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Canadian Churchman.

TORONTO, THURSDAY, MAY 30, 1901.

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

LESSON FOR SUNDAYS AND HOLY DAYS. IRINITY SUNDAY.

Morning-Isai. vi to 11; Rev. i. to 9. Evening-Gen. xviii. or 1. and ii. to 4; Eph. iv. to 17, or Matt. iii.

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

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553. Processional: 161, 165, 107, 179. Offertory: 162, 164. 170, 172. Children's Hymns: 169, 330, 335, 336. General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555. Processional: 306, 390, 534, 545. Offertory: 170, 216, 223, 235. Children's Hymns. 175, 304, 338, 344. congregation in New York, in point of membership, and one of the largest in America. The vestments worn are exactly like those worn by choristers in Episcopal churches, and there are the same processional and recessional hymns. The Fourth Presbyterian Church, New York, the Rev. Dr. J. Wilbur Chapman, the well-known evangelist pastor, is to introduce a chancel into its auditorium during the coming summer, in order to admit a boy's choir, and there is talk of putting vestments upon them. Some favour it, including, it is said, the Rev. Dr. Chapman, but as yet the vestments have not been consented to by the session.

The C.M.S.

The Church Missionary Society have much to be thankful for. They have received during the year, which has just expired, a larger income than ever before, except, of course, at some such special time as the Centenary. The society, however, is always adding to its labours, sending out new missionaries, and opening up new missions, and its expenditure has in consequence grown even more rapidly than its increasing income. As a society, it rejoices in the extension of its work abroad, and its friends and supporters are constantly doing their utmost to so increase the income as to meet the ever-increasing expenditure. The society does not hesitate to undertake such work as appeals to it, and to employ suitable persons as they present themselves. It undertakes work with a feeling of assurance that it will be enabled somehow to meet the cost. This year, certainly, the financial outlook has been rather dark. The deficiency between income and expenditure amounted to just over £46,000. A sum of £13,194, from the Centenary and other funds, was available for reducing this adverse balance, leaving a net deficiency on the year's accounts of £32,883. This deficit has been partly met by a fund of £21,000, which was given some years ago, but is only

in the Church of the Epiphany, Los Angeles (Rev. Dr. Trew, rector), and striking evidence of it is seen in a building just erected. The parish was organized in 1887. Early in 1888, a lot was purchased, and a chapel was built across the rear of it, leaving the front for the future church, and under successive ministrations the chapel has remained the place of worship of the parish. It contained but one room, having neither vestibule nor vestry. There now stands before it a large part of a handsome church. In 1898 the present rector, Archdeacon Trew, knowing that enlarged accommodation was a necessary condition of entering upon more fruitful life, secured the support of the vestry, and undertook the building of the church. The plans were so arranged that, if money to pay for the whole building at once could not be raised, it might be built and used in successive sections, as it could be paid for. The east end, or rear section, is now completed. It is about one-third of the whole building; and its cost, \$3,075, has been entirely paid for. The building of a further section will wait until the money for it is in hand. The parish does not go into debt. For the present, and until a portion of the nave can be paid for, the new building will be used as a parish house. It has a good basement with several rooms for various useful purposes. The hall occupies the space which in the final completion of the church, will be divided into . a spacious sanctuary, a commodious choir, a good-sized organ loft, a sacristy, and a clergy vestry room."

Supernumerary Clergy.

Bishop Potter, of New York, has issued a private letter to his clergy, some of whom have very little idea of good manners, for it was at once published, as to the status and recognition of clergy seeking temporary engagements for duty. The Bishop points out that while many of the unemployed clergy are disabled or superannuated, and therefore

General Hymns: 514, 526, 539, 542.

Imitation the Sincerest Flattery.

But if this kind continues, how will we know ourselves? The Boston Transcript tells us that the tendency toward greater dignity in public religious worship has attained new heights within the past few months. Central Congregational Church, Brooklyn, has a service which takes up exactly one hour before the sermon is reached. Much of it is borrowed from the old liturgies, a Baptist church in Pittsburgh confines its music wholly to English composers. Presbyterian congregations in all parts of the country are elaborating their forms, and the number of vested choirs among Lutherans is now so great as to excite no comment. In New York, the third vested choir has been introduced into Methodist churches. The last one is in Calvary, the largest Methodist now available, and lately a generous donor practically cleared off the balance of the debt by a gift of $\pounds 10,000$.

Christ Church, York Township.

It is many years since the little church at the top of the hill at Deer Park was established by some earnest people, many of whom have fallen asleep; but those who remain, cherish a warm remembrance of the first incumbent, now the Rev. Dr. Trew, of Los We regretted the illness which Angeles. terminated his work among us, and nearly finished his earthly labours. Fortunately, he gained strength in California, and has been blessed to work for the Church for many years there. His old parishioners and Canadian friends will be gratified to find his strength still sustains him, from the following notice: "Marked indications of growing" strength have been apparent for some time

worthy of no blame or censure, others have acquired the habit of lingering in the large cities, seeking temporary duty and unwilling to take up settled parochial work, leading idle, irresponsible, desultory, and unregulated lives, while some are under ecclesiastical discipline in other dioceses, and there are even impostors assuming the name and ranks of clergy who have never been ordained. From the West, in an account of the difficulties and discouragements of a missionary field, we get the complaint that among the causes that have hampered the Church's growth, are a liturgical service, the slow and archaic methods of her evangelizing, the insufficiency of men and money for the adequate prosecution of the work, and above all, the fact that the prairies offered small inducement to youth and energy, resulting in the field being largely manned by the lame, the halt, and the blind, who could find no work in the

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more prosper us that, who had been recedout of livings in the East and were transferred by Elestern Bishops only the glad to De rid of them. These complaints from such widely separated fields, is to show the necessity of more systematic oversight by the archideacous and tural deans.

Crimity Surday.

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If numbers of the Church, who follow the sequences of fistival and fast, as set forth in the Book of Common Prayer, in the services for the Christian year, are ignorant of the due proportion of the Catholic faith, the fault, as well as the loss, must be their own. If members of the Church, where pews have doors, soft cushions, and strong boxes for their Prayer-books, and Hymnal dom panion, leave these aids to devotion securely locked up from Sunday to Sunday and only use them during the services, and then only in the most prefunctory manner, it is hardly likely, that, that wonderful mine of wealth. the Book of Common Praver, can be duly understood or properly appreciated. It will require most persons, clerical as well as lay. to say the service of the Church daily to get a full comprehension of its length, and breadth, and depth, and height. It requires great obtucity to follow the services of the Praver-book for any considerable time, and be devoid of the essentials of Christian doctrine. And yet such an almost impossible fete, has been accomplished more than once. Trinity Sunday is a movable festival. But the truth set forth on that day "that there is one God, in three distinct Persons. Father, Son, and Holy Ghost," is as immovable as any fact can be. When men can explain the Trinity, in themselves, Body Soul and Spirit, then may they be expected to descend from the region of faith, to the mechanical unravelling of fact. We do not write for critics or materialists but for Christian professors. therefore did Holy Scripture contain nothing more than the Saviour's words: "Go ve. therefore, and teach all nations, baptizing them in the name of the Father, and the Son. and of the Holv Ghost. We would bend ourselves in reverent awe and faith before Him, and accept His words as setting forth more than we can define in set phrases

Similar calculations could be made regarding the aid given to the two other dioceses, whose grants have been slightly reduced :: while from four others there have been no reduc tions at all. This is what Canada calls the withdrawal of C.M.S. grants." The Editor of the C.M.S. Intelligencer, has given figures for the dioceses of Saskatchewan and Calgary only, and he states that the Calgary grants have suffered no deductions. The amount of £42,000 is stated as the total spent in the two dioceses in twelve years, and £800 as about the total deducted in the same time. In the way in which these figures are put, they are apt to convey an incorrect impression. i800 does not represent the total amount withdrawn in twelve years, but it represents more nearly the difference between the grant to Saskatchewan before there was any withdrawal, and the grant at the present time. The scheme of reduction was decided upon twelve years ago, but, owing to representations, the society held its hand for a time, and only six reductions have actually been made. These are the figures: 1st year's reduction, £100, or \$500; 2nd year's reduction, £200, or \$1,000; 3rd year's reduction, £300 or \$1,500; 4th year's reduction, £400, or \$2,000; 5th year's reduction, £500, or \$2,500; 6th year's reduction, £663, or \$3.315: total reduction, £2,163 or \$10,815. That is, the C.M.S. has given Saskatchewan £2.163. or \$10,815 less than they would have given the diocese in the course of the last twelve years, if they had not reduced their grant. This seems to be the fair way of giving the aggregate of the reduction, if it is intended to compare with the aggregate of what has been actually granted in the same time. The grant for Saskatchewan from the C.M.S. this vear is \$9,110, a little over two-thirds of the amount of the grant when the reduction commenced. Next year the grant will be \$8,295. It will be reduced yearly until in 1915 the last will be withdrawn. We are not making any comment or complaint, but in-"asmuch as an effort is being made at the present time to obtain help for Sackatchewan, to make up in some measure for the grant that is being withdrawn by the C.M.S., it is only fair that the plain and simple facts should be before the Christian public.

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may not all be aware that our Board of Missions during the year made an abatement of twenty per cent. on the small allowances made to its beneficiaries in organized dioceses, and announced its policy of continuing until all was withdrawn, which would be the case, of course, in five years. It seemed to me a very good way of converting a number of organized dioceses into missionary jurisdictions and delaying as long as possible the organization of any existing missionary jurisdictions into dioceses. The avowed object was, no doubt, to press upon congregations, for years receiving missionary aid, to exert themselves to become independent or to close them out altogether as fruitless fields. And there is something to be said for that view of the case. To Mississippi this abatement has worked evil, and if carried out, as contemplated, will work disaster. For new fields are opening up to us numerously. In the business and economical changes of the State, places which have good churches and perhaps rectories, and once had considerable congregations and are points yet of importance, have so decayed as to be unable to provide services. And meanwhile, places which were 'in the woods,' only a while back, are rapidly coming to the front as important. The outlook is for a great increase m this in the near future. The trouble, you see, is the old trouble-to do a large and increasing work with small means and few men. It is the trouble that lies upon nearly all bishops in this country and upon the Bishop of Mississippi in special. It is the trouble that wears so many of us out before our time, the trouble we go to sleep with and wake up with in the morning. It is a trouble for which, after eighteen years of struggle, I have found no cure, and with my best efforts, but small amelioration. It is the old Egyptian slavery -the order for the bricks, and the workman must find the straw. When men and women rise to the height of seeing that their religion is a thing to be sustained in this evil world by work and money, when they see the fraud and dishonesty of their lives as Christians, unless they make their professions real and not shams, and cease muttering grand words with their lips and doing small things with their hands, when they learn the law that a man must give according to what is given to him, when they cease dickering with Almighty God for paradise at the smallest entrance-fee, and come to equal even heathen men in their tribute to the Almighty, bishops may have their loads lightened, and the Lord's cause prospering in their hands. The tithe of income is the least that can be considered fitting. That is a debt never remitted. 'Liberality' begins beyond that. I state the law for myself and for you. Measured by that law, it is ridiculous, pitiful, and pathetic to see the way in which we throw up our hands, praise and glorify some absurdly and preposterously rich men for the few pennies -'few pennies," compared to their incomesthey drop into some charity-box, expecting It is just as the world's praise therefor. hard now as it was of old for a rich man to enter into the kingdom of heaven. And as

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REDUCTION OF GRANTS.

Referring again to this subject, the Canadian Church Magazine, in its number for May, quotes with some comments, the following from the Editorial Notes of the Church Missionary Intelligencer for April: "In the Record of March 8th, the Bishop of the diocese of Saskatchewan and Calgary. stated that the C.M.S. had withdrawn grants from the former diocese to the extent of £783, that is in twelve years. It would have been well if the Bishop had added the total amount from which these deductions were made. That total is £42,800 for the two dioceses, and the Calgary grants suffered no deductions. What has been deducted in twelve years is about the odd £800, leaving £42.000 spent in the Bishop's two dioceses.

CALLING A SPADE A SPADE.

Our United States exchanges have at present a great deal of space occupied with reports of the diocesan conventions. With few exceptions, these reports have little of any general interest. In Massachusetts, a division of the diocese has been carried, but the mode of doing so, of arranging an equitable division, between a large, wealthy city, and a large, poor country, awaits the report of a committee. The subject interests us all, the conditions being often somewhat alike, though in a modified form. But the address of the Bishop of Mississippi covers the whole ground; there is no bated breath and whispering humbleness to be found in it. In his address to the council, after speaking of matters of local interest, the Bishop said: "You

gentlemen robber ba: lected mu chalices, p and was d to tell him he left the a monaste expiation,' when his use. It w Well, supp viction tha dark, when riches are be tolerate something richer, and barons,' o no one to the distri hoards, and him-not

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bard of Misbatement of allowances anized diof continuing vould be the t seemed to ig a number onary jurispossible the ionary jurisowed object ingregations, aid, to exert nt or to close fields. And or that view is abatement out, as conor new fields sly. In the iges of the churches and considerable et of importnable to proplaces which ile back, are portant. The m this in the see, is the old reasing work It is the ul bishops in op of Missis-Ne that wears ir time, the wake up with le for which, I have found rts, but small vptian slavery the workman en and women their religion his evil world see the fraud as Christians, ions real and ; grand words 11 things with he law that a what is given ring with Ale smallest eneven heathen ighty, bishops red, and the r hands. The t can be conlever remitted. t. I state the Measured by !, and pathetic hrow up our absurdly and le few pennies ieir incomesox, expecting It is just as a rich man to aven. And as

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far as I can make it out, the rich men of the Church are frantically struggling to get in with the bags attached, while their intellects are so belogged that they imagine that the drooping of some very small bags, filled with nickels at that, will cheat the Keeper of the Gate! I have a conviction, which I will utter here and now, a conviction grown by long experience to certain form, that the greatest burden of failure and shame which the Church carries to-day is the burden of her rich men. She is reported to be the Church of the rich. Where has one of them endowed an episcopate, established a university for her, put any decent amount, according to ability, into any work of hers? Nay, a poor beggarly gift of a few thousand dollars for some work appealing to affection, sentiment, or pride, has been published far and wide, and chants of praise sung as if some hitherto unheard-of thing were now done upon the earth! The Church once allied herself to the kings of this world, lost her spiritual grip, and 'stepped down and out' into the care of Kasiers and Popes, instead of that of Jesus Christ. She suffered a number of very curious, interesting, and even diabolic experiences in consequence. But these Kaisers were at all events real Kaisers with crowns, swords, and armour. And some of the Popes were tolerably decent, as Popes went in those days. The Kaisers were all 'sons of the Church,' of course. The American Church is in danger of allying herself with those dreary gentlemen dubbed 'kings,' in mine and mart, and crewning them with galvanized crowns of royalhood at the gift of what the tin-crowned 'king' would pay for a buggy horse if the whim took him! Nay, the Church's millionaires are the Church's disreputable and forlorn folk as things are now. They are trying to cheat their own small souls, the innocent chanting choir of thin parsons—which anybody can easily cheat -and even Almighty God-whom nobody, not even a 'multi-millionaire,' can cheat-into allowing them, on the dropping of less than one day's profit into some small charity, to believe that they are conspicuous Christian gentlemen. In the Middle Ages, when a robber baron had lived his earthly life, collected much gold and silver, even Church chalices, plate, and vestments, into his castle, and was dying, his Confessor was not afraid to tell him that he must make atonement. So he left the money to build a cathedral, found a monastery, build at least a 'chapel of expiation,' to keep his soul in good state when his earthly armor was of no further use. It was a superstition-do you say? Well, suppose it was! It kept alive the conviction that a man is going out into the great dark, where his titles, rank, fame, name or riches are of no value, and that if he is to be tolerated there at all, he must do or leave something behind him here. Our ten-times richer, and sometimes more robber untitled 'barons,' our 'dreary kings,' pass away with no one to warn, with no arrangement for the distribution of wolf-or-fox-gathered hoards, and the poor, peeping Church gives him-not Purgatory, with several thousand

years of hot 'Standard Oil' product and 'Fuel Oil from Beaumont,' with masses for bis soul to damp the heat a few minutes—but Paradise, eternal peace, the companionship of saints and angels, because he once, after a successful 'deal' by which he gained five millions, gave fifty thousand to some undertaking of the P. E. Church!"

DOMESTIC MISSIONS.

The Ascensiontide Appeal has been made, and it is a fair, common-sense statement of the present position of Church work in Canada. But it is plainly open to one important criticism. It deplores the withdrawal of grants, which is being made in the two great English societies (C.M.S. and S.P.G.), and yet the Board, which makes the appeal, has frowned on the principle of appropriation by which these English societies exist. The action of the Board in this respect is thoroughly inconsistent, and if it had more warmly welcomed the Canadian Church Missionary Association (the Canadian branch of C.M.S.), into Canada, and so recognized its past and present obligations to C.M.S., this particular society might have listened to Canada's appeal more patiently. The golden opportunity came when Mr. Eugene Stock was in Canada. Being editorial secretary of C.M.S., and also an influential member of S.P.G., he was the man to whom the Board ought to have presented its case in the strongest possible light. Mr. Stock, however, met with sharp criticism, and the wellknown policy of voluntary societies was severely attacked. If the Board appeals to voluntary societies, it ought to recognize them and banish from its appeal the irritating resolutions which are no part of the appeal, and are now old enough for interment. All cause of friction between the D. and F. M. Board and C.C.M.A., ought to be forever removed, and in return the Board would be amply repaid if C.C.M.A. would use its strong influence with the parent society in behalf of Canadian missions. If the C.C.M.A. would, in consideration of a liberal policy on the part of the Board, set itself to do all that it can do in favour of Canada, it would win the everlasting gratitude of Canadian Churchmen, and furnish the strongest argument it has yet put forth in behalf of voluntary societies. If the one society (C.M.S.), consented to continue, and perhaps increase its grants, then the other society (S.P.G.), would almost certainly do the same. Prebendary Tucker, the well-known secretary of S.P.G., having recently resigned, that society avill be open to new ideas. Dean Carmichael stated not long ago, that if the English societies would appoint commissioners, who would not merely visit cities, but gain some idea of the tremendous stretches of territory, and the appalling difficulties which confront the missionary, they would then be in a better position to judge the merits of Canada's appeal. The S.P.G. has, we believe, refused to do this, perhaps, also, the C.M.S.; and it may be said it is now too late to influence the policy of these societies. But no policy,

however cast-iron, can stand against the logic of events. The English War Office and the Russian Department of Education are instances where ideas, firmly rooted and long practised, were cast to the winds by the force of enlightened public opinion. The one thing of transcendent importance is to reach the English societies in such a way that they will feel the force of the appeal. What machinery have we for such a task? Practically nothing. Individual missionary bishops may tell their story, but, as Bishop Dart says, they lie under the suspicion of special pleading. Returned missionaries may do something, but their efforts are too spasmodic and unsystematic. But someone will say, have we not boards, general, provincial, and diocesan? Yes, boards enough; but what have they done or are they likely to do under existing conditions and methods of work? There are on these boards men of missionary fervour and far-reaching influence, e.g., Bishop Baldwin, Bishop Dunn, Dr. Leo. Davidson, Rev. F. H. DuVernet, Mr. Charles Jenkins, etc.? It is not possible for a committee of such men to go to headquarters, the Archbishops of Canterbury and York, and the English convocations, and plead the case of Canada's missionary needs, as the case of Australian confederation was lately put before the English Parliament. It is surely possible to gain the attention and sympathy of English prelates, and if this can be done, then their influence on the C.M.S. and S.P.G. would prove a powerful factor in support of Canada's appeals. The appointment of commissioners for both societies would be a good beginning. Those, who know intimately, C.M.S. work in Canada, recognize the need of revision and readjustment. The mining excitement and the consequent influx of population have entirely altered the character of the mission work in various parts of the North-West. A commission might show that important changes were required in the equipment and management of some dioceses, Indian schools, and mission stations. If the Board would seriously grapple with its responsibility in connection with the English societies, it would lose no time in making an allay and friend of C.C.M.A. The resolutions appended to the Epiphany and Ascensiontide appeals furnish strange reading after a lamentation that the English voluntary societies do not send more money. These resolutions ought to be expunged from the records of the Board, or at least omitted from future appeals. They form no part of the appeal itself, and since it is well known that they do not find favour with very many, why are they inserted at all? They are an invasion of personal and diocesan right, and conflict with the pronouncement of the bishops at the Lambeth Conference on voluntary societies. The missionary work of the Church is a unit, and whether it is done by boards or societies, we ought to rejoice, if it is done at all.-T. G. A. Wright.

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Mr. Onslow Ford, R.A., has completed a portrait medallion of Ruskin, which is to be placed in Westminster Abbey.

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Home & Foreign Church Aews FROM OUR OWN CORRESPONDENTS.

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NOVA SCOTIA.

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

Hahfax.— The Bishop of the diocese has confirmed over 1,000 candidates since the commencement of the present year.

MONTREAL.

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

Point St. Charles.—St. Luke's.—Mr. J. C. N. Gosling has been appointed organist and choirmaster of this church, and has resigned a similar position at St. Simon's, Montreal, in order to accept the same. Mr. Gosling was formerly organist at Trinity church, Cornwall, Ont.

Montreal.—His Grace the Archbishop of Moytreal, has inhibited the Rev. F. J. Steen, M.A., from performing any clerical duty in the diocese. –

Church Colonization .- Speaking at the Anglican Clericus in the Synod Hall, on Monday morning, the 20th inst., before His Grace, Archbishop Bond and the city clergy, the Rev. F. A. Allen declared that foreigners have continued welcome in Canada ever since Jacques Cartier sailed up the St. Lawrence, and the Italian Mission dominates regions drained by this river. Shrewdly are "habitants" encouraged westward. Priests strive thus to bring ultimately all British America under the control of Rome. Let us honour energy and emulate wise example. Can Anglican leaders safely ignore leakage of Churchmen into the United States? Illustrated lectures and literature upon national resources, wisely employed, would divert migration to rich Algoma and to the Manitoba prairies of marvellous fertility. Each penny saved--every loyal Church son retained under the grand Old Flag helps fair young Canada to establish happy homes. -Prosperous Church families multiplied in Western provinces alone can relieve the financial stringency of domestic missions. West of Lake Superior lie open limitless possibilities of material and Church advancement. Proper use of persons able to present advantages of Western life will cause young Churchmen to settle there, and enable the Episcopate in newer America to repeat older Britain's Church progress on expansive lines. At the same meeting the Lord Archbishop of Montreal, and nearly'a score of the city clergy, sent a message drafted by one of the Archdeacons, thanking Principal Hackett for his work of faith and labour of love, in replying to Father Youman's lectures addressed to so-called non-Catholics. Through the doctor's astuteness, and his untiring efforts, he was able to record his replies to the reverend lecturer, in the columns of the following day's issue of The Montreal Herald, side by side, in parallel column. It seems, however, to have been the aim of these two Christian gentlemen, to avoid bitterness, and as far as your correspondent knows, the result has rather been conciliatory than otherwise. At all events no objectionable controversial bitterness has been fomented-on the contrary, peace and harmony has not been ruffled, in the religious community of Montreal by the Christian courage and cleverness of Principal Hackett in replying to Rev. Father Youmans.

msing their teasonable default, this triving up of the college trouble with Mt. Secure appoint ment to the cathedral appears to have contributed very materially to the breaking up and scattering of what was a tew weeks ago a large, united and prosperous congregation. Some who have been for almost a lifetime worshipping in that church, and given liberally of their time and substance to forward its interests, have been forced to leave it with their families, as a protest against a course which appears to them absolutely unnecessary, not to say arbitrary. As to Mi. Steen's views being dangerous and indetensible, etc., we think that remains to be proved. He will, we hope, find means to have the matter thoroughly ventilated, as we are sure he desires to do. It should not remain where it is, and no one who has any sense of justice or tair play would desire that it should do so.

Trimity.—The Archbishop held a Confirmation service in this church on Sunday morning, May 19, The Rev. C. J. Boulden, M.A., preached here in the evening.

St. George's.—Mr. John S. Shearer, a member of the Board of Trade, and a former warden and greatly esteemed member of this congregation, died suddenly on the 15th inst. from heart disease. He was born at Bantf in Scotland in 1831.

St. Hyaeinthe.—Christ Church.—The adjourned vestry meeting of this parish, which was held on the 18th inst., was remarkable from the fact that it was the first in the diocese at which women were allowed to vote according to the recent act passed at Quebec. The Rev. Dr. Hackett presided. Wardens, Messrs. Henshaw and Bradford; delegates to Synod, Messrs. Bradford and Fee, and the latter gentleman was elected on the Corporation of Dunham Ladies' College., Votes of thanks were passed to all the outgoing efficers, and also to Miss Wiseman, of New York and Mr. A. A. Jones, of London, for gifts to the church.

ONTARIO.

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

Kingston.-St. George's Cathedral.-A memorial service was held in this cathedral on Sunday evening, the 19th inst., for the Most Rev. Archbishop Lewis, at which the Dean of Ontario gave an address dealing with the late Metropolitan's life and work in Canada, and in the course of which he mentioned that the late Archbishop's last official act was the consecration of the Ven. Archdeacon Mills of Montreal as his successor in the See of Ontario on All Saints' Day of last year. A cable message was received by the Dean during the day saying that the Archbishop's remains had been laid to rest that same morning in the churchyard of the parish church at Hawkhurst in Kent, which is a small village near to Tunbridge Wells. Previous to the interment at Hawkhurst the remains of the deceased lay in Holy Trinity "church, Paddington, where a celebration of the Holy Communion took place early on Sunday morning.

acterized by extremely bright and appropriate music. The service was conducted by Rural Dean MacMorine, assisted by the Rev. C. J. Young, of Wolfe Island. The sermon was preached by the Rev. G. Lathrop Starr. The speaker made feeling reference to the loss the church had sustained in the death of the Archbishop; he also spoke in glowing terms of the work of Bishop Mills, and of the progress the church was making in this deanery. The Frontenac Rural Deanery meetings were held in the schoolhouse next morning. The meeting commenced by a celebration of the Holy Communion at 9.15. The business meeting was opened at 10 o'clock. Those present were the Very Rev. the Dean of Ontario, Archdeacon Carey, Rural Dean MacMorine, the Revs. A. W. Cooke, Stearne Tighe; Jenkins, Pittsburg; Young, Wolfe Island; Dibb, Odessa and Bath, and J. O. Crisp, Portsmouth. Favourable reports from all the rural missions in the deanery were received, showing that good work was being carried on. The proprietry of establishing a mission at Collin's Bay was discussed, but no definite steps were taken in the matter. A vote of sympathy for the venerable incumbent of Portsmouth, who has recently retired on account of advancing age and illness, was passed. It was the hope of all present that Mr. Dobbs would speedily recover from his illness.

Brockville.—The Rev. C. J. Boulden, M.A., of Berthier, Que., is purposing to establish a school for boys in this town, and for that purpose has leased the Page property for a term of three years with the option of renewal up to seven years. It is Mr. Boulden's intention to complete the present term at Berthier, and after that remove the school to Brockville.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa. Ottawa .-- The General Synod of the Church of England in Canada may meet in Ottawa in 1902 if proper accommodation can be secured. The Bishop of Ottawa, in making the announcement at the Synod Executive on the 23rd inst., said the Parliament buildings would be a suitable place, but he did not know whether they could be secured. The House of Bishops would meet privately, and the lay or Lower House would have to meet in another hall, but one connected with the meetingplace of the House of Bishops. A committee to secure proper quarters will be appointed by the Bishop of Ottawa. The Synod Executive Committee of the Diocese of Ottawa met to-day, Bishop Hamilton presided. St. George's church applied for permission to arrange its mortgage

following Committe by Rev. 1 were 'una' that all pr ences will Herbert S Joint Con ment of C learn that partment t ary schoo explanatio of portion main obje secure that as a text-l tion offere duce any learned th. change wh tion has be of the chu creasingly system of larger/ reco Christian 1 Word of (tiuth, shall of our you Educationa this commi in our sche co-operate organization seeking to 4. This con of service t people of t the commit these church they resolve ing meeting this commit should it se to seek, as any associat

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[May 30, 1901.



Christ Church Cathedral.—In connection with the Steen matter a letter of protest was sent by some of the members of the congregation to the rector, the Ven. Archdeacon Norton. The letter concludes as follows: "The cathedral congregation does not think that the report of the College Board should control the appointment of a clergyman to their church, or constitute a ground for reThe Bishop of Ontario has cited the members of the Synod of the diocese to meet in this city on June 25, next. At the service which will be held on the evening of that day in St. George's cathedral His Lordship will be enthroned. As the death of the late Archbishop Lewis necessitated a division of the various funds between the Ottawa and Ontario dioceses, a strong committee has been named by the Ontario Synod to make the settlement. It was reported that the Diocesan Augmentation Fund had reached \$37,000, of which over \$22,000 has been paid in. It is hoped to make the fund reach \$50,000.

Portsmouth.—St. John's.—The opening service in connection with the recent session of the Frontenac rural deanery took place in this church on Wednesday evening, May 15, and it was chardebt, and Christ church cathedral congregation to raise \$4,000 on mortgage on its property, except that on which the church building stands.

TORONTO.

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

St. Alban's Cathedral.—A large number of clergy and Sunday school workers were present in this Cathedral church on Wednesday evening, the and inst. on the occasion of the annual service, marking the close of the winter's work of the Church of England Sunday School Association. The service was fully choral— The Rev. Carey Ward preached the sermon from the text, "It is not the will of your heavenly Father that one of these little ones should perish."

St. James' Cathedral.—On Tuesday afternoon, May 21, a farewell reception was tendered in the schoolhouse to the Right Rev. Bishop and Mrs. Newnham, who are leaving shortly for England where they are to reside for some time. During the afternoon Mrs. Welch presented Mrs. Newn ham with the gold badge of life membership in the Woman's Auxiliary. Mrs. Williamson, the president of the W.A., and Mrs. Sweetman, the honor

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UANADIAN CHURCHMAN.

May 30, 1901.]

ary president, gave short addresses. Refreshments were served by the girls' branch of the society.

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Received \$2 from a subscriber at Ottawa for church at Glen Allen.

Religious Instruction in Public Schools - The following memorandum was presented to the Joint Committee on Biblical Instruction in the schools by Rev. Principal Caven, D.D., and its four clauses were unanimously adopted. The committee hope that all presidents of Synods, assemblies and conterences will adopt the suggestions made in clause 4. Herbert Symonds, Secretary, May 23. 1901. 1. This Joint Committee, in its interview with the Government of Ontario, in February last, was gratified to learn that in the regulation of the Educational Department touching religious instruction in the primary schools, the expression "without comment or explanation" in the clause respecting the reading of portions of Scripture, has been withdrawn. The main object of the interview, however, was to secure that the Bible should have place in schools as a text-book, while the teacher in any explanation offered on the passage read should not introduce any denominational element. We have not learned that in this very important matter the change which the committee sought in the regulation has been ordered. 2. Our conviction and that of the churches which we represent becomes increasingly strong that, in all parts of our public system of education, the Scripture should have larger/recognition, and that it is the duty of the Christian people of this province to see that the Word of God, which is the fountain of divine truth, shall have the place due to it in the education of our youth. 3 We are pleased to find that the Educational Association is in hearty accord with this committee in regard to the use of the Bible in our schools, and the committee will be glad to co-operate with the association and with all other organizations and persons holding similar views in seeking to have effect given to their convictions. 4. This committee is of opinion that it would be of service to have pastoral addresses issued to the people of the respective churches represented in the committee, by the Synods and Conferences of these churches on the subject committed to us, and they resolve to ask these bodies at their approaching meetings to take this step, as also to authorize this committee again to wait upon the government should it seem desirable at any time to do so, and to seek, as may be expedient, the co-operation of any associations who are ready to act with them.

Grafton.—The quarterly meeting of the Rural Deanery of Northumberland was held in Grafton during last week. There was a fair attendance of the clergy, and all took a lively interest in the pro-

moved by Rev. Dr. Symonds and Rev. Mr. Davidson, "That this meeting of the Deanery of Northumberland hereby request the Executive Committee to endeavour to make provision for the holding of a special public meeting on Thursday evening in connection with the forthcoming Synod of Toronto, to advocate the cause of Biblical instruction in the primary school, and that special speakers be appointed for the purpose." Thursday afternoon was largely devoted to the discussion of "Financial methods of the Church" as introduced by Rev. W. L. Armitage. A resolution was passed regretting the removal of Rev. Dr. Symonds from the Deanery, but congratulating him on the honours that had fallen to him, and wishing him every success in his work at Trinity College School. Dr. Symonds replied, thanking the members for their resolution. A motion was passed asking that the readjustment of the Deaneries of Durham and Northumberland be a subject for discussion at the next archidiaconal conference. The next meeting will be held in Peterborough next February, when the following subjects will come before the deanery: I. A study in Greek Testament, St. John iii., by Rural Dean Warren. 2. Lyman Abbott's articles on the "Rights of Man," in the Outlook by Mr. DelaFosse of Lakefield. 3. The present state of Temperance in Canada by Mr. Fitzgerald, of Brighton. 4. Gencial discussion. The thanks of the Deanery were tendered to Rev. W. H. A. French and Mrs. French and the congregation of St. George's church for their kind hospitality.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton. Hamilton.-St. Luke's.-This church is an exccedingly handsome structure, which stands at the corner of McAulay and John streets. It was built during the incumbency of that venerable missionary and accomplished scholar, the Rev. Wm. Massey, M.A., who has now retired. The church is an ecclesiastical gem, look at it from what point you may. It is built of stone and brick, and is brick-lined in the interior, which gives it an air of substantiality seldom met with on this side of the ocean. The chancel seems well-appointed, and the oak altar harmonizes with its surroundings. The building was constructed when the Right Rev. Chas. Hamilton, D.D., now of Ottawa, was chief shepherd of the diocese. The parish is now in charge of the Rev. Napier Burns, who before taking Orders studied law and was called to the bar. The church has free pews, a surpliced choir, various benevolent and social activities, and does a noble work among the labouring classes in the North End. The founder of the church, Mr. Massey, is now enjoying a well-earned rest, and the present incumbent is working to the full limit of his strength. In the rear of the church stands the structure in which services were first held before the church proper was erected. It is a plain frame building, purchased from the Methodists by the Rev. Dr. Mockridge, who re-arranged the interior so as to make it compatible for the holding of the Church Service within its walls.

years the Reverend Rural Dean Mellish had charge of the parish, and for consistency of life, constant and close study of theology and stalwart Churchmanship, his equal we may never hope to see again. Mr. Meilish was a musical genius; a man of letters, and had a keen insight into all matters of business. He wrote extensively in defence of the Church in her Catholic position, and was a power in the press on the Bible wine question. Few of those who once crossed swords in controversy with Rural Dean Mellish ever cared to repeat the experience. The present incumbent is a Welsh man by birth, a distinguished graduate of Huron College, who had made quite a mark for himself by his able and poetical preaching and writing before he came to Niagara. Mr. Bevan is possessed of a sturdy frame, a bright and active mind, and has written numerous pamphlets on Theosophy and kindred subjects. It is doubtful it the Diocese will be able long to retain Mr. Bevan; for with ample means, and a yearning for study it is more likely he will seek some Old World city and cast in his lot with the more cultured and re-' fined Old World civilization.

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HURON.

Maurice Scollard Baldwin, D.D., Bishop, London Listöwell.—Christ Church.—The anniversary services of this church were held on Sunday, May 19. They were well attended notwithstanding the unravourable weather. The rector was assisted by the Ven. Archdeacon Davis, the rector of St. James' church, London, who preached two powerful sermons. That of the morning from Ps. lxxxvi. 5. In the evening he based his remarks upon our Lord's last commission to the Apostles. The offerings for the day were very satisfactory, totalling \$160, which is much in excess of any previous anniversary offering.

Haysville.-The annual meeting of the members of the Waterloo Rural Deanery was held in this place on Tuesday, May 21st, and passed off most successfully, and was among the best yet held in the county. There was a very large representation from all the churches throughout the deanery, and an enjoyable and profitable day was spent. The following clergy were present and participated in the services: Rev. Rural Dean Ridley, presiding; Rev. Rural Dean Mackenzie, of Brantford; Rev. W. N. Duthie, of Hespeler; Rev. C. S. Smith, of Berlin; Rev. I. Armstrong, of Millbank; Rev. Jas. Ward, rector of the parish, and the Ven. Archdeacon Mackay, of the Saskatchewan diocese, N.W.T., who was visiting in this neighbourhood. Among the delegates from Galt were Miss Woods, Miss Jaffray, Miss J. Nairn, Mrs. Cherry, Mrs. C. R. H. Warnock, Miss Dykes and Mrs. Ridley. Two large loads drove over from Hespeler and one from Preston. The Rev. Mr. Edmonds, owing to illness, was unable to be present-he was reappointed secretary of the deanery for the coming year. After the celebration of the Holy Communion at 11 a.m., the business session of the deanery was held, the Rural Dean in the chair. Reports were presented from the varous parishes, showing very satisfactory progress in the different departments of Church work. Over \$11,000 was raised during the year for the work of the Church. At the same hour the members of the Woman's Auxiliary were in session, and plans, etc., of work under their auspices were discussed. Mrs. Ward, of Haysville, presided. Two large bales of goods were packed by them for Northwest missions, consisting of valuable contributions from the different local branches in the deanery. This latter is a new departure, and since its inauguration two years ago, has proved most successful. It simply means that in addition to the bales sent out by the local branches in the county, there is annually made up what is now known as a deanery bale, representing as it does the whole county. In the afternoon the Church Workers' Convention was held, com-

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ceedings. Amongst those present were Rev. Rural Dean Warren, Lakefield; Rev. Dr. Symonds, Ashburnham; Rev. J. C. Davidson, Peterborough; Rev. W. E. Cooper, Campbellford; Rev. A. G. Westmacott, Brighton; Rev. A. J. Fidler, Colborne; Rev. G. A. Field, Gore's Landing; Rev. Mr. Fothergill, travelling secretary S.P.C.K.; Rev. W. H. A. French, Grafton; Rev. W. L. Armitage, Peterborough, secretary. The laymen present were, Lt.-Col. Rogers, Grafton; Mr. Fitzgerald, Brighton, and Mr. Clitheroe, Grafton. The meeting opened with a service on Monday evening, at which Rev. Mr. Armitage preached, taking as his text, "And a vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, saying, 'Come over and help us.'" Acts xvi., 9. On Thursday morning there was a celebration of the Holy Communion at 8 a.m., and at 10 o'clock Rev. W. E. Cooper conducted a "quiet hour" for the clergy, after which the deanery was called to order in the rectory for the discussion of several subjects of the programme. There was a lengthy discussion on the notice of motion by Rev. J. C. Davidson, "That the Synod meet bi-annually," which was withdrawn and instead of it the following resolution was adopted as

Caledonia.-St. Paul's.-This church is a handsome, comfortable, frame structure, in a good state of repair, with all modern appointments, and a faithful, zealous and devout congregation. Like all inland towns, Caledonia has suffered from removals of Church families in recent years. The trend of business and population towards large distributing points has drawn away many of the most far seeing and enterprising of its citizens. There are very few of the most progressive cities on the continent that cannot count among its most prosperous business men a former Caledonian resident or some stock which formerly flourished there. The Grand river passes Caledonia, and may have helped to develop that continuing of motion which has always been a characteristic of its inhabitants. For

mencing at 2.30, and closing at 6 p.m., during which time six papers were read and discussed, each bearing upon some important branch of Church work. They were accompanied by a deep spiritual tone and each from its own standpoint was an admirable presentation of practical truth. In the evening divine service was held in the church. and addresses delivered by the visiting clergy, the Rev. Rural Dean Mackenzie on "Church Teaching," and by the Ven. Archdeacon Mackay on his mission work among the Northwest Indians. Admirable arrangements were made by the parishioners of Haysville. Hamburg and Wilmot for the reception and entertainment of the delegates. Luncheon and tea were served in an adjacent hall, the repast on each occasion being most sumptuous, and offering an excellent opportunity for social intercourse. The next annual meeting is to be held in St. John's parish, Berlin, May, 1902.

Port Elgin.—St. John's.—Service was held in this church on Monday, the 20th, at 3 p.m. The church, which had been prettily decorated beforehand was comfortably filled. The Bishop preached a most eloquent sermon on "The night is far spent, the day is at hand." The Bishop was far from well, but nobly persevered in his labours. We earnestly hope that His Lordship may speedily be restored to his usual good health.

Wingham.—St. Paul's.—This church was consecrated by the Lord Bishop of the diocese on Thursday, May 9. The sentence of consecration was read at the Bishop's request by the Rev. Rural Dean Hodgins, after which the Bishop gave an address. A large congregation was present at the service. Amongst the clergy who were present were the Revs. Rural Dean Hodgins, of Seaforth; G. J. Abey. of Brussells; C. H. P. Owen, of Lucknow; G. McQuillin, of Blyth, and A. B. Farnie, of Gorrie. In the evening the Bishop preached to a large congregation from Romans xiii., 12.

Southampton.—St. Paul's.—On Monday evening, the 20th inst., the Bishop of the diocese held a Confirmation Service in this church, when ten candidates were confirmed by him. A large congregation was present, and filled the church. The candidates were presented to the Bishop by the rector, the Rev. R. J. Seton-Adamson.

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

in them. How is it possible that it could be when their avowed, object is to prove that there is no Word of the Lord to be in them or anybody else, and that the Book which the Church, under the guidance of the Holy Ghost has formally, onleially and continuously declared to be God's Holy Word" is nothing but a conglomeration of myths, fictions and absurdities badly put together, unskilfully edited and generally a sort of literary hodge podge, which it was reserved for modern professors and "other very learned people" to get rid of. Now I take leave to protest in the most selemn manner against this growing heresy, and I hold that the man who commits himself to the position occupied by your reviewer has ceased to be a Christian. Much learning, not unfrequently, passes the bounds of sanity, and I fear it is so in not a few of our professedly Christian Colleges at the present moment. I do not feel called upon to say anything to those outside our own communion, because their position is pitiable in the extreme, having their only prop ruthlessly swept from under them. But let us see what we of the Anglican Church profess. Our unquestioned article of faith is: "I believe in the Holy Ghost, the Holy Catholic Church."' Now, is it conceivable that the Holy Spirit promised to the Church for her life and guidance, should have permitted her to err on the most vital of all matters, during the whole of her wonderful existence? When we turn to the Ordinal we find that the very first thing demanded after the candidate for Orders has assured the Bishop of his being inwardly moved and outwardly called to

the Holy Office is: Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament

Answer-I do believe them.

On being advanced to the Priesthood the candidate uses, if possible, stronger language: "I am persuaded," says the candidate that the Holy Scriptures contain sufficiently all doctrine required of necessity for salvation, etc. An identical affirmation is made by a postulant Bishop. But what will a conscientious candidate answer to-day. He has been taught by his Higher Critic professor that fully three-quarters of the Books are doubtful, many of them positively absurd, and all of them tainted. If he should be as great a hypocrite as the well-paid professor he will answer with a mental reservation, but if he be honest he will throw the whole thing overboard; a course that is being followed until we have now a cry that there is a steady decrease in the candidates for Holy Orders, and if your critic and Dr. Smith solve the problem "on these lines," the professor will soon find himself without candidates and the Church without a ministry. This may well happen, but Christ will not leave himself without witnesses, and these dark days of growing apostasy will in the end prove the harbingers of the light" that shineth to the perfect day." It is time now that a rigid inquisition was made into the teaching of our Theological Colleges; and professors who are tainted with the Higher Criticism. Heresy ought to be invited to get down and out, and not to stand on the manner of their going. Certain it is that those who prefer Christ to the Critics, will not willingly pay money to men whose teaching dishonours the Lord, who bought them and put him to an open shame-the shame of ignorantly misleading His trusting followers, in that while he declared that He came down from heaven and endorsed the Holy Scriptures, the Critics openly avow that He did not know what He was talking about. Rest assured that your reviewer is no friend to your paper, because if his position be true the reason for a Church newspaper has passed away. Permit me to add that all this new fangled apostasy has had its birth and growth in Godlessness, but those who desire to see the matter discussed on its merits, or demerits to speak more accurately, may find it in Dr. Baxter's "Sanctuary and Sacrifice;" Green's "Unity of Genesis;" Dr. Payne-Smith on the "Authenticity of the Pentateuch," and many ROBERT KER, similar works. Rural Dean of Lincoln and Welland.

May 30, 1901

THE D. AND F. M. S. APPEALS.

Sir .- Again we have received and read before our long suffering congregations another of those semiat nual circulars issued by the "Executive of our D, and F. M. Society. I have every sympathy with missions and missionaries. Several of my personal friends are scattered pretty much all over the world, chiefly in heathen lands, preaching the doctrines of our Lord Jesus Christ. But I want to enter my earnest protest against the continuance of this particular way of endeavouring to impress our people as to their Christian duty in this regard. I am satisfied that we are making a great mistake. The printed page can never take the place of the human voice and heart. What I would like to see done is this: We ought, I think, to employ a returned missionary as general secretary, and secure unpaid secretaries for each diocese, and also in each Rural Deanery. In this way every congregation could be reached and the results would be much more satisfactory in every way. There may, and doubtless are, difficulties in the way. But they can be met. We have plenty of clergy who would be glad to act as diocesan or deanery secretaries, andwho are men of ability. Men who cannot go to foreign fields can stay behind and secure supplies. The various English societies do this. Why not we? Save us the indignity of reading an essay that is always too long, too prosy, and which few of us can make our very own. If the wish for a change is pretty general, and I fancy it is, it can and should be made. I sincerely trust this matter will be agitated at Deanery Chapters and Synods, as well as in The Canadian Churchman, until our D. and F. M. S. is placed upon a better working and more successful plan.

AN ELDER.

CONGREGATIONAL SINGING.

Sir,-I am very glad to see that my letter to The Churchman has opened up some discussion on the subject of church music, and I hope it will lead to some good results. I am sorry, however, that neither my supporters nor adversaries, if I might use the expression, have grasped exactly what I am trying to bring out. Possibly and most probably the force of my pen is inadequate to convey my idea aright. Personally I don't see any necessity of trying to make people like music which is certainly ancient, any more than trying to persuade them to go back to premediaeval methods of dress or language in the church. I am inclined to make a big assertion, and that is, that I for one think it would not be a bad plan if a lot of our premediaeval forms were considerably altered to conform with more modern requirements, even though my friend "Cantor" in the last edition seems to think we should carry out the forms and ceremonies as they were first instituted in their entirety, forever. I am in favour of a very material change, even in the celebration of the Holy Communion and many others. However, Iam on Church music now and not forms and ceremonies, so will not ask for your valuable space for that at present. Now as to this subject of music. The first great question to ask is: Is music necessarily a part of the service of our church at all, or could it be dispensed with ? I can take it for granted that no rational man would say for one instant that it was not. Now, granted that music must enter into and be part of our form of worship, and to my mind an offering to Almighty God, then why should it not be as beautiful and as much a work of art of our best and highest production as the beautiful handiwork that covers the altar, or any other piece of decoration or beauty in our liturgy. If we have seen fit to adopt the most prefect form of language in our prayers why should not the music be as fitly chosen, and when thus fitly chosen, properly rendered. Lots of people complain of some rectors as having poor pronunciation, or even an unfortunately harsh voice which distracts them, then why is it that the excruciatingly bad rendition of our music in most churches should

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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.

YOUR REVIEWER AND THE HIGHER CRITICS.

Sir,-As a rule newspaper reviews are not taken seriously, as they are generally looked upon by the reading public as "ads.," in a different form and paid for in a different way; I take it, however, that your review of Dr. Smith's Apology for the Higher Critics, and their very high criticisms, must be placed in a somewhat different category; in a word, that your reviewer writes con amore, and with a fixed purpose of indoctrinating your readers with the principles of the most dangerous and pernicious heresy that has afflicted the Church in all the centuries of her existence. As a widespread apostasy in the preaching and professional classes we have to seek for its counterpart in the time of Ahab, when not less than 400 Higher Critics of those days assured the God-forsaken King that his success against Ramoth-Gilead was assured, although it ended fatally. To-day we are confronted with the painful fact that the prophets prophesy falsely, and the Word of the Lord is not

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CANADIAN CHURCHMAN.

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not be corrected. Finally, I do not think that our Church will draw or even keep in the fold, people, by having old tones and tunes which the majority do not even understand, or in fact that are irritable to them. People are not all "Cantors," and there is no use in expecting people to be attracted by premediaeval music, any more than by premediaeval anything else. When our theatres have something attractive going on in the form of good music, yes, even a good religious play, no church bells are necessary to get a full house, and ladies and swells will not hestitate to pay \$1 to sit in the "gods" just to get to hear and sit it. I do not propose to compare the theatre and the Church, but just to illustrate that people are people wherever you meet them, and if the churches can make their services attractive they will get large congregations. I know where my friend "Another Musical Layman" probably alludes to, and would say to "William Roberts" that I have been there also. There are many parts of the musical service that the congregation are not required to join in, and where the choir and organ or orchestra, or whatever music is provided, are only alone required to perform. I have been many times "sentenced" to sit through these performances, and instead of my spirit being inspired with higher thoughts they were very much relieved when it was over. I know of many churches where they could afford better, yes, much better, have had one cheap anthem book as their stock in trade in the Church music line for years, and sung everything in it over and over again till the congregation have become quite resigned to the idea that they are the only anthems ever written, and when by some accident some new blood comes along and takes the choir by the "horns," so to speak, and puts on something good, and the choir feel quite proud of themselves, there is quite an eruption amongst some old stagers in the church, because the place was packed to the doors, and the younger generation were showing a desire to reform the music. I have seen it by practical experience where it would be quite easy to bring the music up to a high standard, and have a feeling of interest manifested by the young people in churches I have been connected with, but it has been killed by lack of support by the old stagers, and a lack of co-operation by the rector. The result is and has been and always will be the slow but sure drifting of our young people over to other denominations of more enterprising ideas. Is this not so?

MUSICAL LAYMAN.

WHY DOES NOT THE CHURCH NUMER-ICALLY KEEP PACE WITH OTHER **CHRISTIAN BODIES?**

Sir,-I do not know. Some say she does, some say she does not; the different answers may arise from local views. Anyhow, it is a matter of vital importance to our Church in this Dominion, and should, therefore, be dealt with fearlessly and honestly, then we may expect some good to result from the discussion. Kindly allow me space for some remarks. I. Is Christ preached as fully and frequently in our pulpits as in those of other denominations? Is there not too much time in the pulpit wasted on discussions regarding ritual, position, the dignity of the Church, its Apostolic succession, the ancient heresies, and other matters of that sort that people do not care about-that will never feed or save a soul-that will never bring men to repentance-that will never "draw all men unto" Christ, but rather serve to lull them to sleep on in ungodliness or indifference-if they are so inclined, or if they are not, will not serve to make them stray away to other pastures in search of food for the soul? 2. Is there not too much learning or display of dearning, put into our modern sermons? Christ said, "Feed My sheep," "Feed My lambs." Really, Sir, some of the sermons, or essays, we hear now-a-days, make one think that many of our clergy interpret those words of the Master's to mean, "Feed My giraffes," for they place what they intend for food on such

giant to reach up to it. Educational attainments are good, and no one wishes to underrate them, but surely they ought to be shown in the ability, or power to bring the saving truths of Holy Scripture within the reach of all hearers. While a sermon is being preached it should not be expected of people that they will be able to grasp with a moment's reflection, or on the spur of the moment, what the trained brain of a B.A. or B.D. has taken a long time to think out, and has put forth in language beyond the ordinary run of people. Who were the men whose preaching "turned the world upside down?" Who in modern times have drawn the masses together in the right direction? They were (or are), men who used plain, simple, direct language-language that all the hearers could readily understand. It was said of the Master, Christ, that "the common people heard Him gladly." That should be quite sufficient for the servant who is "not greater than his master." 3. Is the missionary part of our Church sufficiently pressed home on our people? Are they taught that the Christian spirit and the missionary spirit are inseparable-(we may say "one and indivisible")-that, like faith and works, the one is dead without the other? Is the great command pressed home on them? Are they taught that the support of missionary work is as much an act of worship as prayer is? That it is in fact the best part of their worship-the "fruits meet for repentance"-that this was and is the Spirit of Christ, and that "if any man have not the Spirit of Christ he is none of His." If we may judge by the small amount of money that is given by our Church in the East towards the work in the West, we can only come to the conclusion that this subject is comparatively and sinfully neglected. Why, Sir, if it were not for the women of Eastern Canada, the work hitherto done would scarcely be worth mentioning. They are the ones to whom credit is due. By their money, their bales, their work, they are making us think that "the Lord gave the word, great was the company of the women that proclaimed it." They are almost the only ones we can get to come out and "man" our missions, and they are doing it well. All honour to them. We cannot shut our eyes to the fact that, in the past, our Bishops and clergy in Eastern Canada have been, with some exceptions, too eastern, too diocesan, and too parochial (not to say too selfish) in this matter. When they have been approached on the subject they have rather discouraged appeals from the West in many cases, perhaps fearing that it would take money away from their parishes or dioceses, or local wants. Some of them have spoken disparagingly of the Woman's Auxiliary-the only work, so far that is at all worthy of the Church from a missionary point

of "Church Bells" (May 10th), a constant contributor to the journal, who has made the controversy with Rome almost a life-long study, deals with substantially the same returns. But the conclusion he derives from them is quite different from that of "Senex." First, with regard to Rome, it is shown that the number of marriages has decreased, and when it is remembered how exceedingly anxious Rome is that her adherents should never marry out of her Communion, and what steps she takes to prevent this, the marriage returns are pretty strong evidence that there has been no increase in the number of Romanists. Immense increase in the number of her chapels and other agencies is admitted, but not, rather the reverse, in the number of her adherents. Then, as to Protestant dissent, it has to be remembered that formerly marriages could be performed only in places of religious worship, registered for the solemnization of marriage. But since marriage in other buildings and before registrars has been legalized, it is but natural that dissenters, who formerly were married in the Church of England, should have gradually come to be married elsewhere, and thus, consequently, the marriage returns should show a falling off of marriages in the Church of England, and an increase amongst the various nonconformist bodies. This, however, by no means points to a proportionate change in the membership of the different communions, but simply to a change in the marriage laws and customs. The object of "Senex" in thus misrepresenting the Church of England, which, if the writer in "Church Bells" is correct, he does, seem to be to point to the wisdom of the Church adopting in this century "a comprehensive and moderate policy." What sort of a policy is this?

T. W. F.

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MODERN CRITICISM AND THE PREACH-ING OF THE OLD TESTAMENT.

Sir,-Dr. Langtry's letter in your last issue only proves that he is one of a class referred to in the notice of the above book-a class for whom the book is not meant, for whom it has no message, and with whom it is of no use to argue. With all due deference to one who has done such noble service in defence of the Catholic faith, it is nevertheless the simple fact that Dr. Langtry does not understand even so simple a matter as your reviewer's notice. In illustration of this statement it may be pointed out that the "problem" which the book will help to solve is not the problem of the Higher Criticism as Dr. Langtry seems to think, but one which depends upon it and is equally important, viz., how to preach the Old Testament in view of the results of criticism which the book assumes. The careless inaccuracy with which Dr. Langtry has read the notice may be taken as an indication of the value of his opinion of the book,

were better trained in the sacred duty of giving, and giving liberally, to missionary work in the western part of the Dominion-and everywhere else for that matter-they would have more interest in the work at home, in the work of the ministry, the work of the Church; their hearts would be tuned aright, they would love their Church better and with a truer love. Their money is their "treasure" in a way, and if they can be trained to give of that their hearts will go with it. "Where your treasure is there will your heart be also." We would then have more young men offering "themselves" for the work, and that terrible cry of which we have heard so much lately "the dearth of candidates for the ministry," would be heard no more. T. H. E. WEST.

of view. If our people in the eastern provinces

CHANGE IN ENGLAND.

Sir,-"Senex," in your issue of May 9th, writes a long letter to show that the Church of England in England and Wales is rapidly dying out, her members going over in large numbers to Roman and Protestant dissent. This conclusion he derives from a comparison of the marriage returns extending over half a century. Now in the last number

which we again commend very cordially to those of your readers who possess an open mind on the subject. One emphatic protest should be made. Dr. George Smith is a man of the most devoutly religious and Christian spirit; and to suggest, as Dr. Langtry does, a comparison between him and the traitor Judas is to overstep outrageously the limits of legitimate criticism.

YOUR REVIEWER.

CONGREGATIONALISM IN THE CHURCH OF ENGLAND.

Sir,-Mr. John Rainsford replies to the article which appeared in your issue of 2nd May, under above caption. The reply is divisible into three parts: (a) To the statement that the average priest in the Church of England is "pauperized through manhood, and made the subject of charity in old age," he replies by placing the responsibility therefor upon the innate folly of the individual clergyman expressed by running into debt at the commencement of his career, early marriage and the consequent responsibility of a large family." (b) The proposal to turn

acone congregationalism, and to restore the elergy to their political servicity of the Church, ne distaisses, for fear lest the result should be a unique. unequalled exhibition if wire fulling. (c) The usual criticism, which one class or profession com monly attects towards other classes and profes stons- an this case a layman's criticism of the "un niness, capability, for dispersing congregations, etc., of bishops and elergy. The only sentence in Mr. Rainsferd's letter, with which I find myself in agreement, is "that we have departed from Scriptural lines," but it is hard to follow the writer when he expresses the mode in which we have so departed, viz., by consecrating elergymen to the othee of bishops (in which election the laymen are largely responsible), who are not capable of performing the duties thereof. This he further elab orates by the sweeping assertion, that men are or dained to the ministry who are more fitted to "walk between the handles of a plough"-men devoid of high intellectual ability, of administrative power, of learning, of spirituality, of devotedness, of preaching, etc. This is a specimen of the easy and irresponsible mode of the superficial and popular writer and speaker of denunciation-but it does not touch the fringe of the great question at issue, account for the injustice done to the average priest of the Church of England, nor offer any solution to the acknowledged difficulty. Disclaiming any desire to reduce the consideration of this important topic, to a personal argument, I would say of (a)-The debt allowed it is unquestionably due to the inadequate salaries and non-fulfilment of solemn engagements, owing to inability or unwillingness on the part of the congregations to pay the meagre amounts promised or implied by them on the engagement of the minister. Yes, we have departed from Scriptural lines, and the call of a priest is now based, neither on spirituality nor devotedness, etc., but upon a presupposed high administrative ability and preaching (which Mr. Rainsford seems to confine to pulpit oratory, forgetful of the Scriptural meaning of "preaching the Gospel:" The original preachers of the Gospel did not come from "between the handles of a plough," but from the fisher folk of Galilee, the custom house and the learned professions. The best lawyers, doctors and merchants of each generation, have however come from between the handles, or from some other honest and humble line of early training and ancestry. I firmly believe, with Mr. Rainsford, in a high intellectual and educated ministry. The present system, in Canada of congregational servitude, will never attract candidates for the ministry from the ranks of the "high intellectual" classes. That the scions of high intellectual families, still press into holy orders, though in sadly diminishing numbers, is probably due to the innate nobility of the calling, and the innate spirituality and desire of the candidate for a high unselfish career. The decreasing number of candidates from all ranks, intellectual and ordinary, is due largely to the gloomy prospects of a base servitude to a "congregation," which are before the eyes of a young man looking to his future, and which disincline parents to seek the clerical career for their boys. (b) The fear of "wire-pulling" did not seem to have affected the "communal" character of the Scriptural lines of the Church as it emerged from the Pentecostal outpouring of the Holy Spirit. Wire-pulling, will, I fear, always be; but it certainly can, under no conceivable conditions be more in evidence than it is to-day under the congregational system of "calling" a clergyman. A clergyman appointed and supported by the Church would have less opportunity to "pull" a Synodical executive, than his friends have now to pull the influential members of a desirable parish. (c) The wholesale denunciation of Bishops and clergy, can be and are usually uttered by disgruntled individuals of one profession against another. Judges, doctors, employers of labour and employees, are every day the subjects of similar "higher" criticisms-from many quarters, espeekally in the form of newspaper correspondence, with reference to the comparison, by way of illustration,

of the justice and i.h play to its service of a banking concern the engined arrive that d angly that "in a well brider e back the results of the Lank received their institution, their promotion, and their salaries from the executive of the institution, and not in accordance with the architery will of each local manager or branch. This is the point of the article. Let the institution the Church gengage, pay, promote, and it necessary, pension its faithful servants. So will the organization and management of the Church be walking not only in Seriptural back, but in the best, most just and honorable lines, of the best governed institutions of the world.

CHAS. E. WHITCOMBE.

THE ACE FOR CONFIRMATION.

Sir,-1 have read with much interest and thank induess your esteenaed article on the Age for Confirmation in the issue of May 2. I have never been able to understand why any limit of age should be considered accessary. I was impressed once by seeing some young children coming up for Communion in St. George's church, Iowa, and in the Sunday school of All Saints' Cathedral, Milwaukee, I have listened to the announcement of a children's celebration for the following Sunday. The interest ing story of the boy in your article is worthy of notice. I presume that any bishop has the right to limit the age of confirmation in his diocese according to his judgment, and the clergy are willing to follow the instructions of the Ordinary. 1 will, however, take the liberty of expressing a few words on the subject outside of individual customs. The Apostles had no custom in regard to age, but laid their hands on newly baptized persons, confirming them immediately, and their teaching was based on the promise being to you and your children, our Lord Jesus Christ, laid His hands on children, and set one of them before His Apostles as a specimen of the kingdom of heaven. Our Church baptism is for the purpose of making young children members of Christ, and inheritors of the kingdom of heaven. What I want to know is this: Do baptized children suffer any spiritual loss till they reach a certain age when they are permitted to receive the Holy Communion, of which our Lord said that except we receive it we have no life in us? Again, let me ask, has a member of Christ no title to receive Christ in His appointed way until a certain age is attained ? I believe it we take seriously into account the life and actions of many adult communicants and compare them with that of good children we would have very little difficulty in answering the question of confirming and admitting to Holy Communion younger children than we are accustomed to admit. May I venture to ask one other question. When our Lord said "suffer the little children to come unto Me," did He mean as our Church teaches, in baptism, or did He include both Sacraments as generally necessary to salvation when He added, "forbid them not, for of such is the kingdom of God." LAURENCE SINCLAIR.

[May 30, 1901.

and let us make it known far and wide that we have been in the past under a delusion as to the teaching of Him who was heralded as our Saviour. Ought we not now to seek a new cult that will at least make us national some day? We cannot go on forever, as at present, at sixes and sevens, and succeed spiritually, educationally and socially. It is pitiable to see bishops as well as priests, deacons and laymen going out of their way at times in order to help perpetuate the unhappy divisions that have already torn and rent our Christianity; men openly and above board helping to undermine the very foundations of the Faith in order to get their loaf of bread. No wonder some of us missionaries are almost completely discouraged. May God have mercy upon us, and forgive us, for even the faith of Arius will soon be a thing of the past with many of our priests and deacons. Intellectual men cannot and will not believe in everything or nothing, as is to-day presented to us by the Church and the world. We must have a one Christ with a one revelation of Jesus to us, or give up Christianity. Everything or nothing may make certain individuals popular for the moment, and may please the unthinking multitude, but these are, each in its division, hastening the days of unbelief, and are making the Master a byword on 'Change and among thinking men. Let us then with all soberness and patience and love and moderation, yet, with firmness, present to men here, "Christ and His Church," as the only way to life, or, let us in the name of decency and order crect an altar in every village throughout the land to the Unknown God. Let us declare ourselves what we are fast becoming-Agnostics.

C. A. FFRENCH.

British and Fr.eign.

A manuscript Bible, richly illuminated, of about the year 1410, was sold at auction in London recently for 1,200 guineas.

The Church Pastoral Aid Society, like the C.M.S., has received from an anonymous donor, the sum of \pounds 10,000. The idea prevails that the same person gave both sums.

The Bishop of Newcastle-on-Tyne preached the annual sermon of the C.M.S. this year, in the Church of St. Bride, Fleet street, from St. Luke, xxiv., 48.

After a service of 58 years as sexton, clerk, chorister and bellringer at Bedworth Parish Church, Mr. Richard Ralley has just retired. This service claims to be a record in the Church of England.

At the Archdeacon's visitation at Aylesbury, Mr.

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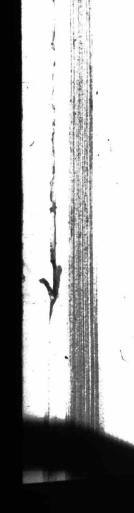
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THE CHURCH.

Sir,-Is it not somewhat extraordinary to find such a number of persons in Canada just now, in both Church and State, who do not appear to have the very faintest idea that our Lord and Saviour Jesus Christ founded a Church (the Holy Catholic Church), as the channel whereby salvation must be proclaimed to the world, or that there is a necessity laid upon us that we should have a Church of Canada here at all, or at any time? Anything and everything of an association passes for a Church now-a-days, and for "the Church," with them, and anyone and everyone can, at will, make or unmake a Church, and make or unmake ministers for the same. Where is all this to end let us ask ? It must lead to infidelity. Had we not much better, if this be our idea, be honest for once and declare the whole of our Christianity to be a farce,

William Jones, of Kingsey, attended as churchwarden for the fiftieth consecutive year, and Mr. Edward Abbott, of Winslow, as apparitor for the fortieth year.

We congratulate our old friend, Dr. Gammack, upon his convalescence from his late serious illness, and trust that he will soon be so far recovered as to be able to resume work. We must warn him not to do so too soon.

The Rev. G. F. Petrie, M.A., when leaving St. Miniang, Glasgow, where he had been a curate for some years, to take up his appointment as rector of St. Matthew's, Old Meldrum, was presented by the parishioners with a silver private Communion scrvice, a set of linen for same and a purse of sovereigns. Mrs. Copestake made the presentation.

A beautiful stained-glass window erected in St. Mark's Church, Ballysillan, in memory of Mr. Lavens M. Ewart, J.P., by his many friends, was unveiled and dedicated on the 4th, by the Lord Bishop of Down and Connor and Dromore. The service commenced at 3 o'clock, and was largely attended. May 30, 1901.]

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CANADIAN CHURCHMAN.

The well known London church of St. George's, Bloomsbury, has recently been restored and beautified at a cost of several thousand pounds.

The death of the Bishop of Oxford gives the Bishop of Newcastle a seat in the House of Lords, the next vacancy on the Episcopal Bench in the Upper House will be filled by the Bishop of Peter-فكالمحد أداري والمراجع .borough.

We gather from the Log Book Notes of "The Mission to Seamen in South Africa"-November, 1900, to January, 1901-that at least £ 500 had been raised towards the new institute at Capetown when the "Log" was published. A further sum of £5,000 is required.

A new peal of bells, which have now been hung in the handsome tower of Kallaloe Cathedral, recently restored, are to be dedicated in the near future. The bells are a memorial to the late Bishop Chester.

The death is announced, in his 81st year, of Mr. Richard Redheard, who was during the last century one of the best known of England's organists and composers of Church music. He was successively organist of All Saints', Margaret street, and St. Mary Magdalene's, Paddington, both of them well known London churches. He had lived in retirement for some years.

At a meeting of the committee of the Bishop Creighton Memorial Fund held at the Mansion House lately, the Lord Mayor was in the chair. The fund was reported to amount to £3,010, of which £1,800 had been voted for the erection of a marble statue to the Bishop in the south choir aisle of St. Paul's Cathedral.

It is estimated that over 35,000 persons visited the Missionary Exhibition held in the town of Preston a short time ago, thus conclusively proving that missionary affairs are not necessarily dull and uninteresting. The receipts amounted to £1,561, and the expenses to £1,000. The balance has been distributed among the several societies exhibiting.

The Archdeacon of Raphoe has been the recipient of an illuminated address and several valuable gifts from the Committee of the Donegal Protestant Orphan Society, in recognition of his eighteen years of faithful and voluntary service to the society. The presentation was made at Letterkenny on May 2nd. The Dean of Raphoe was in the chair upon the occasion, and the address was read by the Rev. A. G. Stuart.

The death has been announced from Brussels of

Dean Farrar's progress towards recovery is being well maintained.

Nearly £175,000 has been already spent upon the fabric of Truro Cathedral.

The sum of about £4,000 is still needed to complete the restoration of Peterborough Cathedral.

The Duke of Cornwall and York laid the foundation stone of the new cathedral at Brisbane on Wednesday, May 22.

At the annual vestry meeting of St. Mary's, Rainton, England, Mr., R. Richardson was reclected people's warden for the twenty-fourth time.

The parishioners of St. Faith's church, Wardsworth, have decided to erect a chancel screen in the church as a memorial to the late Queen.

A tablet has been unveiled in St. Michael's church, Chirbury, Salop, as a memorial to Dr. Thomas Bray, the principal founder of the Society for Promoting Christian Knowledge, and of the Society for the Propagation of the Gospel.

The Lord Chief Justice of England, Baron Alverstone, was for many years a member of the choir of St. Mary Abbot's, the parish church, Kensington. He still lives in Kensington, where he is well known and highly respected.

Miss Mary Ashlin of Poona, bequeathed £3,000, in consols, to the Church Missionary Society, a house and land to the Church Missionary Society and Zenana Bible and Medical Mission, and her residuary estate to the Colonial and Continental Church Missionary Society.

Dr. Rainsford, the rector of St. George's, New York, said lately that ten years ago it was easy to get 100 men to attend a Bible class, whilst now it is hard to get 30; and that ten years ago men would sit in a church for several hours, but that now it was a hard matter to get them to come at all.

At the vestry of the church of Rhosycae parish. ncar Holywell, held recently, after many years' omission, the Vicar (the Rev. W. A. Ellis, voluntary chaplain of the Welsh Church in Manchester), announced that Mrs. Yates, Cilcen Hall, had kindly consented to be his warden for the coming year. This gave great satisfaction, and may be taken as the measure of her interest in this long-neglected parish.

A beautiful stained-glass window has been erected in Winchester Cathedral to the memory of Jane Austen, the novelist, who died in 1817, and whose body rests in the north aisle. The window is the work of Mr. C. E. Kempe, of London, and contains six figures, bearing scrolls, on which are inscribed texts from the Psalms, illustrative of gentleness, goodness, practical wisdom, and love of teaching.

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News comes from the Sagalla mountains, East Africa, of remarkable success which has begun to attend the labours of the C.M.S. missionaries. Over a thousand natives assemble every Sunday for service at the principal station, and about the same number at the out-stations. Long lines of them may be seen from a distance wending their way over the hills, and when gathered together, with their alpenstocks stuck in the ground, the effect is very novel. Many of these who thus attend the teaching do so in order to tell others at a greater distance the truths they have thus learnt.

One of the oldest bell-ringers in the country (says The Peterborough Advertiser), took part in the celebration of Wyldebore's Day at Peterborough Parish Church recently, in the person of Mr. C. W. Holdich, of Werrington.

Stonehenge.-Work in connection with securing the safety of the ancient memorial of Stonehenge will, it is satisfactory to learn, be proceeded with as soon as the weather is favourable. The first task to be undertaken is that of raising the huge monolith which overhangs the altar stone, and is in a most dangerous condition, into an upright position. This, the largest and finest monolith in England next to Cleopatra's Needle, at present it rests on a smaller stone, but there are two large flaws in it, and should it fall, it is feared it would be broken into three parts.

Missions to Seamen.-The accounts of the Missions to Seamen for the year 1900 have now been completed, and show a considerable increase in funds contributed to the Society. The income for the year amounted to £49,835, this being the largest sum ever received by the Society in any one year. Although £5,679 of the increase over the previous year was due to buildings and other branch funds, the receipts for the central or general fund were £3,712 in excess of those for the previous twelve months. During last year 1,254 church offertories were received, making a total of over 25,000 offertories given to the Society since its constitution in 1856. In spite, however, of its augmented income, the Society had last year to refuse 'several appeals for urgent help, and to restrict its operations afloat by diminishing the number of its chaplains and readers ministering to the crews of

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Mr. T. Spencer, formerly of Newburn Steel Works, near Newcastle. He had been living abroad for several years. He gave large sums of money for the work of the Newcastle diocese, including £ 10,000 towards founding canonries for St. Nicholas Cathedral, Newcastle; £ 10,000 towards the Bishopric Fund, and £15,000 towards the restoration of Hexham Abbey.

The largest Bible class "for men only" meets every Sunday in the parish of St. Helens, Lancashire. Started in 1888 by the Rev. W. H. Aitken, Dr. Morris, and Canon Eyre (now Archdeacon Eyre, of Sheffield), it had an average weekly attendance of 229. To-day it has a membership roll of 1,250, with an average attendance of from 600 to 800. Canon Willink, the vicar, has conducted the class for ten years. It is a unique congregation he has to meet every Sunday afternoon, and the value of the work he is doing is shown by the fact that the class is increasing in numbers. When members do not attend, they are visited at their homes. Attached to the class is a staff of 58 visitors, who report to the vicar every week. It is the best-organized Sunday school system in the North of England.

reaching the handsome sum of over £ 20,000. considerably the bequests, the whole probably ascertained, but which was estimated to exceed his estate, the amount of which has not yet been expiry of a life-rent, and also the free residue of icgacy of £ 10,000 to the Infrmary, payable on the rector of Larling, Norfolk, has bequeathed a a recent date. The Rev. John Ballour Atkinson, at the meeting of managers of that institution on to the Royal Infirmary of Edinburgh was intimated A munificent bequest by an English clergyman

An interesting service took place at the Mission Church for Deaf and Dumb at Southampton, lately, when eleven deaf and dumb persons were confirmed by the Bishop of Southampton. The candidates had been prepared by the Rev. R. Pearce (himself deaf and dumb), the missionary to the deaf and dumb in the diocese of Winchester. The candidates were presented by the Rev. Canon Mansfield Owen, vicar of St. George's, Egbaston, who interpreted the service and the Bishop's addresses in the sign and manual language. The Mission was established chiefly through the instrumentality of Canon Owen, during the Episcopate of Bishop Harold Browne.

transports and other ships. It is estimated that to replace these a further additional income of $\pounds 3,000$ is required.

The Church of Ireland.-At the General Synod of the Church of Ireland, held last month, reference was made to the state of the finances of the Church. In regard to the general condition of the investments of the Church's property, it was stated that three millions was secured on Irish lands, and the representative body thought it necessary to give warning that, in consequence of rent reductions, certain savings would have to be made. With reference to the incomes of the clergy, the figures showed an increase in voluntary contributions. A resolution was adopted for the appointment of a deputation to confer with the authorities, with a view to the taking of administrative action in connection with gambling and betting. Notice was given of a motion which will be brought before the next Synod, asking that the Board of Religious Education be reconstituted. The subject of raffling at Church bazaars was touched upon in a resolution which will be submitted to the General Synod of 1902.

CANADIAN CHURCHMAN.

[May 30, 1901.

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They have come and gone, the April showers, You are here at last, dear May, Now we may range in the woods for flowers, The birds have all come to stay.

To build their nests in the soft new green That has covered the trees so bare ; Not the tintest speck of snow to be seen, All gone in the warm, Spring air.

Oh ! little birds are you glad as we, That the sky is soft and blue, Glad to think you will live in a tree The whole long summer through? I only wish we might live there too. But mother says-" it would hardly do.'

M. A. R.

HINTS TO HOUSEKEEPERS.

Cream of Celery Soup.-Pound a head of celery and boil it in one pint of rich chicken broth for twenty minutes (if boiled too long it looses the flavor of the celery). Mix two tablespoofuls of flour with two table spoonfuls of table butter; add this to the boiling chicken broth and celery ; also a half pint of cream and a half pint of milk. Season with salt and pepper to taste. If too thick, add_a little more cream or broth to suit the taste. Strain and serve immediately.

Spinach a la Creme.-Remove roots; carefully pick over (discarding wilted leaves), and wash in several waters to be sure that it is free from sand. When young and tender, put in a stew pan, allow to heat gradual. him, so he got to the top of the tree, he has not seen, but whom he shall yet ly, and cook 25 minutes, or until though how he did it he could not see as He is. He thinks so highly tender, in its own juice.

Old spinach is better cooked in boiling salted water, allowing two quarts water to one peck spinach. to the trunk and began to rub up and reverently of man, because of God. Drain thoroughly, chop fine.

For $\frac{1}{2}$ peck spinach, melt 2 tablespoonfuls butter; add two tablespoonfuls flour, stir and cook 2 minutes; then add 1 cup cream or milk, $\frac{1}{2}$ teaspoonful salt, a few grains pepper; cook a few minutes; add the spinach to re-heat. Serve in a hot dish and garnish with the whites of hard-cooked eggs cut in quarter, the yolk forced through a coarse sieve, and toasted or fried croutons cut in diamond shape.

Hashed Celery and Potatoes .--Chop fine enough cold boiled or baked potatoes to make three cup-

of skin will flare out, giving the andish a tulip like appearance. When serving, arrange the radishes on a shallow dish. Serve with chipped ice over them.

A HORNED LEOPARD.

Once there was a little boy named Jimmy. He had always lived in the city, and the only animals he had ever seen were horses, dogs and cats. But he had heard of leopards, because one of his boy friends had told him all about them, and how they the valleys of this present life ; upon from his knees with new strength, had spots on them and would climb its stones and sands, as well as uptrees and eat people.

went into the house to get some- applies himself with unaffected attenthing.

And every now and then it roared like this: "Moo oo, moo-oo!" Jimmy was frightened half to death.

down. Now he would spring up going to eat me!"

Now, some uncles would have thought the matter a huge joke, but Uncle Ed did not. He knew that to little Jimmy the horned beast was as bad as the most terrible leopard. So he went over to the tree and said: " My boy, you are safe while I am faults as you would with others." here, because, in the first place, this she were a horse.'

on the oasis-meadow, when that One day he went to the country, comes. Just in proportion to the him into an apple tree, and then original cast, of his Christianity, he tion to this moment's claims of home-

Jimmy was afraid when he was ly duty, and all the more when those left alone in the tree, but he managed claims come altogether from the side to stay there. Suddenly he saw a of his neighbor's interests and not beast come up the road. It was his own. Yes, but he thus walks by about as big as a leopard, and it was faith. "He lives his life in the flesh covered with spots. To make things by faith in the Son of God, who worse, this leopard had a pair of loved him and gave Himself for horns, and ferocious looking ears. him," and in his "righteousness, and sanctification. and redemption, and "ever liveth to make intercession for him," and "dwells in his Then, oh, horrible! The animal heart by faith," and "manifests came right to the tree, and put his Himself to him as He doth not to head right up among the branches, the world," and " will come again to and began to sniff. Jimmy was sure take him to Himself." He perthat it would climb the tree after severes as seeing Him, Whom yet tell. He was weak and white with of the present because of the eternal, fear when he reached the top branch. to which it is as the seed-grain is to The dreadful beast now came close the summer harvest. He thinks so To the Christian, who walks by into the tree, beyond a doubt! But faith, the lowest savage, and the just as Jimmy thought he was worst victim of modern decivilizacrouching for a spring he saw his tion, is still dignified by the fact of uncle come out of the house, and he the redemption of our nature through screamed to him: Oh, Uncle Ed, the Lord's blood and the possibility save me! save me! This leopard is of the Divine regeneration of even that poor degraded personality by the power of the Holy Spirit.-H.C. G. Moule, D.D.

PATIENCE WITH SELF.

"Bear with yourself in correcting So wrote Fenelon two hundred years fuls. Add one cupful of chopped kind of a leopard doesn't climb a tree; ago. Nor is there even in "The celery (the green stalks may be used) and, in the second place, it isn't a Imitation of Christ " a caution more and season well with salt and pepper. leopard at all, but a cow; and in helpful to our poor, weak nature. May that blessed Holy Spirit daily Put in a saucepan with enough thin the third place, it is Daisy our pet When a man's temper gets the betcream to moisten, toss and stir until cow; and if you will take my word ter of him so that he explodes in to the place whither our Saviour smoking hot all through and it is for it, you can ride on her back as if anger, as soon as he begins to re- Christ has gone before; for upon the Inside of two minutes the dreadful other extreme, and be in a rage with to the throne of their ascended leopard was turned into a good himself, which may satisfy his sense Lord depends not only their own natured old cow, and he rode her all of justice, but does not help him to be a better man. In the old times a monk shut up his monastery, if he had a temptation of the devil, would go into his cell and throw himself on the stone floor, and call on a brother to "give him discipline," which was to beat him with stripes until he not stoop to this, but we do not do days to take place at Bethelem, much better when we think to make Penn: The organist of the Morait all up by a flood of tears. It is vian Church there, Prof. I. F. Noole never wise to carry repentance to the point of hysterics-for that in Bach's Christmas Oratio; Passion of one's secret heart will be a sort of St Matthew; and Mass in B Minor. atonement for his sin, and will so One composition to be given each relieve his conscience that he will be day, divided into two performances all ready for the next temptation. to lessen the fatigue. In this inthem what we can, as we and they Better for him to put a check on his stance of course everything will con-advance from horizon to begin to be self tormont only used. advance from horizon to horizon on self-torment, only confessing wrong duce to the success of the undertak-the road. The Christian walks the with a "thumble local of the success of the undertakof skin, being careful to avoid de-the road. The Christian walks; he with a "humble, lowly, penitent, ing as a musical event, without re-taching the leaves. Place in cold de-

and go on his way, not too confident. but cautious of his steps, and having always in his heart the humility In the afternoon his cousin helped genuineness, to the primitive and born of forgiveness, which is the best protection against falling again, and a sweet constraint to lead him on safely to the end.

MATERIALISM.

The materialism of our age is a very pathetic disease. But there is one sufficient remedy, and only one. That remedy is a strong, healthy faith in Christ. Not in a Christ of the past, a human historical Christ, long since dead, but in a present Christ, a Christ alive, a hearing, seeing, loving, pleading Christ; a Christ at God's right hand, yet a Christ formed in us, our hope and glory. This is the remedy against sinning wilfully. For who can wilfully sin while sincerely believing not only that Christ died for him long centuries past, but is still to-day freshly wounded and grieved with the disloyalities of His brethren? This is the remedy against selfishness. For who can be wilfully forgetful of others while sincerely believing that not only has he been bathed once for all in the blood of the Divine selfsacrifice, but is still unceasingly remembered in the sympathies and intercessions of his compassionate Mediator? This is the remedy against the materialism of comfort and anxiety alike-the conviction that the everwatching Lord both careth for our wants, and will judge us for the use we make of all our possessions. This is the safeguard against the perils of all scientific pursuits and earth-bound knowledge, the daily re-invigoration f the inmost being by the Holy Spirit from on high. exalt each of us in heart and mind





ready to serve.

Asparagus Soup.—Wash 1 can asparagus, add 2 cups cold water, and boil 5 minutes. Drain, add 3 cups white stock and I slice onion, and cook 20 minutes. Rub through a sieve and bind and thicken with 4 tablespoonfuls butter and 5 tablespoonfuls flour; add 2 cups scalded milk, salt and pepper and a few of the tips. This soup is especially suitable for Spring use.

A Pretty Way to Serve Radishes. -Select round, firm, and the reddest procurable. Remove leaves and all but $\frac{1}{4}$ inch of the stems, or two of the smallest and prettiest leaves may be left on. With a small, pointed sharp knife, divide the skin into five or six equal sized leaves, beginning at the root end, and cutting only through the skin toward the green stem. Pass the knife under these sections

around the place, holding on to Uncle Ed's hand.

Let us learn a lesson from this, not to worry ourselves with foolish fears—for they may be useless.

WALKING BY FAITH.

Whatever it is that we do not walk by-we who belong to Jesus Christ—we walk by faith. We walk; we pace the track of duty and of suffering; we set out morning by morning upon the day's stage of travel; we move up and down among our fellow-travellers, to work, taching the leaves. Place in cold does not fly. His tread is upon the and obedient heart," and praying ference to the question of worship, water until required. The sections solid earth, upon the steeps and in God to forgive him. So he will rise But when we are told that every-

cover from it he is apt to go to the daily exhaltation of individual men spiritual redemption, but also the development and ascent of redeemed humanity. — Archdeacon Diggle.

A MUSICAL FESTIVAL.

In the Nation of May 2nd, is found mention of a fact of interest to music was almost black and blue. We do lovers-a musical festival of three has undertaken the production of at o larg to t and stru No i

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where in their mission work among the Eskimos of Labrador, the Hottentots of South Africa, the aborigines of Australia, the Moravians have succeeded in obtaining proficiency in church music, one feels as if they had touched the solution of the problem which troubles some hearts show far perfection in the rendering of music tends to the glory of God in worship?"

r Into these simple, homely lives, linked to the service of God.-is al diseases as well as the nasal passages. there no lesson for us here, no answer to our puzzle ?

The manner in which an act of kindness is performed is often more significant and of more value than the kindness itself. Those who show little consideration for the feelings of the poor and the unfortunate need not be surprised if sometimes their gifts are scorned. Throw a bone at a dog, and he will probably scamper away instead of stopping to gnaw it.

A FIRST COMMUNION.

Lord in this day Thy love bestow On all thy children here, And by these sacred pledges show That Thou indeed art near.

Then when in solemn awe we kneel, And know that Thou art there, Oh, grant us grace Thy love to feel, And faith Thy life to share. A. V. M.



Oxojell Catarrh Cure is the most recent discovery of the age for the positive cure of Catarrh of the Head, Throat, and Bronchial tubes. It cleanses the blocked passages and penetrates to the most remote air cells, destroying the germs, and giving prompt relief in all cases.



Once breath of Oxojell and you will never waste time again on the older methods of treatment. The

CANADIAN CHURCHMAN.

Remarkable Success

Of a New Catarrh Cure

A large and constantly increasing majority of the American people are catarrh sufferers. This is not entirely the result of our changeable climate, but because modern investigation has clearly proven that many diseases, known by other names, are really catarrh. Formerly the name catarrh was applied almost exclusively to the common nasal catarrh, but the throat, stomach, liver, bladder, comes the highest and best in music kidneys and intestines are subject to catarrh-

> In fact, wherever there is mucous membrane there is a feeding ground for catarrh. The usual remedies, inhalers, sprays, douches or powders, have been practically failures, as far as anything more than temporary relief was concerned, because they simply dry up the mucous secretions, without having the remotest effect upon the blood and liver, which are the real sources of catarrhal diseases.

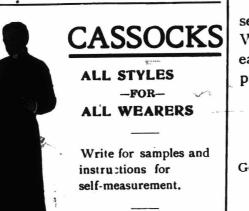
> It has been known for some years that the radical eure of catarrh could never come from local applications, but from an internal remedy, acting on the blood and expelling the catarrhal poison from the system.

A new internal preparation which has been on the market only a short time, has met with remarkably success as a genuine, radical cure for catarrh.

It may be found in any drug store, sold under the name of Stuart's Catarrh Tablets, large pleasant tasting lozenges, composed principally of antiseptic ingredients, Eucalyptol, Guaiacol, Sanguinaria, Hydrastin and similar catarrh specifics.

Dr. Ainslee in speaking of the new catarrh cure says: "I have tried the new catarrh remedy, Stuart's Catarrh Tablets, upon thirty or forty patients with remarkable satistactory results. They clear the head and throat more effectually and lastingly than any douche or inhaler that I have ever seen, and although they are what is called a patent medicine and sold by druggists, I do not hesitate to recommend them as I know them to be free from cocaine and opiates, and that even a little child may use them with

entire safety." Any sufferer from nasal catarrh, throat or bronchial trouble, catarrh of the stomach, liver or bladder will find Stuart's Catarrh Tablets remarkably effective, pleasant and convenient, and your druggist will tell you they are absolutely free from any injurious drug.



NEVER TOO LATE

349

To make enquiries into, and adopt correct methods of fixing up the rooms of houses, making them a cheerful abiding place for wife and children .- "Thy walls are constantly before me," (Isaiah xlix., 16.)

It is the walls of a dwelling that first attract the attention of visitors. How favorable that impression, if they are coated with OHURCH'S

ALABASTINE

the permanent, beautiful and sanitary wall coating, ready for use by mixing in cold water.

Anyone can brush it on. No one can rub it off.

ALABASTINE is a porous cement, manufactured from gypsum rock. Any number of coats can be applied one over another, as often as is desired to renew, doing away with the "nasty practice" of washing and scraping the walls, as is necessary where kalsomines are used.

ALABASTINE is for sale by dealers everywhere.

Enquiries addressed to The Alabastine Co. Ltd., Paris, Ont., will be promptly and courteously replied to. The attention of

FARMERS

is called to CHURCH'S BUG FINISH that sticks to the vines, and finishes the whole crop of potato bugs with one application. Write for circular. Address as above.

"In no instance did I find a mistatement in prospectus of the Union Consolidated Oil Coy."

The above report was made to Canadian Shareholders by Y. B. Dunn of Dunn Bros, Pork exporters, St. John, N.B., a merchant of high rating, who personally inspected the properties.

The stock is now \$25.00 per 100 shares par value 1.00 per share full paid, and non-assessable, and we confidently expect it to advance to par. With less than 2,000 acres developed out of 20,000 acres, sufficient income is being derived to carry on operations.

Pay monthly dividends equal four-fifths of one per cent on present selling price and place in bank for extra dividends \$2.000 per month. We now have 12 producing wells, and every prospect of many more at an early date, as new wells are opened; income for dividends and value of properties will largely increase. Fullest particulars gladly sent.

Apply to-

W. M. G. McLaughlin & Co., McLaughlin Buildings, ST. JOHN, N.B.

General Managers for Canada of DOUGLAS LACEY & CO.,

Bankers, NEW YORK.

Saviour 1pon the ual men iscended eir own also the edeemed iggle.

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soothing medication is felt almost at once - the nasal openings get larger as the breath carries the vapor to the diseased parts, thawing out and thoroughly removing all ob-structions. No trouble. No liquid. No instruments.

> Home Pretty and Attractive

are so confident of what Oxojell will accomplish that we are determined to give every sufferer a chance to test the remedy without a cent to pay. All you have to do, is to drop a postal with name and address in full, and a Sample Box of this marvellous treatment will be sent to any place in Canada positively free.

The T. A. Slocum Chemical Co. LIMITED 179 KING ST. WEST, TORONTO.

Bold at all Druggists. Price Fifty Cts.

To Make

HARCOURT & SON,

Clerical Tailors, TORONTO

is the wi h of every lady. Perhaps we can help you a little by improving some un-sightly arch, a nice piece over a bay window, a screen for a stairway, a cosy corner, a hand-eome stationary or folding screen. The ex-pense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work Soroll Jr Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address address

Otterville, Míg. Co., Limited Otterville Ont. #

When writing to or purchasing from **Advertisers** mention The Canadian Churchman



You never hear a grumble from the kitchen after the IMPERIAL **OXFORD** RANGE

IS PURCHASED

It answers to regulating touch as easily as a gas stove-and requires so much less fuel than any others it will amaze you.

Visitors always welcomed to look over its new and patented gcod points--at leading dealers everywhere in Canada.

The GURNEY FOUNDRY CO., Ltd. VANCOUVER TORONTO WINNIPEG

CANADIAN CHURCHMAN

[May 30, 1901.

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ADVICE TO SCHOOL GIRLS.

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The principal of one of the large city schools, a man of superb physique, as well as fine intellectual endowments, gives this sensible advice to the young girls under his care :

· Study hard while you study. Put your whole mind into your work and don't dally.

· Begin your studying early in the evening, but stop before nine o'clock.

• Take a little recreation before retiring to change the current of thought and to rest your head.

Be in bed before ten o'clock. The sleep thus obtained before midnight is the rest which most recuperates the system, giving brightness to the eye and a glow to the check. ' Take care of your health. " That

is first. If you need to do more studying rise at six in the morning."

CONFIDENCES.

It is better to be too reserved rather than too much given to confidence with ordinary acquaintances. The most momentons affairs of your life are of little consequence or interest to the greater part of the people you meet. What you have suffered or done is of little moment to them. You may be burning with your Address- REV. H. C. DIXON, wrongs, and bursting with anxiety to relate them to somebody, but to ninety nine out of every hundred people you meet the story would be only faintly amusing. It would hardly be remembered by them two hours after you had told it.

truths, to keep them in one's heart, and to promptly quench in one's self that egotistical longing to tell our "little tale of woe" to any one who will sit still and listen to it. We THE IROQUOIS, Toronto, Can. Modern hotel, centrally situated. are not likely to be sorry that we refrained from speaking. We may be very sorry that we did speak.

The bitter lesson that we, as individuals, are of small account to the world at large is one not easy to lean. But it must be learned, if we would carry strong, healthy minds in our bodies. We must find consolation and compensation in ourselves for the ills of life, and then it will be easier to break ourselves of the wretched habit of always looking for a confi- duced in order to meet the popular demand for dant.

Professional Men Praise **SHREDDED** WHEAT BISCUIT

"The Shredded Wheat Biscuit seems to me the ideal health food, wholesome and highly palatable; the coffee (Wheat Shred Drink) is both savory and nurtritive. You deserve public thanks for the preparation of these two wholesome products."-W. H. PAYNE, LL D., Chancellor, Nashville, Tenn.

Shredded Wheat Biscuit For Sale by all Grocers.

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to the treatment I represent for the Drink Habit, I will send you printed matter explaining Habit, I will send you printed matter explaining it. A home treatment, not surpassed in the world. Removes crave and cluse of crave No higher endorsements than we hold. Price within the reach of all. Confidential.

> Room 6, 15 Toronto St. TORONTO

**Favorite Summer Hotels** It is a good plan to think over these THE BELVIDERE, Parry Sound, Ont. Most

beautifully situated. THE SANS SOUCI, Moon River, P.O. The home of the black bass.

THE PENINSULAR PARK, near Barrie. Beautifully situated on Lake Simcoe.

Write for booklet.

JAMES K PAISLEY, Toronto, Can. H. Stone UNDERTAKER \*\*\*\*\* 343 **Yonge Street** 

PHONE 932 N. B.-Our charges have been greatly remoderate-priced funerals



kitchen range, set up in a shed or out of doors-will burn anything burnable: nut coal, light wood, peat, charcoal, corn-cobs, etc.if coal is used cost is very trifling (less than one cent for the most elaborate meal). Unapproachable for boiling, baking, roasting, broiling fish, steaks, etc.

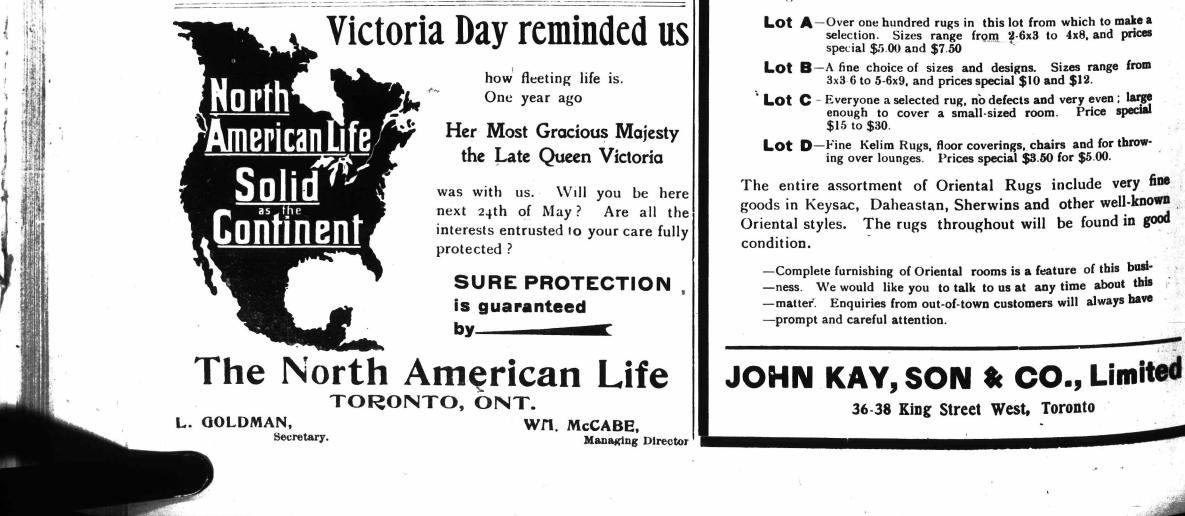
Prices from \$3 to \$10. Phone Main 1627

The Warrington Co., 120 King St. W., Toronto

KAY'S "Famous for Oriental Goods." KAY'S

# Oriental Rugs Four Special Lines...

A large number of shoppers will be interested in the news that the special lot of Oriental Rugs that we spoke about a week ago are now opened out on exhibition. We intend to make some quick business of these goods-a very large and beautiful assortment-and have laid them out in four different piles, giving good choice of sizes and price. A variety of designs :



## May 30, 1901.]

## CANADIAN CHURCHMAN

## COUNSELS FOR DAILY LIFE.

I Avoid all playing and jesting that you ought to be ashamed of, and all reading of evil in books and papers. Never go where you could to love one another."—I St. John iv. not pray God to be with you.

2 Dress simply according to your station, avoiding all exaggerated fashions. Keep an account of your money, and give a certain sum each year to God. Be gentle and quiet in all your ways.

3 Never deceive anyone, even in the smallest things.

4 Be silent when provoked. Think of God first, others next, yourself last in all you do.

5 Try every day to do some kind act and say some kind words for the love of Christ. Never speak against any one unless it is your duty. Help others to do right by your example and influence.

6 Show all possible love and honour to your parents for God's sake. remembering in their old age what they have done for you in your infancy.

7 Be ready always to give up your own will cheerfully, and do everything, however small, as in God's sight, and to please Him.

8 Obey those that are over you, as an act of obedience to God. Never meddle with anything to which you have not a perfect right. Be as careful of the goods of others as if they were your own.

9 Pray morning and evening, on your knees. Remember the Presence of God. [The practice of saying short prayers often, in the day will help you in this.] Take no step in life without special prayer for guidance.

10 Read thought fully a few verses of the Bible daily.

11 Attend the Public Worship of God at least once every Sunday, always kneeling during the prayers.

12 If confirmed, go regularly to the Holy Communion, with careful and earnest prayer beforehand, and thanksgiving afterwards.

Ask yourselves each Sunday if you have followed these Counsels : and pray for help to keep them.

For God so loved the world,

that He gave His only begotten Son, ting God help him; and there is no should not perish, but have everlast- guiltily taken in vain than by calling ing life."-St. John iii. 16 "Belov the abandonment of our own work Dress and Mantle ed, if God so loved us we ought also the performance of his.

can ever help God—that is, by let. whatever it may be.

Happy is he who has learned this one thing-to do the plain duty of There is but one way in which man the moment/quickly and cheerfully,

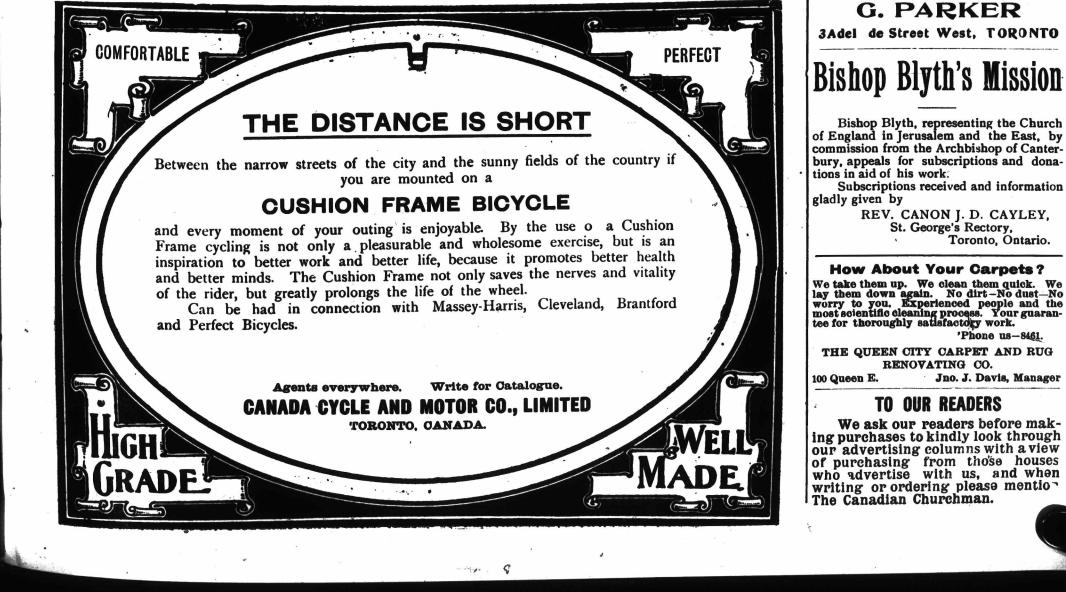
## These Symptoms are A Warning to You

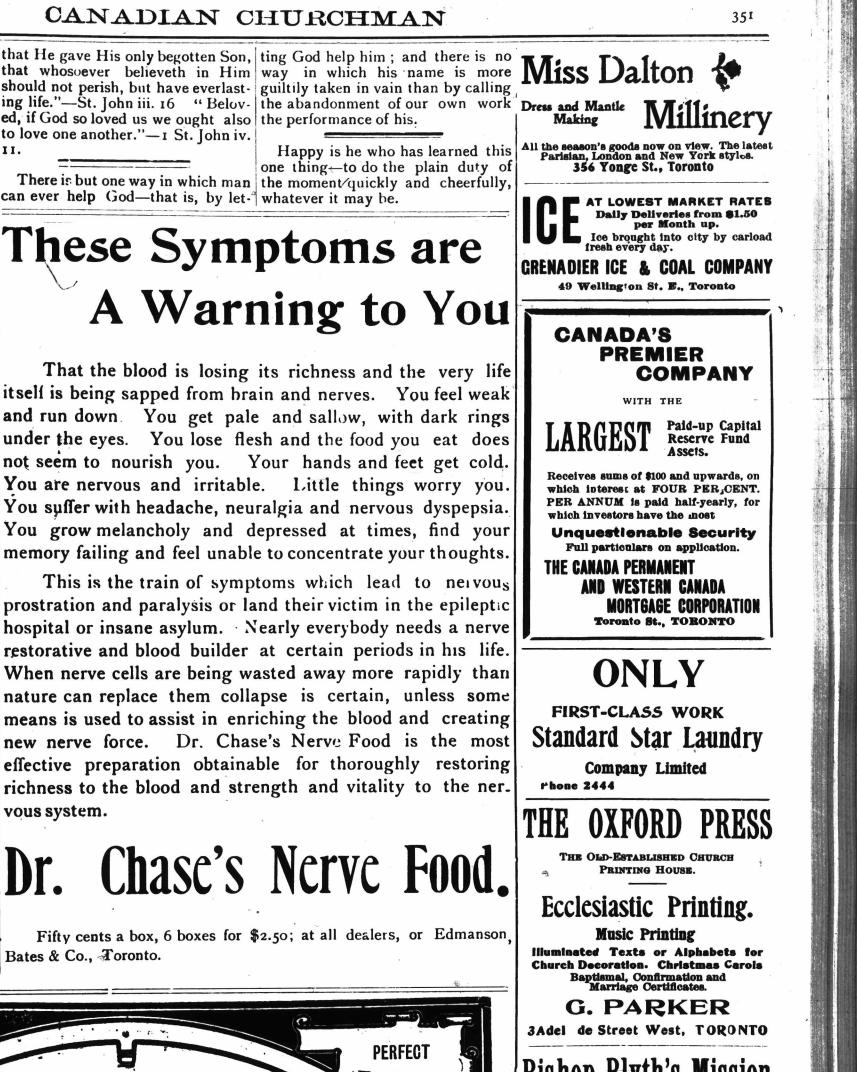
That the blood is losing its richness and the very life itself is being sapped from brain and nerves. You feel weak and run down. You get pale and sallow, with dark rings under the eyes. You lose flesh and the food you eat does not seem to nourish you. Your hands and feet get cold. You are nervous and irritable. Little things worry you. You suffer with headache, neuralgia and nervous dyspepsia. You grow melancholy and depressed at times, find your memory failing and feel unable to concentrate your thoughts.

This is the train of symptoms which lead to nervous prostration and paralysis or land their victim in the epileptic hospital or insane asylum. Nearly everybody needs a nerve restorative and blood builder at certain periods in his life. When nerve cells are being wasted away more rapidly than nature can replace them collapse is certain, unless some means is used to assist in enriching the blood and creating new nerve force. Dr. Chase's Nerve Food is the most effective preparation obtainable for thoroughly restoring richness to the blood and strength and vitality to the nervous system.

# Dr. Chase's Nerve Food.

Fifty cents a box, 6 boxes for \$2.50; at all dealers, or Edmanson Bates & Co., Toronto.





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set up in a doors-will g burnable; wood, peat, -cobs, etc.cost is very lan one cent st elaborate roachable for ig, roasting, steaks, etc. oves at work. 3 to \$10.

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