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Vol. 29.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 3, 1903.

[No 41.

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# Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 3 1903

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### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.  
Processional: 36, 179, 215, 447.  
Offertory: 210, 226, 240, 259.  
Children's Hymns: 217, 336, 338, 342.  
General Hymns: 231, 234, 243, 478.

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 165, 236, 393, 512.  
Offertory: 366, 367, 378, 517, 545.  
Children's Hymns: 194, 337, 341, 346.  
General Hymns: 2, 18, 36, 178.

### Preaching.

We often hear it stated that our clergy are, as a rule, not good preachers. To this remark we always answer that, so far as our observation goes, they are good preachers as a rule, the distinctly bad preachers are the exceptions. If they were not good preachers we would not lose so many to the States. Still they might be better, and so we commend the papers on preaching by a presbyter which are begun in this number. The writer is one of our ablest and most experienced priests.

### Home Religious Training.

We cannot open our English exchanges without getting evidence of the deep interest taken in religious training. The agitation over the education bill and passive resistance, designed, as it was and is in great part to do away with the teaching of religion in schools, must have its reflex action. Parents are being forced to consider whether their children receive any religious training or teaching, and whether they as parents do their duty or neglect their obligations to bring

up their children to lead a godly and virtuous life. It seems as if this duty has never been so neglected as it is at the present day. The spread of secular training in public schools, and the relegation of all religious teaching to Sunday schools, which children were irregularly sent to, has, during the last fifty years, brought about a lamentable state of affairs. But we hope that the Christian conscience is being roused, and that a better day is dawning. In Australia and New Zealand earnest efforts are being made to Christianize the public schools. A sad state of things is disclosed by a discussion started by the Church Times on the "Myth of Home Religious Training." One worker writes: As a lay worker of many years' experience of work amongst boys, principally of the working class, I fully endorse, as true of them, every word of your correspondent. I have had the privilege of helping many a boy, by private individual instruction, to prepare for Holy Baptism, Confirmation, and Holy Communion, and many are the cases of boys who have been absolutely ignorant of the need or meaning or words of prayer, and they have told us that their parents never taught them a prayer, or, if anything, nothing more than the childish verses mentioned by "Magister." I can also testify to their readiness to receive instruction, and the warm-heartedness with which they receive it. I believe that the parental indifference to the children's spiritual welfare is only a part of the general indifference to religion so common amongst all classes. But is it not worse than indifference? Is it not the bad example parents set their children, of which we have to complain, not only in the lower, but in the upper classes as well? A boy or girl returns home for the holidays, and they not only see, but are encouraged to take part in, such games as "bridge," "ecarte," and other gambling games, in drink and other vices and follies, and yet possibly these children may have only recently been confirmed at school! We send missionaries abroad to the heathen; but there are plenty of heathen in London "Society," and when the Church has taught "Society" its duty towards the young, we may then look for a better condition of things; but I think there are two requisites. First, more definite Catholic instruction on faith and duty by means of Bible class, Catechism, guilds, or by special instructions in church. The other requisite is more systematic pastoral visitation. But neither of these appeal to "Society," which is so taken up with the demands of fashion, that it can barely make time to patronize the Almighty once a week, and a pastoral visit from the clergyman would not be tolerated. If a member of "Society," he may call on "At Home" days, but not otherwise. It would be interesting to know how many of the clergy of our fashionable West End churches or Public School masters would venture to enquire as to whether their Confirmation candidates have been baptized.

### Holiday Obligations.

We in common with many of our contemporaries have from time to time reminded our readers of the duty of worship during the holidays. "Church Bells" puts church people's holiday obligations in this terse fashion: "It is important then for holiday-makers to bear in mind that the earnest reverence and respect for the restraints of religious observance are as obligatory on them when in a strange place as they are when at home, and that it is the duty of every Churchman to attend Divine Service and contribute something to the offertory, in whatever parish he may be temporarily residing."

### Destructives.

We think there are few reflecting holiday-makers who do not regret the ruthless and wasteful destruction of life at our summer resorts. Game in or out of season is killed, fish of all kinds and all sizes are taken and die, and wild life in

all its forms is destroyed. We have excellent laws but they are not severely enforced, for one reason because public opinion is not sufficiently educated to distinguish between use and waste. We might take a lesson from the Soudan. The Countess Valda Gleichen, writing of a visit to Fashoda and Goudokoro to the Pall Mall, devotes, as English writers do, a good deal of attention to the game seen and killed, but adds: "It may not be generally known how very carefully game is protected in the Soudan. The country is divided into shooting districts, and the amount and species of game which may be shot by holders of licenses vary according to the district. Animals and birds are divided into classes; those that are absolutely forbidden to be killed or captured, such as the chimpanzee, eland, giraffe, rhinoceros, zebras, wild ass, ground hornbill, secretary bird, and Bal-oeniceps Rex; and those, on the other hand, of whom a limited number only may be killed, i.e., hartebeest, waterbuck, wild sheep, ibex, bustard, and others too numerous to mention here. Besides all these restrictions, there is a large Officers' Game Reserve between the White and Blue Niles, which is practically a sanctuary; so it is evident that as much as possible is done to prevent indiscriminate slaughter of wild beasts; this accounts also for the want of fear shown by all those that we saw; they were deeply interested and curious, but obviously not the least afraid."

### Cyprus.

Owing to our having taken charge of this island during Lord Beaconsfield's premiership we have assumed responsibilities towards it, and in discharging these a good deal of information is obtained. As the Church Times says: "How many Englishmen know that the Orthodox Church of Cyprus is 'the most ancient Church in Greek Christendom,' dating from within twenty years of Pentecost? This fact, together with our own political relations with Cyprus, ought to lead men to turn with something more than curiosity to the notice of two recent books on the Church of Cyprus. English Churchmen, especially, should master all that is said of the Latin intrusion (1196—1570), as many of the questions therein involved affect us to-day. That Mr. Joseph Chamberlain, of all men, should have to direct the affairs of the Church in Cyprus just now is a curious result of the British occupation; but so it is, and we hope his wise intervention will speedily end the disturbed condition of the Church, and give it a chance of working for its great needs—an educated priesthood, and better provision for clerical support—two items which form but two sides of one question."

### Associated Missions.

From an unexpected quarter we have received encouragement as to the wisdom of establishing missionary communities like that which has succeeded at Minden, in the Diocese of Toronto. Mr. W. G. Finch wrote to the Bishop of Truro suggesting celibate clergy in view of the present poor stipends, and received the following reply: "Trenythen, Cornwall, August 3, 1903.—My Dear Sir,—I think it wise to consider the voluntary celibacy of some of our clergy and their life in a sort of Priory collegiate, firstly, for its economy, enabling many poorer men to be ordained than can afford it at present, and thereby enlarging our area of ordinands; secondly, as a remedy against loneliness, depression, and the dangers, spiritual, intellectual, etc., that haunt many a solitary life; thirdly, as a religious condition that is very useful to certain characters. I am, yours, faithfully, John Truro."

### The Oldest Church Organ.

In The Quiver for August is an illustrated article, "About Some Church Organs," in the course of which the author says: The oldest

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LACHFORD,  
Street, Toronto.

which has come down to our own day in anything like its original condition is that which is now in Barnsbury Street Congregational Chapel, Edmonton. It was built in 1660 by Bernard Smith—"Father Smith," as he is called, to distinguish him from his son—for Westminster Abbey, and its original cost was £120. It was placed above the stalls on the north side of the choir, and was played upon by Blow, Purcell, and Croft. In 1730 it was removed to make room for Shredder & Jordan's organ (whose work is incorporated in the present instrument), and sold to the parish of St. Margaret's, Westminster. After being stored for many years in the tower there, it was re-erected in Barnsbury Chapel by Holditch, who added two octaves of pedal pipes outside the ends of the old case, and made some other slight alterations; but except for the additions mentioned, Father Smith's work remains practically intact. There are two manuals, of which the "great" is of five octaves and the "swell" of only three, the lower part of the keyboard being a mere solid block of wood; and there are twelve speaking stops.

#### Prophecy.

Using the word in the popular sense is a common thing among elderly people. Sometimes these forecasts come true, and they are recalled; more often they fail, and are forgotten. The Rev. J. W. Horseley, writing in the parish magazine of St. Peter's, Walworth, says: Bishop Horseley (no ancestor of mine) was a great man at the beginning of the nineteenth century, and he lived in the rectory of St. Mary's, Newington. I came across a passage from one of his letters (published in the *British Magazine*, 1834), which seems to have some prophetic bearing on certain things we notice now—the general neglect of worship, and the belief in what is called undenominationalism. He says: The Church of God on earth will be greatly reduced, as we may well imagine, in its apparent numbers, in the times of Antichrist by the open desertion of the powers of the world. This desertion will begin in a professed indifference to any particular form of Christianity, under the pretence of universal toleration, which toleration will proceed from no true spirit of charity and forbearance, but from a design to undermine Christianity, by multiplying and encouraging sectaries. . . . In these times, the Temple of God will be reduced almost to the Holy Place, that is, to the small number of real Christians. . . . The merely nominal Christians will all desert the profession of the truth when the powers of the world desert it."

#### Our Immigrants.

It is admitted that the number of immigrants landing on our shores and spreading all over our vast territory, especially in Western Canada, is unprecedentedly large. The character of the immigrants seeking new homes here, and under better conditions than those they left, is pronounced to be, on the whole, good, and much superior to those crowding into the already overcrowded cities of the American States. A very large proportion coming to Canada are from England, and are the most desirable settlers. One with us in language, habits and religion, and loyal to British institutions, they need not to be assimilated, but become at once one with us in all essential particulars. A large proportion of them are Churchmen by baptism and association, and all of them are more or less familiar with the Church of England, and well affected towards it. This should prove the Church's opportunity, and every effort should be made in all parts of the country to gather them into our congregations, and provide for their shepherding in their own Church. In this matter there should be no slackness or remissness, and the clergy should see to it that all new arrivals from the Old Land are welcomed and brought in contact with the Church here. Where the arrivals are at all numerous, and beyond the

clergyman's ability to attend to personally, lookout committees should be appointed and committees of St. Andrew's Brotherhood to see that no stranger is overlooked, or lost to the Church for want of brotherly recognition and encouragement. We trust the importance of this matter will not be slighted, and no son or daughter of our Mother Church fail to find a church home and welcome here where she has done so much to provide church privileges for those of her children who settle in the vast limits of her colonial Empire.

#### LORD SALISBURY.

It is only fitting that we should express as briefly as possible the sense of loss which all feel over the death of the former Premier. Lord Salisbury's early career gave little promise that he would be the greatest Premier of the Victorian era, which he undoubtedly became. His character was the opposite of what we look for in a Prime Minister in these times of popular government. Reserved, even shy, rarely speaking in public, seldom in London, he was the embodiment of thoughtful force. In him were reproduced the qualities of his ancestor of the Elizabethan reign the great Lord Burleigh. So great was he that he inspired confidence, and the Queen and the Empire felt safe with Lord Salisbury at the head of affairs. It was a great, a unique trust, an individuality which we cannot adequately appreciate in this generation.

#### TRINITY FEDERATION.

Complaint has been made by many friends of Trinity College that the proceedings in regard to proposed federation with the University of Toronto have been kept too much in the dark. We think that perhaps the fairest way of stating the case would be that there has been ground for saying that the advocates of federation have kept the Church in decided uncertainty about it. Sometimes we were told that the matter was off altogether because satisfactory terms could not be had. Again, the project was said to be in an embryo state, and a suspense of judgment was asked for until the terms of federation could be arranged, which would then be submitted for consideration by those interested. Then word went out that all was actually, or nearly, arranged. In pursuance of this the Medical School was told to transfer itself to the University of Toronto. Then a circular was issued, purporting to bring the "Alumni" together to consider the details. A meeting was called for 4.30 in the afternoon to consider the question, to which "friends of the College" were invited. The "details" were not made known till ten o'clock that evening. The Provost gave a somewhat full statement, and tacked on to it a series of resolutions, pledging the meeting to full approval. These, it was evident, could not have been carried and the question was postponed to a September meeting of the "Alumni." Is this a delusion? It is, if federation has been determined and arranged. But suppose we take a business-like view. What position does the Corporation of Trinity hold as regards the Church at large? We maintain that they are exactly in the position of the directors of a bank: they were elected by those entitled to elect them as trustees. Trinity University is the creation of the Church at large. Like the directors of a bank, the Corporation have no right to take any steps to lessen, in even the smallest way, the real efficiency of their institution without calling the constituency together, and submitting their proposals for adoption or rejection. The voice of the whole Church must be heard; the matter does not rest merely with the Alumni, or even a large majority of people in Toronto. Again, in a business point of view, what is to be gained by federation? We know of a loss, in lowering Trinity from its position of dignity and importance as a Church University

to that of a mere college adjunct of a "non-sectarian" University. But is there any necessity for doing so? Certainly not as regards degrees; for Trinity's degrees must be recognized in every part of the King's dominions. But we are told Trinity cannot equip itself—it is too poor—with what is called "apparatus" for advanced scientific lectures. Why could not its students, who desire to do so, attend those lectures at the University of Toronto? How many such students are there likely to be? Will they be so numerous as to pay for the loss of Trinity's position as a University? If thought necessary, why could not students matriculate at both places if they wish for a degree at both, as we believe, has been done occasionally by medical students. As far as we can learn—and it is not easy to learn anything with certainty in regard to the real future intentions of the advocates of federation—as far as we can learn there is kept in reserve the question of the disposal of the present buildings. Those who are acquainted with University life tell us distinctly that the retaining of the present buildings is impossible if federation take place. What will be done with them? Looking at the matter from a business point, we might ask, Is it prudent, in the transition state of skilled opinion with regard to our present systems of University education, to be in haste to give up our buildings? Skilled educationists are wavering in their ideas, and we may yet see a return to the old-fashioned idea of putting off "specialties" until the pursuer of them has had an old-fashioned University education. Perhaps then we might be sorry we had been in such haste. We find that complaints are being made as to shallowness and superficiality in premature "specialists," and able men are advising a postponement of special studies until the intellect is better trained by preparatory studies educating the whole brain. Hence, judgment is being modified upon the whole question of what sciolists call "curricula." There is, then, great need of hastening slowly at the present time. But we have it impresser upon us that there is need of haste, because the authorities of Toronto University want things hurried up, and will not wait very long. Well, it may prove to be acting in haste to repent at leisure. One of the illustrious speakers at the inauguration of Trinity's Chancellor urged federation and concluded his speech with the words, "Come to us and we will take you in"—and so it may prove. The situation is a difficult one, and requires sympathetic consideration, and the commissioners are entitled to the concession of honest motives, although the conclusions they have come to differ from what was hoped for.

#### CHURCH INSTITUTES.

In many parishes, and in towns where there are more parishes than one in England, there exists as a parochial organization, or as a combination of parishes in the undertaking, what is known as Church of England Institutes. These institutes aim at promoting the religious, intellectual, social and physical welfare of their members. They organize classes and lectures, provide amusement and recreation, and, by giving access to a gymnasium and baths, provide for the physical well-being of the members. They are in large towns of great benefit in breaking down a narrow congregationalism, and in bringing the churchmen of the town into closer touch and more frequent intercourse with each other. They are, in short, to churchmen what the Young Men's Christian Association is to the undenominationalist. The Young Men's Christian Association, now so widespread and successful, can never be wholly satisfactory to Churchmen, to those who believe in one holy Catholic Church. It is based on the idea of poly-churchism, it leads its members to regard a multiplicity of sects as the normal, if not the ideal, state of things, and the young churchman who joins it is not only likely to come to regard his Church as one of many competing sects, but also generally to imbibed non-conforming principles, and to become

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## PAPERS ON PREACHING.

## I.

By Presbyterian.

acquainted with and submit to generally dissenting doctrines and methods. Excellent as the Y.M.C.A. is in many of its features, and helpful as many a young man may find it in a large city, it has this advantage to a Churchman, that so far as it deals with doctrine and worship it does so from a dissenting, or undenominational standpoint, and not from that of an intelligent and loyal Churchman. To us this is a radical defect, and must tend to make young Churchmen in such an environment less attached to the doctrine, discipline and worship of their own household of faith. The Church of England has marked denominational features and characteristics, and if her young members are thrown in close association with those, who, however sincere, seriously differ from them in religious thought and methods, they cannot but be affected by the atmosphere they breathe and the associates they meet with. In a word, the Young Men's Christian Association is more congenial to the Nonconformist and the Undenominationalist than it can possibly be to the Anglican Churchman, and in the practical working out must be more helpful in building up Nonconformity than in extending the influence of the Church of England. This being the case, Churchmen throughout the country, instead of giving their money and influence to aid institutions that are undenominational in their character, should aid those that are in connection with their own Church. There is, we are aware, a spurious liberality in the undenominational creed and action that fascinates some minds, and to say that a thing is non-sectarian is to some the highest possible recommendation; but is there such a thing as unsectarianism, and are not those who exclude doctrines and principles and reduce them to the least possible minimum, as much sectarian as those who are more inclusive and Catholic? A common meeting ground, or platform, that will hold many is a good thing, if it do not mean the giving up of what is true and vital, and this is what, generally speaking, undenominationalism demands of its supporters. The effect is bad. If one is prepared to hold the truth, or a truth, in abeyance for a time, and for a special end, then the importance and necessity of that truth is weakened in his attachment and regard. Church Institutes, which are loyally Anglican, exist not only in England, but have now for nearly thirty years been in successful operation in the cities of Halifax and St. John, and, so far from dwindling, show signs of increased power and influence, and rival the Y.M.C.A. in their buildings and appliances. At Halifax especially a great step forward in this direction has been recently made, and we commend the movement to our churches and congregations throughout the Dominion. It would be a great advantage if in all our towns and cities there was a Church of England Institute to promote friendly intercourse, to encourage united action, and to serve as a point where young Church people going there could find a welcome from fellow Churchmen, instead of leaving them to find their only association and encouragement from the nonconformist or the non-sectarian. This is a practical measure and source of strength which has been too long neglected, and a selfish and solitary parochialism has taken the place of general co-operation for the general good. The constitution of the Church Institutes of St. John or Halifax will give full information to those interested in this subject, in which Churchmen in the Maritime Provinces have so conspicuously led, and, as an indication of what is aimed at and accomplished by these Institutes, we append the following statement of objects of the Church of England Institute of St. John, N.B., which must commend themselves to all friends of the Church in this country: The objects of the Institute shall be to unite Churchmen in promoting (1) the advancement of religion in accordance with the principles of the Church of England; (2) the encouragement of kindly intercourse among its members; (3) the diffusion of general knowledge in subordination to religion; and (4) the provision of innocent recreation and amusement.

A young clergyman, who had a very good opinion of his own powers, was once visiting his Bishop. After giving his lordship his ideas on almost everything, he said, "You know, I do not believe in too much and too studied preparation for preaching. I believe in spontaneity, in originality; in letting one's brains have full play. Why, very often I do not know what I am going to talk about when I go up into the pulpit." The Bishop rejoined, "And, if I am rightly informed, your people do not know what you have been talking about when you come down." One who is commissioned for the pain and privilege of preaching must be possessed of two qualifications: something to say, and a way of saying it. In beginning a series of papers on this subject, to be confined more to methods than to foundations, it is not possible at the outset to pass over the manifest and obvious scope and purpose of the preaching of the Gospel of Christ, which the Lord Himself laid as their life-burden upon His chosen apostles. The value and nobility of the work cannot be duly appreciated until it is thoroughly known what is to be its object. And from whom shall we seek to learn this from but from the Master Himself? This is His commission "As ye go preach, saying, 'The Kingdom of Heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." If in these days the power of miracle is for our want of faith withheld from the modern apostle, and bodily ailments must be almost entirely left to the physician, it can hardly be but that the apostolic charge still holds good in a spiritual sense, and that even now the ambassadors of the King are sent to heal, to cheer, to uplift, and even to raise those dead in hopelessness and sin to a higher and holier life, and that no form of human suffering is alien to their sympathy. "To be a messenger from the court of infinite pity means a tenderness and patience, a minuteness and variety of ministrations which at times will seem almost infinite, too." The preacher of Christ's Gospel to-day has a message as profound and as necessary, as far-reaching and as penetrating, and withal as bright aglow with hope and power as that which was given to the Apostles themselves. Let him rise to it. And if for a moment it be thought that pastoral work and the administration of priestly offices take the first place, and that preaching be secondary to these, deeper thought will perceive that these are part of the apostolic message, "Preach, heal, raise, cleanse, cast out, feed;" these are the duties of the apostolic man, and they are all various phases of the great command. Now, we see that first and foremost there is the proclamation of a message. "As ye go, proclaim," as heralds might the approach of a King. Is preaching, then, the foremost matter for the heralds of Christ? Does the proclaiming of the good tidings of salvation to a perishing world assume the first place, so much so as to minimize everything else? Shall we be wrong if we see in the latter part of this commission a reference to spiritual and specific blessings which were to accompany the message, and were to be applied to the relief of those to whom the song of salvation should come? There has been action and reaction in this matter as in so much else during the progress of the centuries. At some periods the preaching of the Word has been allowed to overwhelm the setting forth and bringing forward of the peculiar benefits which Christ was willed to bestow on humanity for cheering, raising, uplifting in His Church and sacraments. Then, when the reaction set in, as it was sure to do,

\*Canon Newbolt's "The Apostles of the Lord" is an extremely valuable and stimulating book, which every young clergyman ought to study carefully. The writer of these papers is indebted to it for some ideas here expressed.

there was a tendency to minimize the preaching of the Gospel, and to lower, if not to forget, the place it was destined to occupy in the apostolic mission. Those who lived and were being trained in the fifth or sixth decade of the last century will remember to what an extent this was the case. Preaching was regarded in many quarters almost contemptuously. Dissenters laid every emphasis on preaching to the neglect of all else. Therefore candidates for the ministry of the Church must be taught that preaching might be left to those who had no valid sacraments, and the priest's glory was to be the administration of the sacraments and the multiplication of services, to which the people were to be ever urged to come. It took years of reflection and observation to realize that all this was preaching in its highest sense. It was all a proclamation of Christ to a perishing world. And that to the delivery of the verbal message in the congregation there must be brought the same keenness of perception, the same accuracy of study, the same dependence upon God, the same striving after personal holiness, the same self-forgetful consecration of every power which was needed and besought for the due exercise of priestly functions. It will be with these principles in view that the following papers will be written. May God's blessing rest upon them!

## REVIEWS.

The Church Eclectic, August, 1903; Gorham, Publisher, New York.

This, a lighter number than usual, but has some very good articles. A Chronicle (continued) of Early Church Mission Work in India, and "The Constructive Elements of Preaching," are interesting. There is rather a racy, but very suggestive paper, by Rev. J. Anketell, "Why I did not become a Roman Catholic." The selected articles are, as usual, very judiciously chosen and instructive. News and notes from at home and abroad are also very good. "Notes on Recent Books," "Musical Notes and Queries," are valuable.

Studies for Personal Workers; by Howard Agnew Johnston, New York. The International Com. of the Y.M.C.A. Cloth, 66 cents net; paper post-paid, 45 cents, net.

This book of 161 pages contains 20 "studies." Each study being provided with a portion for every day of the week, the seventh day having "Suggestions for the Class," usually by way of questions; a most admirable idea. The book is on the well-known lines of teaching usual in the Y.M.C.A. The portions are most useful, searching, and practical. They would serve exceedingly well for all Bible classes, as closing words. We cannot, of course, enumerate all the topics; it is sufficient to say they are exceedingly well chosen, and what is equally commendable most judiciously arranged and graded. We can only add that the book must prove especially useful to put into the hands of every young man and woman leaving home to go out into the world. We are sure it needs only to be known to have a very extended circulation.

The Bible in Shakespeare. A study of the relation of the works of William Shakespeare to the Bible. By Wm. Burgess, author of "Lay Sermons from Bible and Shakespeare," etc., etc. The Winona Publishing Co., Chicago; \$1.50 net, postage 20 cents.

We heartily commend this admirable book to all lovers of Shakespeare who wish to get an appreciative knowledge of the indebtedness of the great dramatist to Holy Scripture, and of the abundant use he made of it. It is a full answer to the Frenchman's way of looking at Shakespeare, as set forth by M. Taine. There are most interesting short essays on such topics as the "Genius of S.," "Versatility of S. in use of the Bible," etc. And very good ones on "The

Religious World of S." Especially good are those on "Heroes and Heroines," and "The Moral Inculcations of S." Especially would we commend the very full and useful "Moral and Religious Truths arranged in Cyclopoedic Order," consisting of 148 pages of well chosen quotations from the different plays. The book must have required an immense deal of labour, as well as a thorough acquaintance with the great poet. We are sure that it will be eagerly read, and studied by every one who will get it. It has been evidently a labour of love; and will, we hope, revive a lively interest in Shakespeare. We have greatly enjoyed the book, and would very much like to put others in the way of obtaining the same pleasure and instruction.

Magazines.—Scribner's Magazine.—The opening article in the current number of this magazine is one by F. Ireland, on "The Wyoming Game Stronghold." Captain Mott, Military Attache to the American Embassy in Paris, describes in a vivacious article, "The Work and Play of Military Attaches." Senator Hoar, of Massachusetts, writes about "Some Famous Judges," and amongst the stories are: "A Night Off," by F. Hopkinson Smith; "At the High Waters," and "the Flowering of the Elysian Fields." The second part of Mrs. Wharton's story, "Sanctuary," also appears. In addition to the above are various pieces of poetry.

Everybody's Magazine.—The September number of this magazine contains a varied selection of both articles and stories. F. L. Carter writes an article on Joseph Pulitzer, whom he describes as the man who revolutionized American journalism. Marion West gives an interesting description of the first woman ambulance surgeon, Dr. Emily Dunning, who, from all accounts, appears to have a brilliant future before her in the profession which she has adopted. "The King of Menageire Cay," is a story which exemplifies the extreme sagacity of an elephant. "Five Hundred Trains a Day" gives the outsider an insight into the tremendous responsibility which rests upon the shoulders of the chief tower director at the Central Station, of New York. This number is, as usual, well illustrated throughout, and contains much interesting reading matter.

### The Churchwoman.

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

#### ONTARIO.

Yarker—Monday evening, August 10th, the Woman's Auxiliary of St. Anthony's Church, Yarker, and their friends met in Mr. John Ewart's hall to bid adieu to Mrs. Atkins, who goes to Winnipeg to-day. The following address was read by Rev. C. E. S. Radcliffe, rector of the parish. To Mrs. Atkins, Ex-Vice-President of the W.A., Yarker. Dear Mrs. Atkins—We, the members of the W.A. of St. Anthony's Church, Yarker, cannot allow you to sever your connection with us without giving you some little token of our appreciation of you during the happy years we have spent together. We sincerely regret that the changes and chances of this mortal life call you away to make your home in the city of Winnipeg, as we shall miss you socially, also in church circles, in which you have been thoroughly active and earnest, but above all the Woman's Auxiliary of which you have ever been a faithful and loyal member. We pray that God's blessing may go with you and your family, and we feel confident that you will remember us and our work in your prayers as we on our part shall endeavour to remember you and your

highest spiritual interests in our prayers before the Divine Throne of Grace and at the altar of our God. We ask your acceptance of the accompanying present as a little memento of many pleasant and profitable hours spent in the Master's service. Signed by the members of the W.A. Mary J. Burn, Minnie M. Doller, Cora Benjamin, Eliza Skinner, Sarah Dear, Sarah Barton, Elizabeth Babcock, May Ewart, Rachel Schultz, R. S. Connolly, Jane Montgomery, Katie Oldham, Alice A. Baxter, Emma Benjamin. Mrs. M. J. Burns then presented Mrs. Atkins with a handsome church service. After refreshments in Mr. and Mrs. Ewart's house, the rector exhibited some views of Ireland, with a magic lantern. All regret Mrs. Atkins' departure, but wish her and her family every success and happiness in their new home. Many thanks are due to Mr. Ewart for the use of his spacious hall.

#### FOR INDIA'S ORPHANS AND CHINESE RELIEF.

With grateful thanks I acknowledge the following contributions: Miss E. E. Hume, Aylmer, \$4; J. B. H., Hillsburg, \$5; (\$2 of this for India); M. C. D., Cayuga, for India, \$1; Miss E. F. Wootten, William's Corners, \$2; Mrs. Curry, Omemece, \$1; Miss E. M. Curry, Omemece, 50c.; Mrs. Granby, Omemece, \$1; Misses Jessie and Minnie Hiscott, Niagara-on-the-Lake, \$2; H. S. Gregory, St. John, N.B., for India, \$5; Robt. N. Gell, Clandeboye, \$1; From a Friend, B.C., for India, \$5; Miss Florence Tingey, Tapleytown, 75c.; Mr. Gordon Tingey, Tapleytown, 25c.; Rev. C. A. French, St. James' Parsonage, Tweed, \$2; L. R., \$1; Mrs. Geo. Henderson, Collingwood, \$1; "Reader of Canadian Churchman," 50c.; Anonymous, \$1. The work done for the famine orphans of India has been most wonderfully blessed; beyond expectation, the missionaries write to the New York Christian Herald. One lady missionary writes: "We greatly appreciate the help given us by your readers, in the care of our famine orphans. Our family is not large, only 33 children, but we think it is the nicest orphanage family we have yet seen. We are endeavouring to give our children a good common education, and also to train them in thrifty habits and useful trades, so that they may be able to support themselves when grown. Some seem quite capable of taking a higher education, which we hope to give them. They live very simply, as we do not want to lift them away from their own people, among whom, we trust, they will live after a few years, not to show forth Western ideas and customs, but rather the transforming power of Christ in their lives. Our ambition is not only to send out preachers and evangelists from this orphanage in the coming years, but to send forth also Christian merchants, Christian labourers, Christian farmers, Christian servants, Christian wives,—men and women who will shine for God in any sphere. Some of our boys go out into the near villages occasionally to spread the message of salvation among their people, and God's Spirit often rests upon them very wonderfully as they witness to the truths in Christ." Signed Miss Delia Fister, Nowgang, Friends' Mission. This is, I think, a very gratifying letter. Of course our funds are sent to our own Church missionaries in India, so we have not been helping the mission referred to above. There are similar letters from other missionaries, but one will suffice to show those who have kindly helped to support these orphans what a good work they have done, and also to put before others who would like to help these little ones what an opportunity it is to sow good seed. May God greatly bless the spiritual harvest. Any amount towards this work will be most thankfully received. \$15 a year supports a child. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. Mary's.—Mrs. Botwood has presented a beautiful brass eagle lectern to this church in memory of her late husband, the Ven. Archdeacon Botwood.

St. John's.—Holy Trinity Cathedral.—On Aug. 24th last at 3 o'clock, a short service was held in this cathedral, during which the first stone in connection with the rebuilding of the burned structure was formally laid. The Rev. Canon Cartwright, rector of the cathedral, conducted the service and placed the stone in position. With him were Revs. C. V. Cogan, rector of St. Mary's; G. R. Godden and F. Severn, of St. Thomas', and C. Carpenter of the cathedral staff. A goodly gathering of Churchmen attended, the service was inspiring, and interest in the completion work, begun under favourable auspices, continues to increase. The music was supplied by members of the C.L.B. Band. It is hoped that ere long a substantial showing towards the completion of this magnificent structure will appear. The work represents a large sum of money and much work, but when all help, as is being done, the result is sure.

#### OTTAWA.

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

Ottawa.—The Lord Bishop, who has been visiting his daughter in Colorado for the past six weeks, expects to return to this city the first week in September, and is now arranging, through his rural deans, for confirmations in October, and for his annual autumn conferences in the several deaneries. The new rector of St. Luke's, the Rev. W. A. Read, is making things move in that parish, and already most encouraging signs of new life are being seen. At St. Matthew's, on Sunday, the 23rd August, there were special services in memory of the late rector, the Rev. R. W. Samwell, who entered into rest on the 23rd of August last year. He is lovingly remembered in his old parish, as well by his people as by his successor, the Rev. W. M. Loucks, who is doing a splendid work in St. Matthew's and building up a strong parish, in the work of which he is ably assisted by several earnest and energetic laymen, whose devotion to the Church is inspiring. The Rev. Thomas Garrett has been taking Sunday duty at Pakenham, pending the arrival of the new rector, the Rev. J. R. Warren, who was to leave Dawson City about the middle of August. The Rev. George Scantlebury, of Clayton, is doing a very excellent work in that parish, his large congregations and Bible classes bearing testimony to the interest his labours have awakened among the parishioners.

The Rev. J. R. Warren has arrived in Ottawa from Dawson City, and on Sunday, the 30th August, entered upon his duties as rector of Pakenham.

The Rev. Canon Hanington, our clerical secretary, has been holidaying with Mrs. Hanington in the Maritime Provinces, but returned to Ottawa last week.

Almonte.—At the May meeting of the Board of Rural Deans, the chairman was requested to arrange with the Rev. Dr. Tucker, general secretary of the M.S.C.C., a plan of campaign in conjunction with the conferences to be held by the Bishop in the various rural deaneries. The plan

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is now completed, and has received the Bishop's approval. I send it to the Canadian Churchman for publication in order that it may be widely circulated, and a lively interest aroused in every parish, so that when the accredited officer of our great missionary society visits each deanery, he may find himself surrounded by a large number of members of the society—for every member of the Church is a member of the M.S.C.C.—ready to co-operate with him in the important work the Church has commissioned him to inaugurate in every part of our Dominion. Dr. Tucker's whole soul seems to be given to this work, and he has, in a very high degree, the happy faculty of being able to impart a measure of his own enthusiasm to those with whom he comes in contact. Dr. Tucker's platform addresses or speeches are simply grand and most inspiring. All who can should make a special effort to attend one or other of the great missionary meetings arranged for in the following plan. If any further information be desired, it may be obtained by addressing the chairman of the board, the Rev. Rural Dean Bliss, rector of Almonte. Dr. Tucker will address the missionary meetings and conferences, as set forth in the following list: Pembroke—Missionary meeting, Tuesday evening, October 13th; conference, Wednesday. Arnprior—Missionary meeting, Wednesday evening, October 14th; conference, Thursday. Carleton Place—Missionary meeting, Thursday evening, October 15th; conference, Friday. Wales—Missionary meeting, Monday evening, October 19th; conference, Tuesday. Vankleek Hill—Conference, Wednesday, October 21st; missionary meeting same evening. Manotick—Missionary meeting, Thursday evening, October 22nd; conference Friday, Sunday, October 18th, Dr. Tucker will spend in Cornwall, and preach morning and evening, according to arrangements to be made by the rector, Rural Dean Houston.

TORONTO.

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

South Burleigh and Young's Point.—The Rev. Walter Creswick left this mission last week to take up his new field of work in the parish of Brighton. It was with deep feelings of regret that his parishioners paid farewell to him. He has laboured for five years with great perseverance and success, and many of his people had become greatly attached to him. During his incumbency of the mission, he built a new church and parsonage at Young's Point, at a cost of three thousand dollars, the mortgage debt of which has been reduced to one thousand. Holy Trinity church, South Burleigh, has also been improved at a cost of upwards of three hundred dollars. The mortgage debt of St. Matthew's church, Buckhorn, has been reduced about five hundred dollars. On his departure from the parish, the people of South Burleigh and Young's Point each presented Mr. Creswick with a purse of money, with many expressions of personal regard and good wishes for him and Mrs. Creswick.

HURON.

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

Walkerton.—The county town of Bruce is an important Church centre in Huron diocese. Several of the chief county officials are identified with the congregation of the church of St. Thomas, and it is not too much to say that the present rector, the Church officers and the people, exert a strong influence in the town. Walkerton, while prosperous, is not increasing in population at the same ratio as some other corporations, somewhat similarly placed. The residents are a good class, intelligent, religious, and comfortably endowed with this world's goods.

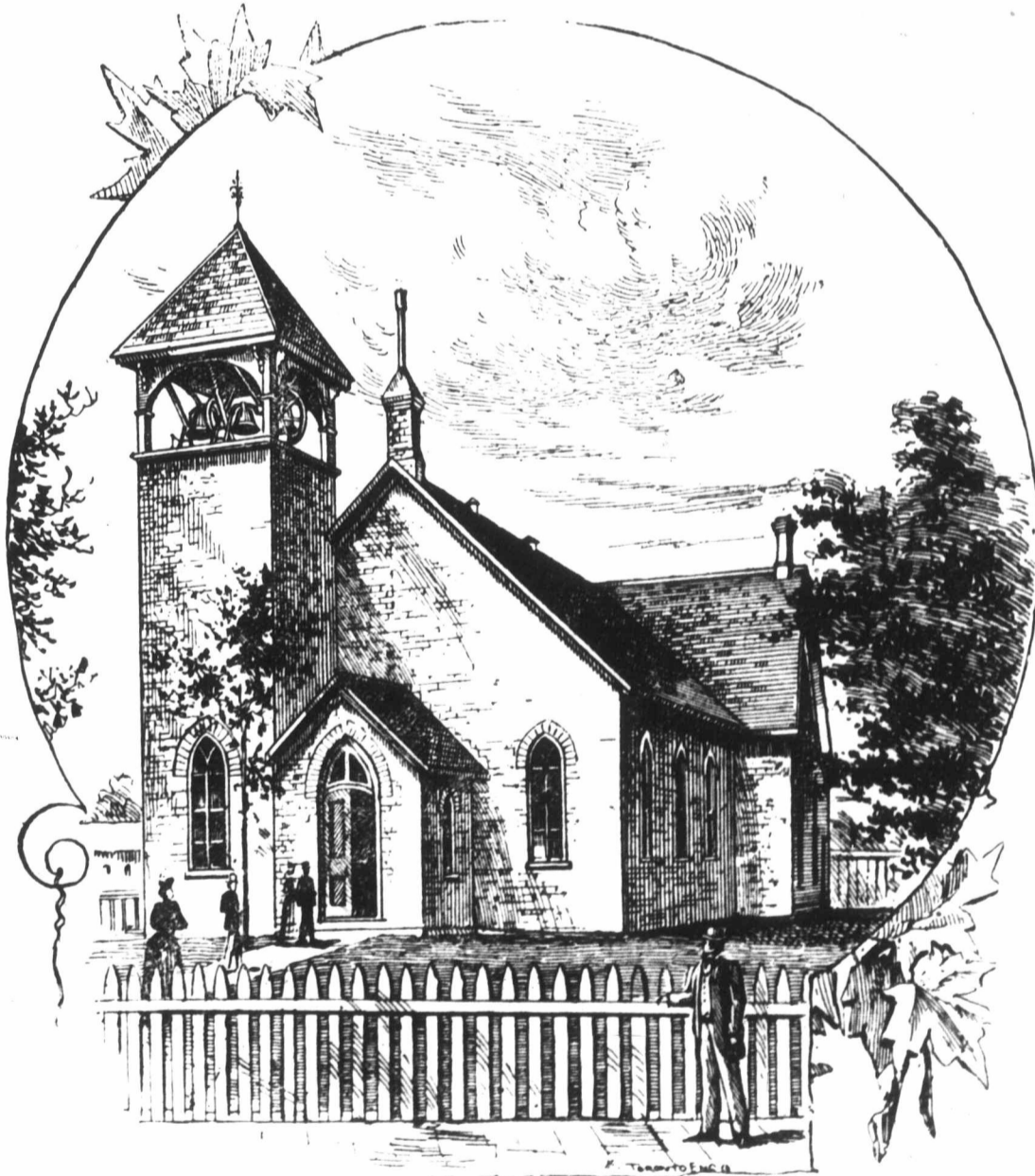
The church of St. Thomas is located close by the Town Hall, and recent improvements have made it so much more comfortable and attractive that a visitor, who remembers "the former temple," of 1890, and sees it now, would scarcely recognize the earlier structure in the present edifice. The parish formerly consisted of Walkerton with West Brant (Cargill). A new parish having been formed, as recorded in our last issue,



Rev. S. F. Robinson, Rector St. Thomas' Church, Walkerton.

the county town of the important County of Bruce now forms an independent and self-supporting parish largely by the wise management and zealous labours of the present rector, the Rev. Rural Dean Robinson. The first incumbent of the parish was the Rev. T. E. Sanders, appointed in 1859. He was succeeded by the Rev. Edward Softly, in 1862; the Reverend John

Greenfield, 1875; the Rev. William Shortt, 1875; the Rev. Fred. Helling Fatt, 1889, and the present rector, the Rev. S. F. Robinson, 1891. It will be noticed that the small list of clergy includes strong names, and the changes have been few and rare, a happy condition both for the clergy and the congregation. There is a comfortable brick rectory situated on one of the best residential streets and fitted with all modern conveniences. The rectory is made a strong centre for that social influence which is, in these days, an almost necessary feature of Church life and work. Mr. and Mrs. Robinson work together most energetically in making the parish rectory a place of moral and ecclesiastical power. The accompanying cut is of the church of St. Thomas, before the recent improvements were made. The fence has been removed, and granolithic walks put down. The edifice has been re-painted, inside and out; the seat re-grained. The choir, at one time placed near the main entrance, now occupy neat stalls in the chancel, which was enlarged to accommodate the increased membership of the body of singers. By the energy and generosity of certain members of the congregation, a beautiful new organ has been placed on the right of the chancel. Payment of the entire cost has been provided for, and there is general gratification at this recent movement to musically embellish the services of the Church. The instrument was made by Messrs. Edward Lye & Sons, Toronto, who have turned out a neat and useful instrument in harmony with the general interior of the building. It has a fine combination of stops and pedals, and furnishes, under the careful manipulation of the capable organist, sweet and musical tones. Miss Wilks is the organist, and Mr. G. M. Wedd, manager of the Bank of Commerce here, takes charge of the training of the choir, and has greatly improved the work of the members, which now is quite an attractive feature of the Sunday services. The present rector of Walkerton is the Rev. Samuel Fraclick Robinson, a graduate of Huron College, and for a number of years the Rural Dean of Bruce. He went to



St. Thomas' Church, Walkerton.

Walkerton from Exeter, where he was rector during the erection of the famous Trivett Memorial church, one of the most splendid churches in the diocese. During his ministry he has raised no less than \$60,000, by which amount the Synod of Huron is the richer. He has a good working library in his study of over 3,000 volumes; is the chaplain of the 32nd Regiment of Militia, vice-president of the Children's Aid Society, chaplain of the gaol, past grand chaplain of the Orange Association, was acting grand chaplain, A.F. and A.M., at the laying of the corner-stone of the Town Hall, erected on Queen Victoria's Jubilee, 1897, and was preacher at the military camp, at London, last June, when Gen., the Earl of Dundonald, G.O.C., was present. While the Church cannot be said to be strong in Walkerton, yet she is doing her work as a witness to her Divine Lord. The congregations are both attentive and devout, and the progress of the parish, if slow, is to be seen. The general impression one has of a visit to this parish is one of steady purpose to teach and to practise not only the services of the Church of England, but also the broad doctrines of the Christian faith.

London.—Christ Church.—The Bishop of the diocese has appointed the Rev. R. S. W. Howard, B.A., rector of Mitchell, to be rector of this parish. He will enter upon his new duties on October 1st next.

#### RUPERT'S LAND.

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

Winnipeg.—A special meeting of the Executive Committee of the Synod of this diocese took place in the Synod Office, McIntyre Block, on August 27th, at 4 p.m. There were present His Grace, the Archbishop, the Dean, Rural Deans Cowley, Harding and MacMorine, Revs. S. G. Chambers, C. N. F. Jeffery, and W. A. Burman, Messrs. Dr. Jones, Thomas Gilroy, Sheriff Inkster, W. P. Sweatman, W. R. Mulock and Judge Walker. A recommendation from the Indian committee, regarding the purchase of a house for the use of the teacher of the Muckle Creek School on the St. Peter's Indian reserve, was adopted, and \$100 voted towards the purchase of the house. Arrangements were made for the continuance of services at Kinostoto until a permanent catechist can be appointed. The Rev. C. N. F. Jeffery reported regarding a visit to the mission of Melita, stating that he had held meetings throughout the mission, and after consulting with the people had decided to divide the mission; that the Rev. Mr. Roch would shortly leave England to become incumbent of Melita, and that a clergyman was now being looked for to take charge of the work at Pierson. He also reported that the mission of Clearwater had been divided, and it was hoped to place a clergyman at Pilot Mound at a very early date. A grant from the S.P.C.K. block grant for the building of churches was made towards the cost of a new church at Westwood in the Bradwardine mission. The secretary reported that the Rev. Mr. Stocker, of Elkhorn, having broken down in health, Mr. Diamond, lately a captain in the Church Army, London, had been sent to Elkhorn to take the services for two or three weeks; also that Mr. Stocker had gone away to the coast for a rest and change. The question of locating a lay reader in the Swan River District, to assist Rev. Mr. Murray, of Swan River, was favorably considered. Provision was made for defraying the expenses of delegates from the diocese of Rupert's Land to the meeting of the board of management of the General Missionary Society of the Church of England in Canada, to be held in Montreal, probably the first or second week in October. The question of dealing with certain

difficulties in the Snowflake mission was discussed; and the secretary, the Rev. C. N. F. Jeffery, was appointed the representative of that executive to adjust the matters in question. The members of the executive were pleased to see the Archbishop in excellent spirits, and, with the exception of the weakness in his back, quite recovered from his affliction. The Dean was also looking well, having been benefited by a recent trip to the Coast.

Diocesan Notes.—The Rev. R. C. Johnstone, of Middlechurch, has resigned the parish of St. Paul's, and has gone into the insurance business. He is succeeded by the Rev. H. W. Baldock, B.D., formerly incumbent of Manitou. Mr. Baldock, on his occupancy of the charge, was presented with a blank cheque from one of his parishioners, requesting him to fill in the amount necessary to wipe out the debt on the parish.

The Rev. A. W. Woods, rector of St. James', Neepawa, has resigned, owing to throat trouble. He and his family are moving to Toronto the first week in September.

The Archbishop has authorized the following prayer to be said during the gathering in of the harvest: "Almighty God, through whose providence the earth is fruitful and bringeth forth what is necessary for the life of man, bless at this time the labours of the husbandman, show Thy loving kindness that our land may give her increase, and grant such seasonable weather that the fruits of the earth may be safely gathered in, and that we may rejoice in Thy goodness to the praise of Thy Holy Name, through Jesus Christ our Lord. Amen."

The Rev. Samuel Fea, curate of St. George's, Winnipeg, has been asked to accept the parish of St. Peter's, in the same city. The present rector, the Rev. W. A. Burman, B.D., has tendered his resignation, prior to accepting an appointment in St. John's College. Mr. Fea is a licentiate of theology of St. John's College, Winnipeg, and is a fluent speaker as well as a very zealous and untiring parish priest.

Mr. R. W. Manley, of Montreal Diocesan Theological College, who has been lay curate under the Rev. J. H. Lackey, of Clearwater, during the past summer, is leaving in a week or two and taking a tutorship to the children of a rancher in Alberta. He intends returning to college within a year.

The mission field of Clearwater, a most extensive one, has been so efficiently worked that the field is to be divided and a new field comprising the thriving villages of Pilot Mound, La Riviere and Purvis, is to be created, and a clergyman put in charge. He will reside at Pilot Mound. This will leave the present incumbent with a large area still to serve, including Clearwater, Marring-hurst, Mt. Prospect and St. Lawrence, points, distant from Clearwater, of ten to fifteen miles.

St. John's College opened on the first Tuesday of this month.

The new canon, for the removal of incumbents, which was passed at the last Synod, will have its first application in a few weeks, when the Snowflake incident will be investigated by a court of enquiry. Judge Locke, of Morden, is the layman appointed to act along with two incumbents on this commission for taking evidence.

The Rev. D. A. B. Stoddart, M.A., formerly priest-in-charge of Emerson, is contemplating a year's travel on this and the European Continent. Mr. Stoddart will be accompanied by his wife.

Mrs. Rowe, wife of the incumbent of Manitou, is visiting Mrs. Garton, wife of the Rural Dean of Dufferin.

Prof. J. F. Cross, M.A., lecturer in mathematics at St. John's College, Winnipeg, has been taking services at Emerson during the college vacation. Emerson is a vacant incumbency still.

A new rectory has been purchased by the St. Thomas' congregation, of Morden, at a cost of \$3,000. It is situated in the residential part of the town, is large and airy, with beautiful, spacious grounds attached.

Mrs. N. Hewitt, wife of the Rev. Rural Dean Hewitt, M.A., of Souris, is visiting friends on the Pacific Coast for a month or more.

Most of the city clergy, who have been enjoying a well-earned rest among the rustic scenes, have returned to their work. The Rev. Canon Coombes and family, the Rev. Canon Murray and Mrs. Murray, and Miss M. E. Millidge, matron of the Boys' School, who have been rusticating at Gull Harbour, on Lake Winnipeg; the Ven. Archdeacon Fortin and Mrs. Fortin, and the Rev. and Mrs. F. B. Smith, of All Saints', who were camping at the Lake of the Woods, are among those who have come back from their holiday outing.

The Rev. W. W. Thomas, of Selkirk, and Mrs. Thomas, have returned from a six weeks' camp at Rat Portage.

Bishop Lothhouse, of Keewatin, has been taking certain episcopal duties for His Grace, the Archbishop.

The Rev. J. J. Roy, B.A., rector of St. George's, Winnipeg, and Mrs. Roy are back from camp at Lake Winnipeg.

The Rev. W. A. Burman and Mrs. Burman have been visiting friends and relatives at several country points in the diocese for a few weeks. His work in the city has been taken by the Rev. Mr. Horribin, of Bradwardine.

The marriage of the Rev. Richard Cox, missionary at Madare, Man., and Miss Scott, of Athabasca Landing, Alberta, was celebrated in Christ Church, Winnipeg, a few weeks ago. The Rev. Morris Sanderson—a full blooded Indian—missionary at Lac Seul, Ont., and Miss M. Hall were united in marriage last month at St. Peter's, church, Winnipeg. Mr. Sanderson is a graduate in the theology of St. John's College, Winnipeg.

The Revs. J. H. Lackey, of Clearwater, and Rural Dean Johnson, of Killarney, with their families, are enjoying a holiday along the wooded shades of Rock Lake—a most beautiful camping vicinity.

Archdeacon Kirby, now rector of Rye, N.Y., but formerly of this diocese, visited Winnipeg recently and preached in Holy Trinity. The Archdeacon came to this country in 1852, and was one of the pioneers of missionary enterprise. He renewed many an acquaintance.

The name of the Rev. Wm. West, one of the very first Church missionaries in this country, is perpetuated in the name of Westbourne, a village on the M. and N. W. Railway.

The Rev. C. E. Littler, B.D., formerly rector of Selkirk, and inventor of a smoke-consuming device, has decided to return to England, where he will take up clerical work again.

The Rev. Thomas Walton, B.A., a graduate of St. John's College, and at one time rector of Morden, but now labouring in the American Church in Iowa, has been very low with pleurisy. It is pleasing to his many friends in this part to announce that he is greatly improved and now out of danger. Mr. Walton will be remembered as a star footballer on the St. John's College champion Rugby team.

Manitou.—The rural deanery of Dufferin held its quarterly meeting at Swan Lake, Man., on August 17th and 18th. There were present the Rural Dean (Rev. W. John Garton, of Morden), Rev. J. H. Lackey, of Clearwater; Rev. W. G. Macmorine, of Somerset; Rev. W. J. Rowe, of Manitou, and Mr. R. W. Manley, lay-curate of Pilot Mound. The visiting clergy were the Rev. Rural Dean Johnson, of Killarney, and the Rev. R. H. Girling, of Baldur. The first day and part of the succeeding day occupied the time of the business of the deanery, and the afternoon of the 18th was devoted to Sunday school work. Some excellent papers were read and enthusiastic dis-



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ussion followed each. The Rural Dean gave a most instructive exposition of the Greek text of 1. John v. The Rev. Rural Dean Johnson, of Killarney, presented a splendid paper on "The Great Teacher," while a paper entitled "The Big Boy Problem," by Rev. J. H. Lackey, of Clearwater, was the feature of the convention. In the evening the Rev. R. H. Girling, of Baldur, gave an address on the missionary work in India, China and Japan. On the whole the meetings were most successful. The next meeting is to be held on November 16th and 17th, at Manitou. To give readers some idea of the work of the Church in this part of the deanery, let me say that Swan Lake is a small village on the Canadian Northern Railway, and has reached its present village proportions in the last few years. Seven miles east of this point is another village, Somerset, and eight miles farther east is still another hamlet, Altamont. With Somerset as the centre, there radiates these two places, together with Norquay (named after a premier of Manitoba), about ten miles north of the railway line, and Pembina, another settlement south of the line, some nine or ten miles. Besides Church families at these points, there are individuals, scattered over points too few in number for organized services, and too far from the places where services are established already. These have to be ministered to after a great deal of hard driving, and the missionary has then to live in his buggy or cutter. At Somerset, Norquay and Swan Lake, neat little churches have been erected. The parsonage is situated at Somerset, as this is the centre of the missionary's field. It is a pretty little village, partly French, and about seven miles' drive from St. Leon, a purely French settlement, where the Roman Catholics have a large parish church, priest house, nunnery and school. Not far from here, at Lourdes, is a monastery—the brothers being of one of the French orders. The drive between Somerset and Swan Lake is very pleasing, as the road winds through poplar, scrub-oak and maple, and over hill and down dale. It is certainly a relief from the monotony of the trail, where for miles and miles a hill is hardly discernible. This missionary field is perhaps one of the oldest in the diocese. It was stronger in the early days than now, owing to the fact that Norquay—once a thriving place—has been deserted, the families moving away to more convenient centres of trade. Among the missionaries who have laboured here for the establishing of His kingdom, were the Rev. W. Pinkham, a brother of the present Bishop of Calgary; Rev. R. H. Girling, B.A., now of Baldur, and the Rev. Tansey, who was forced to resign the incumbency owing to partial blindness. The present incumbent is the Rev. W. G. Macmorine, B.A., a graduate in classics of St. John's College, Winnipeg. Mr. Macmorine is a son of Canon Macmorine, of Kingston, and a nephew of Rural Dean Macmorine, of Portage la Prairie. He is a faithful and energetic young priest and is doing splendid work under the most arduous conditions. The tone of his services is well in keeping with Catholic tradition, as interpreted by the Prayerbook. He was formerly at Arden, on the M. and N.W. Railway. In Mrs. Macmorine he has a very estimable help-meet and parish worker.

KEEWATIN.

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

Rat Portage.—Bishop Lofthouse left Winnipeg on the 14th of July to visit the missions at the north end of Lake Winnipeg, intending to go down the Nelson river as far as Split lake; the journey across the lake is not now the big undertaking it was twenty years ago, instead of six or seven days, we landed within thirty hours at Warren's Landing, and six hours in an open boat took us down to the Hudson Bay post at Norway

House. Here the Bishop was met by the Rev. C. G. Fox, who had come the 250 miles in the York boats, with some thirty of his Indians. I was delighted to meet again with these people of the North land, and they were, I believe, equally pleased to see me again, after nearly four years' separation. It was such a joy to have service with them every night, and see nearly every one, young and old, come to the service with their Prayer-books and Hymn-books and, many of them Bibles also. On Sunday, July 19th, we had three most hearty services, two in Indian, and some Winnipeg people staying at Norway expressed the greatest surprise at the way these Indians joined in the service, and in particular in the way they read the Psalms and joined in the responses; it was not all left to the parson and choir. Mr. Fox has done a very good work amongst them, and they are helping willingly to build a mission house and church, doing most of the work themselves, but they need help in getting material, a most difficult thing, freight alone from Winnipeg being nearly \$4 for every one hundred pounds. I spent a very happy week at Norway, where we have an Indian school carried on by Mr. L. Hart, who is doing really good work. I got back to Selkirk on the 25th of July, being spared the journey to Split Lake by Mr. Fox's coming out. He, I am sorry to say, has hurt himself in lifting logs in building, and was obliged to come to Winnipeg to see a doctor. Only fancy, dear friends, 550 miles to consult a doctor, nearly half of it travelling in an open boat, and camping out for ten days. I am thankful to say the injury is not serious, and Mr. Fox is now back again at his loved work at Split Lake. After spending Sunday in Selkirk, I again started out on Lake Winnipeg to visit Fort Alexander, Hole River, and Black River. This time the little steamer was not so comfortable as the one in which I travelled to Norway House, but this did not matter much, for starting in the morning from Selkirk we reached Fort Alexander that evening, and I spent the night with our noble native pastor, the Rev. E. Thomas, who has done really grand work here, and this mission is one of the best I have seen in Southern Keewatin. Mr. Thomas not only teaches the Gospel, but an important thing with Indians, he teaches them to work, and shows them how to do it. A number of the Indians were away fishing on the lake and I did not see many of them, but hope, (D.V.), to see most of them at Christmas or New Year's, when I have promised to go there for a confirmation. I spent the next two days visiting other missions and got back into Selkirk on the 29th of July, after a rather rough trip, but nothing to what one gets in Hudson Bay. After spending a day in Winnipeg, I returned to this place on the 1st of August, having been away only a little over a fortnight instead of five weeks, as I fully expected when I started north. J. KEEWATIN.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

L'EGLISE ANGLICANE AVANT LA REFORME.

Sir,—A number of readers of The Canadian Churchman have written me to enquire the price of copies of "L'Eglise Anglicane Avant la Reforme." Will you kindly tell your readers that I have prepared a paper cover edition of this little book which I will gladly send gratuitously to anyone sending for it or writing to me, enclosing postage. From many letters I have already

received I am confident that this book, if widely circulated among the French reading public will do a great deal of good. Thanking you earnestly for your kind notice of this work in your issue of August 6th, I am very sincerely yours in Christ, HENRY E. BENOIT.

Montreal, August 26, 1903.

SYNOD OF HURON OPENING SERVICES.

Sir,—The opening service of Huron Synod was not inspiring. It was found, I understand, impossible to get the men and boys of the choir to attend on a week day morning. Be that as it may, I have no desire to discuss the service, but I feel, in justice to myself, I must except from all criticism the sermon. We might have gone outside the diocese, or even outside of Canada; we might have got an Archbishop or other dignitary, but I am sure we would not have had a more earnest, thoughtful, scholarly or timely sermon than that to which we were privileged to listen last June. To me the sermon of the Rev. David Williams, M.A., rector of St. James', Stratford, was an inspiration. The sermon was in every way worthy of such an occasion. The only regret was that the cathedral was not packed. To say this is simply justice. I am sure Mr. Ransford appreciated the sermon as much as I did. I join with him in hoping for a brighter service in the future. J. C. FARTHING.

TRINITY UNIVERSITY.

Sir,—I beg to enclose a memorandum on Federation, issued by authority of the Corporation of Trinity University. If you will kindly give it space in your next issue I am sure it will interest your readers.

T. C. S. MACKLEM.

August 20, 1903.

The following memorandum on Federation has been prepared by direction of the Corporation of the University of Trinity College, with a view to correcting certain mis-statements which have been circulated in regard to it. The policy of Federation with the Provincial University, on condition that suitable terms could be obtained, was finally adopted by the Corporation of Trinity University early in 1900, and a committee was appointed by whom negotiations were soon afterwards entered upon with a view to securing acceptable terms. The following considerations, among others, weighed strongly with the Corporation in adopting this policy: The conditions under which the work of the University had been carried on for nearly half a century were not satis-

Jewellers Different.

The designing and making of Jewellery should not be confounded with mere shop-keeping or merchandising. It has a dual nature—the useful and the beautiful—but the harmonious union of these elements is the voice that gives the message and elevates it to the plane of fine art. This view is kept in mind in the production of all our jewellery and silverware, and accounts for the unusual artistic excellence of our collection of jewels. It will give us pleasure to have you inspect.

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factory (for reasons which will be referred to presently), and a change of some kind had come to be imperatively necessary. Federation with the Provincial University—always supposing the terms of Federation to be fair and honourable—seemed to offer the best solution of the many problems with which the Corporation had to deal, and to meet the various difficulties in a way which was at once the most practical, economical and satisfactory. Accordingly, when the policy of Federation on fair and honourable terms was finally submitted to the vote of the Corporation in April, 1900, it received the almost unanimous approval of that body. The result was duly announced to the graduates and friends of Trinity, and to members generally of the Church in Ontario, by means of the public press, the Year Book, and the Annual Reports to the several Synods of the Church in the Province of Ontario. Now, after three years of patient and painstaking negotiation satisfactory terms of Federation have been agreed upon by a Joint Committee of the two Universities, subject to the approval of both Universities. These terms have been published, and have doubtless received your careful consideration. It may not be amiss to point out here that among the innumerable supporters of the policy of Federation are to be found nearly all those who have been in closest touch officially or otherwise, with the affairs of Trinity in late years, and who have had the fullest knowledge of all the facts. Among these we would mention especially the following: The Hon. G. W. Allan, our late Chancellor; the present Chancellor, Mr. Christopher Robinson, K.C.; the three last Provosts, Dr. Body, Canon Welch, and the present Provost; Dr. Roper, formerly Professor of Divinity; Professor Clark, a member of our staff for the past twenty years; Professor Rigby, Dean of the College; the three Chairmen of Convocation, Dr. J. A. Worrell, K.C., Mr. Barlow Cumberland, M.A., and the present chairman, Mr. D. T. Symons, B.C.L.; the present and the former clerks of Convocation (whose office brings them into touch with the graduates and friends of Trinity throughout the country), including the Rev. Gilbert F. Davidson, who as travelling secretary for the University had exceptional opportunity for feeling the pulse of the country; the chairman of the Board of Endowment and Finances, Mr. E. B. Osler, M.P., and the treasurer, Lieut.-Colonel Pellatt, as well as all the other members of the Board. Besides these, Federation enjoys the support of a very large majority of the members of Corporation, which is composed of the Bishops of the Church in Ontario, and of representatives of every diocese in the Province, of all the affiliated colleges, of the teaching staff, of the graduates (being members of Convocation) in arts, divinity, law and medicine, and of the associate members of Convocation. The knowledge that men who have had such intimate acquaintance with the affairs of Trinity, and who have always enjoyed so completely the confidence of her friends and supporters, have after years of patient investigation accorded to Federation their hearty and loyal support, ought to serve to allay any fears which may have been aroused by the recent mis-statements, or otherwise, and which it is now the object of the Corporation to remove. The foregoing is a very brief summary of the situation, which may now be set forth at somewhat more length. We have said that the conditions of the past had ceased to be satisfactory, and that a change of some kind was necessary. In the past half century the general conditions of university education have undergone a complete change the world over. A general course in studies well described as "the humanities," which was deemed a liberal and sufficient education when Trinity was founded fifty years ago, has gradually given place to specialization in a score of departments, not more than half of which were considered necessary to a well-equipped university at that time, and to such extraordinary development in the department of

Science as to demand to-day for the adequate maintenance of that one department alone an expenditure which would have more than sufficed for the full expenses of a university half a century ago. For these and other reasons Trinity's resources were no longer adequate to the work of a university which aspires to hold an honourable place in competition with similar institutions. To attempt to spread these resources over so wide a field could only result in weakening their power for good. On the other hand, to concentrate them, as far as possible, upon the departments which have always been Trinity's stronghold would make for more thorough and efficient work. This can be done more satisfactorily and with better results under the plan of Federation now submitted than in any other way.

According to this plan Trinity will be able to concentrate her resources, in the first place, upon those subjects which, as an Arts College in the Federation, it will be her especial function to teach and in the second place upon her residential system. The autonomy of Trinity as a College will not be interfered with and her opportunities of doing good work by means of her invaluable collegiate life, with the social intercourse and the religious influences and worship which are characteristic of her residential system, will be greatly enlarged. With half a million dollars added to the present endowment, Trinity College could do, in Federation, far better and more efficient work for both Church and State than it would be possible for her to do as an independent university with two or three times that sum. By Federation Trinity will be relieved from the expense of maintaining any of the following courses of study, free instruction in all of them being offered to her students in the State University: Mathematics, Physics, Astronomy, Geology, Mineralogy, Chemistry, Biology, Physiology, History, Ethnology, Comparative Philology, Italian and Spanish, History of Philosophy, Psychology, Logic, Metaphysics, Education, Political Science, including Political Economy, Jurisprudence and Constitutional Law and Constitutional History. Manifestly, the advantages of such co-operation are many and the disadvantages few. Trinity will remain true to the traditions of the past, and be able to exert a wider influence for good than would be possible for her in isolation. By reason of her position as a separate and independent College she will retain all the advantages of individual knowledge of the students, personal oversight of their studies, and that careful attention to formation of character, which can only be given where numbers are not unwieldy. She will gain all the advantages of a large university—the greater value of the degree, the competition with the larger body of students and the use of that expensive scientific equipment which only large universities can afford. Since the students of Trinity will be brought into direct competition with the main body of university students in the Province, the value of the standing which they may take will be greatly enhanced. There will be a corresponding increase (in the estimation of the public) in the value of the degree which they receive, by reason of the fact that it will have been won under the curriculum and general conditions prescribed by the State University. A practical bearing of this may be seen in the case of appointments to teaching positions in the High Schools and Collegiate Institutes of the Province, from which Trinity students have been almost entirely excluded heretofore by the regulations of the Education Department. That such exclusion was grossly unjust we have always contended, and do still contend, but it remains a fact nevertheless. One natural result of such exclusion has been that very few students intending to qualify themselves for the teaching profession have come to Trinity, and the Church is in danger of losing her rightful place and share in this important sphere of influence upon the young. In a word, Federation, when all the facts of the case are considered, can be shown to be the best policy by which Trinity

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can meet successfully all the conditions of to-day, and the most economical method by which she can attain to her highest ideals. For these reasons it should command the hearty and generous support of all members of the Church of England in this Province, as well as of all others (and they are many) who value Trinity's residential system and the principles of her work. If, in the future, conditions should so change as to render it advisable for Trinity to resume her former position as an independent university, she will have the right to do so under the terms of the Federation Act. Not least among the changed conditions of to-day are those which have taken place in the Provincial University itself. Half a century ago, when Trinity College was founded to provide for the children of the Church religious teaching, influences and worship in accordance with her doctrines, there was no possible place which Trinity could occupy in the State system. By the Act which secularized King's College and created the University of Toronto, religion was explicitly excluded from its pale. Now, happily, all this is changed. Religion is accorded a recognized place on the curriculum of the University. Ministers of religion may, and do, occupy important professorial posts, and no less than four of the affiliated colleges which go to make up the University of Toronto system are distinctively Christian foundations. Had such a state of things existed in Bishop Strachan's time it is doubtful whether he would have sought for independent powers for Trinity College. But he, and those who laboured with him so zealously worked wisely and well under the circumstances of their time. It is for us to work as wisely and as well under the changed conditions of our own time. As our present Chancellor, Mr. Christopher Robinson, whose father was our first Chancellor, has well said, in speaking of the founders of Trinity: "Their main purpose, whatever strong language may have been used in a time of excitement and under a sense of what they regarded as plain injustice, was not to separate forever from the Provincial University, but to secure for their children the teachings of their Church in connection with University education, and, having obtained this, I cannot see why, while still retaining it, we should decline all co-operation with others interested in higher education, even in those branches where we can with advantage work together." The principles, for the recognition of which by the State, Churchmen contended in vain fifty years ago, and to maintain which they were forced to found Trinity as an independent university, are now acknowledged and affirmed by the constitution of the State University of the Province. These facts, surely, are sufficient to sustain our contention that the causes which formerly existed to render the maintenance of Trinity as an independent University a practical necessity, exist no longer. The foregoing considerations, with others hardly less potent which there is not now time to enumerate, seemed to the Corporation of the University of Trinity College, when they were fully considered by that

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body three years ago, to be conclusive in favour of the policy of Federation. Accordingly, the Corporation set themselves to the task of procuring suitable and honourable terms of Federation, which would secure for our graduates and students the fullest protection in all their rights and privileges, and for our Church ample guarantees that the fundamental objects for which Trinity was founded, namely religious teaching and influences in accordance with the Church of England, and the benefits of collegiate life and training, would be as safe and sure in Federation as they have been under the conditions of the past. Such terms have now been practically agreed upon, and final steps are proposed looking to the carrying out of the policy adopted and declared three years ago. The hearty and undivided support of the great body of Churchmen throughout Ontario, and of the many graduates and friends of Trinity, is all that is now needed to the carrying out of this policy with such complete success as to place Trinity in a stronger position, on the new basis, as a Residential Arts College in the University of Toronto system, than she could reasonably hope to occupy, if, under the changed conditions of to-day, she were to continue an independent university. This support the Corporation earnestly bespeaks, and confidently expects.

Terms of Federation.

The chief features of the terms of Federation, which have been already published in full, may be briefly summarized as follows: 1. The freedom of Trinity College to provide for all her students religious instruction and influences, in accordance with the teachings of the Church of England, is fully recognized and amply safeguarded, and provision is made by a system of options to prevent such teaching falling as additional subjects upon the students of Trinity. 2. Trinity College will occupy an honourable position, on terms of equality with all other colleges in the Federation, and will be placed in such a position that she can, without handicap, maintain a healthy rivalry with the two other Arts colleges, namely, University College and Victoria College. The individuality of Trinity and the special characteristics which have marked her training in the past, will thereby be preserved, and their influence extended. 3. The College subjects, which are to be taught by Trinity for her own students at her own expense, are the following: Theology, Greek, Latin, Ancient History, English, French, German, Oriental Languages and Ethics. It is hoped that this list of subjects may be enlarged in a few years' time, when Trinity's resources have become larger; but for the present they may be accepted as fairly satisfactory. The University subjects, which will be taught at the expense of the State for the students of all the colleges, have already been enumerated. 4. In order to avoid, on the one hand, the break with the past, and the financial loss, which would be involved in a removal from our present site and buildings, and, on the other hand, the loss of time which would fall upon the students if there were much going and coming between the University buildings in the Queen's Park and Trinity College, arrangements have been made for the duplication in Trinity College of most of the lectures which her students will require, outside of lectures in scientific courses, which Trinity is not now providing, and concerning which we have therefore nothing to lose and everything to gain. 5. Provision for the staff and students of Trinity Medical College has been made by an amalgamation of the Medical Faculties of the two Universities. It is confidently expected, by those who are best qualified to judge, that this Amalgamated Faculty, possessing, as it does, exceptional ability, strength and efficiency for Medical teaching, will render signal service to the entire medical profession of the Province, and will do much to advance the position of Toronto as a centre of medical education. 6. The rights and privileges of graduates and present students of Trinity are safeguarded by the

provision that all our graduates and undergraduates, except those in Theology, shall have and enjoy the same degrees, honours and status in the University of Toronto as they previously held in Trinity University, and that all those who at the date of Federation are proceeding to their first or higher degrees shall be allowed to proceed to the same within six years under the regulations in force at Trinity University at the time of their matriculation. 7. In all matters touching our theological work and status, the position of Trinity University will remain the same as heretofore. 8. It is proposed that the amalgamation of the Medical Faculties shall come into force, if possible, by 1st October, 1903, and that the complete federation of the two Universities shall take effect one year later. Under the conditions here set forth the hearty co-operation of all our graduates and friends ought in time to win for Trinity College in the University of Toronto that pre-eminent position which is enjoyed by our illustrious namesake in the University of Cambridge, and by the great College of Christ Church in the University of Oxford. The authorities of Trinity University, aided by many friends, have laboured earnestly and faithfully, in the face of many difficulties, to win for Trinity the honourable position and splendid opportunities which she is now about to enjoy. They feel, therefore, that they may with confidence appeal to the friends of Trinity everywhere for hearty, generous and undivided support in their further efforts to see that the hopeful promises of these new conditions are fully realized, while the old foundations on which Trinity rests, and must ever rest, are maintained strong and unshaken. On behalf of the Corporation. T. C. S. Macklem, J. A. Worrell, Edward Martin.

Toronto, 20th August, 1903.

WHY TRINITY SHOULD FEDERATE.

Sir,—Will you allow me a little space to state why I think that the scheme of Federation, now before the Corporation of Trinity University, should receive the support of all friends of the College and of Churchmen generally throughout the Province. 1. It is in the interests of Trinity. Trinity will enter into the larger life of a great University. Her students will have a wider field of competition. They will obtain the services of a greater number of instructors, and will have the advantage of the fine University library. They will have access to the excellent apparatus of the Scientific Department of the Provincial University. The possession of the degree of the Provincial University will give her graduates opportunities in connection with the High School system of the Province of which they have hitherto to a considerable extent been deprived. At the same time the intentions of her founders, that her students should, throughout their course, be under religious influences, and receive regular religious instruction, have been carefully maintained. Her residential system, which has been so great a source of her strength and influence, remains intact. By retaining her present buildings and providing that the greater part of the instruction of her students shall be given there, she preserves her individuality and the traditions which have gathered round her during the last fifty years. 2. It is in the Interests of the Church.—By taking her rightful place, and that of necessity will be a leading one, in the matter of education, by identifying herself with the system which, although by no means perfect, has been accepted by the people of Ontario, and by doing her best to improve it, our Church can wield a much greater influence than by standing outside in an apparently superior and critical attitude, which has laid her open to the charge of narrowness and exclusiveness. Whilst some seem to fear that the alleged anti-Church influences of the University will injuriously affect our students, I, on the other hand, am convinced that a strong Church college will not only exercise its protecting influence over its own students, but will make itself felt very



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W. JOHNSON QUINN, PROPRIETOR

strongly in the general life of the University as a whole. 3. It is in the interests of the Provincial University. As loyal citizens of Ontario we cannot be indifferent to this. By this scheme of Federation of Colleges we have an opportunity of helping to build up in this Province an University unique on this continent, one in which that college system which has done so much to give their distinctive character to the Universities of Oxford and Cambridge will to some extent be reproduced here. These colleges will have their own individual characteristics, their own traditions, and will mould their own type of students. Whilst engaging in honourable rivalry for the distinctions of their common University, they will be united in promoting its interests. The University will gain by the competition of the three colleges (soon, we hope, by the accession of McMaster to be four); the colleges will gain by the strengthening of the University. Such, sir, are a few of the considerations which have led me to become a supporter of Federation on its merits altogether apart from the financial considerations which have been brought forward. I fully appreciate, and to some extent sympathize with, the feelings of many of those who at present are opposed to the scheme, but I ask them to believe that we who are supporting it have as great a love as they have for Trinity, and, in giving it our support do earnestly believe that our action is in the best interests of the Church and of the College we have been proud to serve. Thanking you for allowing me space to express my views,

OSWALD RIGBY,  
Dean of Trinity College.

RALLY CHURCHMEN TO SAVE YOUR CHURCH UNIVERSITY.

Sir,—In the dust which has been thrown up in recent years through Church people turning their attention to the formation and fostering of all kinds of little societies in servile coping of the modern religious sects, we have been blinded to the foundation interests and distinctive principles of the Anglo-Catholic Church. The worst thing that ever happened to the Church in this country was the crutches supplied in its infancy and rudely snatched away when sectarian jealousy was awakened. Every one who has any knowledge of the past history of the planting of the Church in Ontario knows that under the circumstances the Clergy Reserves proved anything but a blessing. That the University of

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Toronto had better be established at first as a secular institution than to have been the work of Church officials and then appropriated by the Government. That if Trinity University could be brought into existence over half a century since, when the population was much smaller, wealth less abundant, and higher education less appreciated than it is to-day, surely the present generation should not only be able to retain what was provided for them, but to keep up with the requirements of the age. It would be an everlasting disgrace to the Church in this Province to allow her University to be swallowed up in the capacious maw of the educational trust. The present Provost of Trinity College is evidently an able and determined man, but he is either ignorant of the sentiments of the people whose representative and trustee he is, as the head of Trinity College, or he is regardless of the opinions and rights of those he represents. If he supposed that even a respectable percentage of the Church people would tolerate the federation of Trinity with Toronto University, he made a big mistake. The alarm was sounded not a moment too soon. Loyal Churchmen must be ready to protect their own property. Every graduate and friend of Trinity should be present if possible at the September meeting determined to stop the effort to put Trinity University to sleep—and when that is done start in to repair her deficiencies—provide her with whatever is necessary for the noble work on which she at first was embarked. GRADUATE.

#### SYNOD OF HURON OPENING SERVICES.

Sir,—In reference to my letter on this subject in your issue of the 27th August, it has been suggested to me that some people might infer I thought that the sermon preached by the Rev. D. Williams, at the last Synod, could be improved upon. Permit me space to utterly refute such an idea. I was not present at the last Synod services, and therefore could not have had any reference to Mr. Williams. On the other hand I have heard from both clergy and laity alike nothing but the most unstinted praise of the sermon in question. I was told on my return to London that I had missed a great treat, and that a more scholarly, more deeply thought-out, better delivered sermon had seldom ever been heard in St. Paul's Cathedral. The reason I referred to preaching at all in connection with the opening services and expressed the idea that it would be better to bring a preacher from a distance was simply because I have heard so many clergymen speak of the advantage to them of listening to an entire stranger.

JOHN RANSFORD.

#### ENGLAND.

(From our own correspondent).

It was my great privilege to attend the imposing and impressive functions connected with the benediction of the nave of Truro Cathedral. You, Mr. Editor, will already have the main

items connected with it, let me give only a few impressions. Of the building itself, not a word need be said; it is in every way worthy of the architect and the diocese which has so nobly carried it through. The Bishop of Truro rose to the occasion, his voice having much recovered its power, and no happier man than he could be in the Cathedral that day. The Archbishop spoke with remarkable energy and point and fervour, bringing the local features of the county with singular aptness. The garden party was crowded in the beautiful grounds of Lis Escop, and it was a pleasure to meet with so many friends, from other parts of England as well as from the diocese itself. A special feature was the outdoor missionary meeting, presided over by the veteran Dr. Webb, formerly of Grahamstown, now Dean of Salisbury, and his speaking and that of Dean Carter, (Grahamstown), and of Dr. Wilkinson, now of St. Andrews, will not be forgotten for many a day. As I am writing this letter at Saas-im-Grund, near Zermatt, in Switzerland, perhaps your readers may like a few particulars about it. The lines may be read by those who have been here or by those who hope to come to this or to some similar health-recruiting place. Leaving London on Tuesday at 11 a.m., on Wednesday I was at Territet, at the head of the Lake of Geneva by 10 a.m., and after a rest I reached Stalden 2 p.m., next, and in five hours, (walking) I reached this charming spot by 8 p.m. The valley is 5,000 feet above sea-level; rather narrow and straggling, but with a fresh breeze nearly always running through it. Near by is Saas-Fee, 800 feet higher and facing the Mischabel range, and with the glaciers running down very near the township, but being much enclosed can be both hot and stuffy. Delightful excursions from Saas-im-Grund, lie due south over the Monte Moro Pass, and passed a sheet of water, a regular mountain tarn, and amidst the wildest Alpine scenery. Another of these diversions lies due east, and goes to the Weissmies Mountains, I only got as far as the hotel, from which is a fine view of the range on this side of the Gorner Grat: the main peaks being Sudlenz-Spitze, the Dom, Mischabelhorn, Allalinhorn. I have seen better panorama in the Engadine and at the Gorner, but this is very fine and well worth the climb. We are favoured with a separate church for divine service, and much interest is taken in the various services. Amongst our visitors are Professor Sandys, the public orator of Cambridge, and his wife, the latter acting as our organist.

#### Family Reading.

##### PRAYER.

Prayer is a preparation for danger, it is the armour for battle. Go not into the dangerous world without it. You kneel down at night to pray, and drowsiness weighs down your eyelids. A hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or done with irregular haste. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day on which you betray Him by cowardice and soft shrinking from duty—F. W. Robertson.

##### COMMUNION WITH GOD.

The vision of God is indeed the transfiguration of the world; communion with God is the inspiration of life. That vision, that communion, Christ by His coming has made our abiding inheritance. As often as the Christian touches heaven, the heaven which lies about us though our eyes are holden that we should not see it, he is again filled with the powers of the world to come. Then reverence finds its perfect satisfaction; then devotion finds its invincible strength.—Right Rev. Dr. Westcott.

#### LENDING TO THE LORD.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy whom you can trust who will take this money and pay you interest for it, you may lend it to him; and if you invest this wisely I'll increase your capital." When night came the banker said, "My son, how did you invest your money to-day?" "Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker; "business is business. But I will try you once more. Now, here is a dollar to invest; see how well you can do it." A loud peal of laughter from the boy followed this speech, which was thus explained: "My Sunday-school teacher said giving to the poor was lending to the Lord; and she said He would return to us double; but I did not think He would do it quite so quick."

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Emperor of Japan Buys a Gerhard Heintzman Piano.

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A Gerhard Heintzman Cabinet Grand Piano, manufactured in Toronto, has been on view in the Canadian Building at the Fifth National Exhibition in Osaka, Japan. His Imperial Majesty the Emperor was delighted with the instrument, and at his command the Department of the Imperial household purchased it and installed it in the palace.

Commissioner W. A. Burns, on notifying Mr. Gerhard Heintzman of the sale, enclosed the original letter in Japanese and a translation in English.

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**Children's Department**

IN THE WRONG PLACE.

Little Josephine gathered up her doll and playthings one day, and told her mother that she was going to visit her best friend, a dear old

lady who dearly loved to see her. The mother only had time to call after her, "Be quiet and don't forget what you should say when you leave!"

"No, mamma," came a voice from the other side of the street, as the little figure with doll's legs hanging from the arms ran up to a big front door, and on tiptoe reached up to the big brass knocker.

The friend opened the door, and little Josephine, anxious to do her mamma's bidding, stepped in and said: "Good afternoon, Mrs. Adams! I have had a very pleasant visit, thank you." Then her mind was free, and Josephine and her hostess had a delightful time.—From The Youth's Companion.

**One in Four Has Piles**

**For Which Dr. Chase's Ointment is an Absolute and Guaranteed Cure.**

One person in every four suffers more or less from itching piles, some do not know the nature of their ailment and others have not heard of Dr. Chase's Ointment as the only absolute and guaranteed cure for this distressing disease. If you are a sufferer from piles, pin worms, or any itching skin disease, ask your neighbors about this great preparation. It has grown popular as a result of the news of its merits being passed from friend to friend. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

**BIRTH.**

At St. George's Rectory, Homer, on Saturday, August 15th, to the Rev. R. F. and Mrs. Nie, a son.

**MARRIED.**

COX-SCOTT—At Christ Church, Winnipeg, on the 22nd instant, by the Rev. S. G. Chambers, B.A., B.D., assisted by the Rev. W. A. Burman, B.D., the Rev. Richard Cox, youngest son of the late Rev. Thomas Cox, M.A., of Halifax, England, to Eliza Ann, second daughter of Francis Scott, Esq., County Cavan, Ireland.

**DEATH.**

LEWIN.—At 243 Brock Street, Kingston, Ont., Georgie Lewin, wife of the Rev. W. Lewin, M.A., departed this life. Aged 77 years. Requiescat in pace.

**A TALE.**

Out from the city to spend the day,  
All decked up in fine array,  
Went Margaret Ann Almira Kate,  
And Matilda Jane. They were almost late.  
For the train it bellowed and roared  
Away  
As they sped from the city to spend  
The day.

Margaret Ann Almira Kate  
Was always proper and most sedate,  
Her face was spotless, her dress most neat,  
Her temper always, always sweet,  
Her hair was never out of curl,  
In fact she was quite a model girl.

Now Matilda Jane was far from good,  
Her hair never went the way it should,  
Her dress was black where it should be white,  
And crumpled and spoiled—'twas a perfect fright!  
And as for her temper, dear, dear me!  
Why she was as cross as she could be.

They wandered away,—for a walk they say,  
Though where they went no one knows to this day;  
But they stayed and stayed till mother cried,  
And hunted all over the country side,  
And the dark came down before they found  
Matilda Jane on a tiny mound.

She was cuddled up with a wondrous heap  
Of violets beside her fast asleep;  
But they never found, for the hour was late  
Margaret Ann Almira Kate,  
Though Matilda Jane didn't care at all,  
For she was her very oldest doll!  
—Helen Baptie Lough.

**CORRY'S BRIGHT MEMORIES.**

Corry stood looking from the big south window. There was a happy smile on her face, and her eyes were fairly sparkling. She looked so very merry that a young girl passing by stopped, waved, and then came up the steps.

"So you've come back to the old round again, have you, Corry?" asked this young girl as she sat down.

Corry looked puzzled. "The old round?" she said.

"Yes, the country, I mean. Come back to the work, and"—with a quick little gesture—"everywhere! Everything tiresome, you know!"

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"Tiresome? Why, I think it's all splendid, Amy!"

Amy's eyes opened wide. "Corry Bliss, how can you be satisfied to come back to this mite of a place after visiting in the city, going to fine lectures and concerts, and having such a beautiful time? I'm almost sorry I went last winter. I have been unhappy ever since. There is nothing to do here, no pleasure to be had—just nothing! Yes, I'm sorry I ever went."

"Why, I should be too, if it left me feeling that way," said Corry, "but you know I have never been so happy as since I returned."

"But didn't you like it in the city?" asked Amy incredulously.

"Of course I liked it. That is why I am so happy now. Why, even if I lived to be ninety, Aunt Nan says, I would never get tired telling of the pleasant months I spent there. Of course it is true that one cannot hear fine lectures and have as many opportunities in the country as in the city, but the remembrance of what I have seen and heard will always make life sweeter to me. I saw all I could when I was away, because I thought I would have more pleasant memories to take home and share with those who could not go."

"But I think that seeing such things only makes one more dissatisfied," said Amy slowly.

Corry shook her head. "It hasn't made me so, anyway," she answered, "I shall never be sorry I went. As Aunt Nan said once: 'Any good and true experience is never lost. If you have a chance to see a fine painting, go and see it. Even though your work is very humble in life, the thought of what you have seen will make that work pleasanter;' and I think the reason Aunt Nan said that was because when she lived in the city she one day met her laundress in the art gallery. 'Do you like pictures, Mrs. Higgins?' she asked. 'Oh, ma'am,' said Mrs. Higgins happily, 'only the thought of them makes my ironing look so nice. I always think of that landscape one when I do your fine lawn, an' that's the reason it's so smooth.' She said it so earnestly that Aunt Nan said she could scarcely keep the tears back, hearing her. That poor woman couldn't go to the gallery every day, but the happy memories of what she had seen made her work pleasant."

Amy's eyes were as bright as Corry's at the end of this little speech.

"Why—I—I—" she stammered, "I never thought of making use of anything I had seen. I have only regretted! But after all it is good, yes,

it is, Corry, to think that I have had so pleasant a visit."

Neither of the girls referred to the subject again, but as the days passed, the petulant look left Amy's face. And it grew to be the custom with her, as with Corry, to tell others of the good times she had had; not telling of them with regret, but with a joyful ring in her voice which said as plainly as words: "I will

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary tablets."



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find joy in the remembrance of those times, not regret in the present. I shall do my work better for having seen some of the good and beautiful things in this world." And truly the good and beautiful reflected themselves in her and made gladness and contentment shine in her young face.



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PERFECT TRUST.

By Lilla M. Alexander. I may not always know the way Wherein God leads my feet; But this I know, that round my path His love and wisdom meet; And so I rest, content to know He guides my feet where'er I go.

Sometimes above the path I tread The clouds hang dark and low; But thro' the gloom, or thro' the night, My heart no fear can know, For close beside me walks a Friend, Who whispers low, "Until the end."

I may not always understand Just why He sends to me Some bitter grief, some heavy loss, But though I cannot see, I kneel and whisper through my tears A prayer for help, and know He hears.

My cherished plans and hopes may fail, My idols turn to dust, But this I know, my Father's love Is always safe to trust; These things were dear to me, but still Above them all I love His will.

Oh, precious peace within my heart; Oh, blessed rest to know A Father's love keeps constant watch Amid life's ebb and flow; I ask no more than this; I rest Content, and know His way is best.

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigour. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, but without any marked improvement.

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets, and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets were going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar, and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained, and they replied that the principal ingredients were aseptic pepsin (Government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the over-worked stomach a chance to recuperate and the nourishment which can only come from food; stimulants and nerve tonics never give real strength, they give a fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years, yet probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

MORE LOVE.

In the Christian life love is everything. Love to God prompts to all worship and service. Love to man prompts to all brotherliness and charity. Nothing can take the place of love. Culture is no substitute for it. Faith does not answer for it. Benevolence avails nothing where it is unknown. Self sacrifice cannot amend for its absence. Love knows how to suffer, how to forgive, how to endure, how to rejoice, how to believe, how to deny self, how to make Christ supreme, how to view the past, live in the present, and hope in the future. Love is fearless, gentle, unselfish, unsuspecting, humble, strong, and triumphant. Love is as white as the light, as refreshing as the breeze, as brilliant as the sunshine, and as beautiful as the day. Love dispenses goodness, heals disorder, cures evil, and clothes human life with gladness and bounty. Love casts out fear, removes the sting from death, and takes the victory from the grave. Love fulfils the whole law, fills full the whole life, and shall never fail while worlds endure. Love is as large as the universe, as lasting as eternity. Love and God are the same essence, for "God is love, and he that dwelleth in love dwelleth in God, and God in him."

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THE EMPEROR OF JAPAN BUYS THE Gerhard Heintzman PIANO

FOR THE USE OF THE ROYAL FAMILY

Mr. Gerhard Heintzman has the pleasure to publish the following official letters, advising the purchase by the Emperor of Japan, of his piano, sent by the Canadian Government to the 5th National Exhibition of Japan at Osaka.

This Gerhard Heintzman Piano was the Canadian representative of our highest achievement in the manufacture of pianofortes from a mechanical, musical and art standpoint, so that its purchase for the Royal Palace, though no surprise to those who are familiar with the pre-eminence of this piano, is yet an honor that Mr. Gerhard Heintzman appreciates on personal and patriotic grounds.

DEPARTMENT OF AGRICULTURE AND COMMERCE Office of the Imperial Commission for the Fifth National Industrial Exhibition.

WILLIAM A. BURNS, Esq., OSAKA, July 21, 1903. Canadian Commissioner Fifth National Exhibition. Osaka, Japan.

Dear Sir,—I have much pleasure in informing you that the Department of the Imperial Household has decided to purchase the Gerhard Heintzman Cabinet Grand Piano now on exhibit in the Canadian Building at the Fifth National Exhibition, for the use of the Royal Family of His Imperial Majesty the Emperor of Japan.

Will you please arrange to have this piano packed up and shipped at once to the Department of the Imperial Household, Tokio, and advise this office when shipment is made.

Articles imported for the use of the Imperial Family are exempt from Customs charges, and a certificate regarding this piano will be issued accordingly.

Yours very truly, H. OTA, Chief Commissioner Act'g. Fifth National Exhibition.

OSAKA, JAPAN, July 24, 1908.

GERHARD HEINTZMAN, Esq., Sherbourne St., Toronto, Canada:

Dear Sir,—The piano you sent out here has turned out well as regards its proof against damp, whilst its tone and general finish have attracted a lot of attention.

I have had several chances to sell it, but held off for some time; but now have to advise you that I have sold it to the Department of the Imperial Household for use in the Imperial Palace at Tokio. The letter I got accepting my offer of sale was written in Japanese, so I have made out a typewritten letter in English, which I also got signed. This letter I now enclose.

I will return to Canada at the end of the month, when proceeds of the sale of the piano will be handed to you.

Yours truly, W. A. BURNS, (Commissioner.)

Some beautiful facsimiles of this piano are now on sale at the city ware rooms—188 Yonge Street—and others will be on display at the coming Dominion Exhibition. An early inspection and selection is advised.

Don't wait till the rush is on. You will find it more agreeable to select now, to say nothing of the advantage of an early choice.

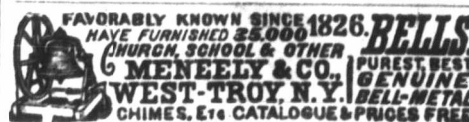
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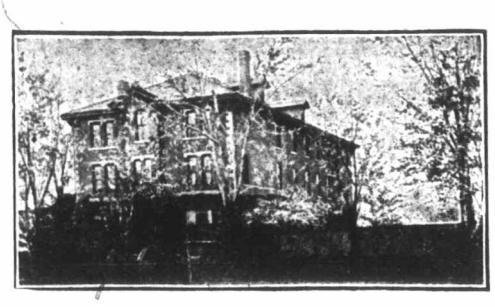
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Large grounds attached to the College, afford ample space for tennis, basket ball, cricket, etc., in the summer, and for hockey upon the full-sized rink in winter.  
Miss Burnaby, graduate of the Behnke Method of Elocution, will join the College in September, and will devote her whole time to the reading and elocution classes throughout the school.

The Junior School re-opens on Sept. 10th. The Curriculum will probably include, among other subjects, elementary courses in Cookery, Wood Carving, and Domestic Science.  
The Kindergarten will also re-open on the same date.  
All information may be obtained by letter or by application to the Bursar's Office, Havergal College.  
The School is open to inspection during the vacation.

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