and the walls tinted with Church's Alabastine. It makes our home so pleasant, I don't wonder you notice the improvement!"
Mrs. G.—"And so beautiful! It looks as though it was very expensive."

Mrs. U.—"But it is not. Even with all that free-hand decorating it cost less than good paper. Besides, you know Alabastine is sanitary. The doctor says, 'Walls to be healthy must breathe,' and Alabastine permits the free passage of air; and it won't rub off, but hardens with age."
Mrs. G.—"Dear me, I never did like wall paper, so last year we had our house kalsomined and now it rubs off just dreadfully, and is scaling in places. This spring I am going to use Alabastine."

Mrs. U.—"If you do, the annoyance you complain of won't be experienced again. I saw an advertisement and wrote the Company for particulars about Alabastine, and received a very courteous reply, together with samples proving their claims about durability, etc."

Mrs. G.—"That is just what I will do. What did you say their address was?"
Mrs. U.—"The Alabastine Co., Limited, Paris, Ont. Good-bye, come in again."

Alabastine is for Sale everywhere

Meneely Bell Company,

CLINTON H. MENEELY, Gen. Man
TRUY, N.Y., and NEW YORK CITY.
Manufacture superior Church Bells

Now Is the time to subscribe
for THE CANADIAN
CHURCHMAN.

When writing to or
purchasing from
Advertisers mention
The Canadian
Churchman

whip the horses; get the fellows on the sidewalk behind your wagon to help you."

"Well, I'm very much obliged to you," said the man. "I guess I got madder than I needed to."

"That was quicker than sending for the police or even beating the man, don't you think, sis?" said Nat, as he came into the yard.

Nat has forgotten all about the episode, but I have not. Many a time have I rescued a beaten animal from the whip, not by reproaching, but by helping the harassed man who was beating, because, in most cases, he did not know anything else that he could do.

Once, after a teamster and I, on a county road, had together pried a wagon out of the mud, I said, "Now you'll remember next time, will you not, that a stick on the wheel is better than a whip on your horse's back?" and we both smiled while he answered, "Yes, lady, I will; but I guess I'd gone on licking the mules if you'd a-scolded me instead of lending a helping hand!"

So, suppose the moral is that it is better to lend a hand than to scold, and that a kind act may have a longer life than its doer's memory.

SAINT GEORGE AND THE DRAGON.

"O mamma, what a brave picture!" exclaimed little Carl Harris, "and what a gallant knight he looks and what a handsome war horse he rides. I am sure he conquered every enemy he met."

Carl was looking at a picture of Saint George and the Dragon, which represented the daring knight mounted on his war horse, riding with lance in rest against the terrible dragon a creature with a lizard's body, and breathing fire and smoke from its nostrils.

"Yes he looks a very noble champion," answered his mother, "and indeed he was, for the English chose him for their national saint, and King Edward III. made him the patron of the order of the garter—a very famous hero indeed, though

OVER TWO PER CENT. PER MONTH
on the entire investment in its stock outstanding is now being earned by the producing properties of

THE UNION CONSOLIDATED OIL COMPANY,
and this from its Los Angeles properties only, containing five producing wells now pumping 2,500 barrels monthly, and this will be increased within the next month by four additional wells acquired, up to a product of

OVER FOUR THOUSAND BARRELS MONTHLY.
In addition to the above properties already producing, as stated, the Company have over 17,000 acres by lease and purchase, located in the several successful oil districts, ranging from four to twelve miles from water transportation, where the oil product can be readily piped to the coast, thus

INSURING NEARLY DOUBLE THE PRICES
that are obtained for oil in the interior districts where the producers are dependent upon the railroads for transportation, and subject to the oppression of the Standard Oil Company. These properties are now being developed, and located as they are between other large producing properties, there is almost an absolute certainty that oil will be struck on all of them, and the probabilities are that the stock of this Company

WILL DOUBLE IN VALUE IN THREE MONTHS,
this being the history of a large number of the legitimate oil companies of California that have been operated on business principles to secure the large profits possible, rather than to enrich the pockets of the promoters, as is unfortunately the case in a large number of instances. The present offering of the company's treasury stock for the development of its properties recently acquired is

200,000 SHARES AT 17½ CENTS PER SHARE
of not less than 1 per cent. a month on the present price of the stock, to be increased as more wells are opened, increasing the monthly production, carrying the balance of the earnings to the surplus. As soon as the present issue of 200,000 shares is taken, the price will be

ADVANCED TO 25 CENTS PER SHARE.
Prospectus of the Company, descriptive pamphlet entitled "The Oil Industry of the Pacific Coast," subscription blanks, etc., mailed on application.
W. M. P. McLAUGHLIN & CO., the McLaughlin Buildings, St. John, N.B., Managers, Canadian Branch. Douglas Lacey & Co., Bankers and Brokers.

It will Cure Rheumatism



**REMSCHEL'S
Turko-Vapor Cabinet Bath**

Opens the 5,000,000 little pores in the body and draws from them all impurities, filth-germs and poisonous matter accumulated in the system and which cannot be thrown off until the pores are open. The Vapor Bath never fails to cure the worst cases of Rheumatism, Sciatica, Lumbago, Neuralgia, Aches and Pains of La Grippe, Swollen Joints, etc. A prominent Owen Sound man writes:—

DEAR SIR,—“I have used a Vapor Bath for some time, and if I could not get another, money couldn't buy the one I have. It cured my wife of rheumatism of many years' standing, and I feel it has made a new man of myself, therefore I am delighted with it. Yours truly,

CAPT. E. B. ANDERSON, S.S. Manitoba, Owen Sound, Ont.

REMSCHEL'S TURKO-VAPOR CABINET BATH—Prices from \$5 up.

Call and inspect. Ask for Catalogue. Telephone 1627

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Ye Old Firm of Heintzman & Co.

**Bargain
Pianos**

**And Easy Terms
Of Payment.**

Whether a resident of Toronto or out of it, this is your opportunity to buy a piano at very small prices and on terms that will not stand in the way of you becoming an immediate purchaser.

—Stoddard square piano, 7 octaves, in good condition, original price \$275—our special price \$65—\$6 cash and \$4 a month.

—Hallett Davis & Co., square piano, 7 octaves, in good condition, original price \$300—our special price \$85—\$6 cash and \$4 a month.

—Fox square piano, in good condition—original price \$325—our special price \$90—\$7 cash and \$4 a month.

—Heintzman & Co. square piano, in good condition—regularly sold at \$350—our special price \$150—\$10 cash and \$6 a month.

—Chickering & Son square piano, a great bargain—original price \$650—our special price \$175—\$10 cash and \$5 a month.

—Jennys & Co., New York, square piano, carved legs and lyre, 7 1-3 octaves—original price \$350—our special price \$150—\$8 cash and \$4 a month.

—Billings & Wheelock, square piano—original price \$350—our special price \$165—\$10 cash and \$5 a month.

—Heintzman & Co., upright piano, 7 octaves—original price \$450—our special price \$225—\$10 cash and \$7 a month.

—Heintzman & Co., upright piano, one of our beautiful style 18—original price \$475—our special price \$275—\$10 cash and \$7 a month.

We give very particular attention to out-of-town business. You will feel as safe in ordering by letter as if you had bought in person. Never hesitate to write us about any piano wanted.

**Ye Old Firm of
Heintzman & Co.**

(O. C.)
115-117 King St. West, Toronto

many of the deeds ascribed to him must be more or less fabulous."

"But didn't he ride up and down the country dressed all in armor and mounted on a great white horse, doing brave and gallant deeds all his life?" asked Carl.

"The real Saint George was a very different person from the splendid knight the legends tell us about, Carl. He was a very good and holy man who lived back in the time of the cruel persecutions of the Roman emperors and dared to worship God as the Christians had been taught. When the Emperor Diocletian posted an edict commanding all to worship the false gods of Pagan Rome the old man pulled down the imperial decree. For this he was doomed to suffer death, and he was accordingly burned at the stake in Nicodemia, in the year of our Lord 303.

"Then he really didn't kill a dragon after all," said Carl, with a look of disappointment.

"A dragon is an imaginary creature," replied Mrs. Harris, "but there are real perils as formidable to meet

The White Plague

The scourge of Canada is Tuberculosis, and it is rapidly increasing. A certain means of rescue to every man and woman from the ravages of this fell and fatal disease is Radam's Microbe Killer. It renders the lungs proof against the treachery of climate and removes predisposition to throat or lung trouble whether acquired or hereditary. It acts directly upon the circulatory system, kills every disease-germ and supplies the entire body with health and life-giving oxygen.

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What an Editor says of Shredded Wheat

"We have used Shredded Wheat in our family since it first appeared on the market and find it by far the most satisfactory, as a breakfast cereal, of anything we ever tried. More recently we have been using it as the foundation of many other meals, following the admirable recipes as given in the 'VITAL QUESTION,' and the result is not only appetizing, but perceptibly advantageous to the general health of the family. We cannot find language too emphatic to express our high opinion of Shredded Wheat Biscuit as a convenient, economical and satisfying food."—W. H. BROCK, editor "Healthy Home," Athol, Mass.

Shredded Wheat Biscuit For Sale By All Grocers.
(Mention this Paper.)

be victorious like Saint George, or will he fail like those other knights whom the monster destroyed. May God give him grace to conquer!" and Mrs. Harris kissed the solemn face that looked up at her.

"Oh, I know now what the picture means," said Carl, "and I will try, mamma, to kill my dragon."

And I have means of knowing that Carl has kept his word.

QUEEN ALEXANDRA

Queen Alexandra has the same quiet way of bestowing personal favour as Queen Victoria. An instance of this is cited in the story of how one day she met a dressmaker waiting at Marlborough House having just brought some things that she had been making for the young Princesses. The Queen, taking the girl into a private room, examined the work she had brought, judging it

with the eye of a connoisseur, she being an expert at fine sewing, and having, it is said, made much of her beautiful trousseau herself. Noting that all the work was handsewn, she inquired why the girl had not used a machine to help her with her task. It then came out that the girl, who had an ailing mother to support, was too poor to buy or hire one. The Queen's sympathy was at once enlisted, and she ordered that wine and fruit should be sent immediately to the invalid, following up the gifts on Christmas Day, which fell shortly afterwards, with the present of a good sewing machine, on which were the words: "A gift from Alexandra," the girl then learning for the first time who the lady was to whom she had told her trouble.

During the Paris Exhibition of 1878 a British chaplain and his wife were invited to lunch at the Embassy to meet the Prince and Princess of Wales. Mrs. Moran, the clergy-

COMFORT FOR POOR SLEEPERS.

The Mystery of Sleep—Insomnia a Warning of Over-work or Approaching Nervous Collapse Which is Not to be Lightly Disregarded.

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Insomnia is a disease of our country and of our age. Where there is one man or woman with strong, healthy nerves, there are a dozen whose nervous systems are overwrought and unstrung. In vain they toss in beds of misery, longing for nature's great restorer, restful sleep. In hours of temptation they resort to opiates and narcotics, which produce temporary unconsciousness at an enormous expense to the human system.

In all occupations and professions there are times when a special draft is made upon nervous energy. Mothers, too, deprived of sleep and worn out by caring for their children and watching them through periods of sickness and disease, are left physical wrecks. Especially in the springtime do we all seem to require unusual allowance of sleep to overcome the weakening and debilitating effects of winter and the trying changes of temperature.

Sleeplessness is a warning that the nervous force of the body is being exhausted more rapidly than it is being created, and points to ultimate physical bankruptcy. The nights do not repair the waste of the day. Some unusual effort must be made to overcome this state of affairs, or collapse is certain. Scientists have pointed out certain ele-

ments of nature as being peculiarly suited to the needs of an exhausted nervous system. Through the medium of the blood and nervous system these restoratives carry new life and vital energy to every nerve cell in the human anatomy.

While these elements of nature are combined in various proportions, it is now generally conceded by physicians that the prescription, used by Dr. Chase with such marvelous success in his immense practice is the one which gives most general satisfaction. This preparation is now known as Dr. Chase's Nerve Food, and has come to have enormous sale in every part of this continent, where nervous disorders and sleeplessness are so prevalent.

Each and every sufferer from nervous and physical exhaustion, thin, watery, and impure blood, and the demon insomnia, can begin the use of Dr. Chase's Nerve Food with positive assurance that the regular use of this famous food cure will gradually and thoroughly build up and reconstruct the nerve cells and bodily tissues, and permanently cure sleeplessness and irritability.

You must not confuse Dr. Chase's Nerve Food with sleep-producing drugs and opiates. It is different from any medicine you ever used, and instead of tearing down the tissues and deadening the nerves, it cures by filling every cell with new life, vigor and vitality. As a spring tonic and invigorator it is marvellous in its action, instilling into weak, worn, tired human bodies the strength, elasticity, and buoyancy of perfect health; 50 cents a box, 6 boxes for \$2.50, at all dealers, or sent, post-paid, on receipt of price, by Edmanson, Bates and Co., Toronto.

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man's wife, took the opportunity to interest the Princess in a former stable boy at Sandringham who was dying of consumption in a slum in the Ternes quarter of Paris. Her Royal Highness, with the eagerness of a schoolgirl, proposed to slip quietly out and visit the humble invalid. The two ladies took a cab, and the Princess ascended to a wretched chamber on the fourth floor, and no sooner saw the boy than she recognised him. Sitting on the side of the bed she brightened the place by her cheeriness. Then she said, "My poor boy, why did you leave us? You were always delicate. I am not too well supplied with money for my Paris visit, but I will send you fifty pounds to-morrow." The angel of charity kept her word. The Princess, revelling in her new freedom, then suggested a ride outside, the Madeline on a Bastille omnibus to see the boulevards as one of the people. Mrs. Moran of course consented, and the Princess, parting with her at the Embassy, said it was the happiest afternoon she had ever spent in her life.

A LITTLE MAN.

This was what I heard his mother call him on a hot day in June, He was a little fellow, hardly four years old, and could not talk "straight" yet. He was playing on the front porch, having a good time with his building-blocks, and much interested in the store he was building. Presently a stray dog came along, stopped, and looked at the little boy longingly. The dog was hot and tired.

"I dess he's firsty," said the boy, "I'll det him somefin' to dwink."

A tiny saucepan was on the porch. The little fellow poured some water into it and set it before the dog who lapped it eagerly.

"It's all don," said the boy. "I'll det some more."

Five times the little boy filled the saucepan; then the dog bobbed his head, wagged his tail, and went off.

The little fellow laughed gleefully.

"He said, Fank you, didn't he, mamma? I dess he was glad to det some cold water, wasn't he?"

"Indeed he was," mamma answered.

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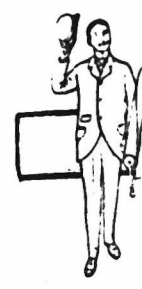
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