

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, SEPTEMBER 1, 1904.

[No. 33.]

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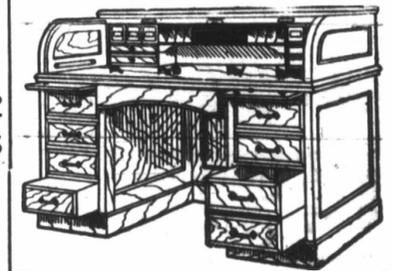
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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 1, 1904.

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Evening—Neh. 1 & 2, 10, 9, or 8; Mark 14, 27 to 53.
Seventeenth Sunday after Trinity.
Morning—Jer. 5; Gal. 4, 10 to 21.
Evening—Jer. 22, or 35; Luke 2, 20 to 21.
Eighteenth Sunday after Trinity.
Morning—Jer. 36; Ephesians 3.
Evening—Ezek. 2, or 13, 10 to 17; Luke 5, 17.
Nineteenth Sunday after Trinity.
Morning—Ezek. 14; Philippians 3.
Evening—Ezek. 18, or 24, 15; Luke 9, 10 to 28.

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

FOURTEENTH SUNDAY AFTER TRINITY.

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

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 335.
General Hymns: 7, 19, 169, 191.

Personal.

We are all accustomed to the carefully prepared bewilderment of the lucky recipient of a testimonial. But we must in justice say that we were really and truly completely taken by surprise on reading the following paragraph in the Monthly Notes of St. Alban's Cathedral, Toronto. We can only thank the writer for his kind remarks, and assure him of our gratitude: "Every Church family should make it a rule to take a Church paper, and in particular, to give their support in this way to the paper of their own locality, when there is one. A Church paper, if well supported is a powerful agent of the Church, and its value depends upon the support of those whose organ it is. St. Alban's has a special congregational interest in the Canadian Churchman (the only important Church paper pub-

lished in Canada), and therefore the general obligation is in our case a particular one. Therefore, whoever elsewhere does or does not recognize and comply with the general obligation, each family of our congregation, or represented in it by the regular attendance of some of its members, should take note of the particular obligation and become a subscriber, if not so already."

Open Churches.

About fifteen years ago the cry against churches being kept closed and locked all the week was raised in England. But shortly afterwards bicycles began to scour through the land and now motor cycles of all kinds are to be met in every leading road. An old clergyman who is responsible for a church which he has been obliged to lock wishes to know what else he could do. He says "that now every summer brakes and char-a-bancs deposit about a thousand excursionists at the entrance to my churchyard. For many years I kept the church open, only to find at intervals certain of these excursionists lurching, smoking cigars, sitting on the altar-rails, and helping themselves to flowers from the altar vases. The evil increased, and I locked the church against them, indicating by a notice in the porch where the key and the caretaker might be found."

Union.

All our exchanges are full of comments on the judgment of the House of Lords in the Scotch Free Church case. The difference between English and Scotch training is marked. The former admit that where certain requirements are embodied in trust deeds, the terms contained in these deeds must govern. Consequently, there is much searching of heart among the office bearers of the dissenting chapels, where wide departures have been made from the doctrinal tenets which these chapels were built and put in trust to promulgate. But in Scotland there is a cry that the judgment is contrary to equity; that the Church was free to change with the changing spirit of the times, and one leading clergyman characterized it as "ungodly," that he should be tied down to a doctrine to which he subscribed his belief when he was ordained. At present it looks as if division would be increased, but better counsels may prevail.

Change of Thought.

The view of the United Free Church in Scotland, that times change and men change with them is undoubtedly true, and had their predecessors realized that truth, the disruption would probably have never occurred. In another part of the world we have had another illustration of human fallibility. The Bishopric of Calcutta was founded in 1814. No one then expected the growth of Christianity in India. And for many reasons there was great opposition in England to a Bishop of India, so much so that it was thought advisable to consecrate Dr. Middleton the first Bishop in private, and to dispense with the preaching of a sermon. Such an attitude would now be thought "ungodly."

The True Spirit.

In which our divisions should be considered should always be kept in view. The Rev. A. C. Headlam, D.D., is the principal of King's College, London, and deservedly occupies a very high position. As showing the esteem in which he is held, he was invited to address the students of New College, a Nonconformist one, and in the course of his remarks advised these young men on unity. "They were going," he said, "to work for Christ and His Church, but in a world where the Church was not in unity. They all felt that was not as it should be. The divisions were largely the result

of things that had happened in the past. He would speak as he should to his own students at King's College. Let them work always with the desire that some day they might all be united. Let that be behind everything; it would make a great difference to their relations with others. He did not believe in giving up old-fashioned principles, but he did believe in the study of one's own principles, and those of other people, that they might get to the Christian principle which lay behind both. They were separated on questions about the Church, about the ministry, about the sacraments. Let them approach these questions in the spirit of earnest research. That was the lesson of this century. In the spirit of the real men of science and historians, with their patient, thorough methods of getting at the truth, they should approach their problems not hopelessly or recklessly, but in sober, wise research, and God would work through them. They must remember that unity could only come through earnest desire and genuine prayer. That would shape their thoughts, actions, and words, and God's purpose would be accomplished."

Idle Children.

Some weeks ago, we read a suggestion of Canon Barnett in the Westminster Gazette, which, although dismissed as absurd at the time, has, during the last few weeks, repeatedly occurred to us. The Canon's suggestion was that the primary schools in London should not be closed at all. As he points out, the August holiday in particular deprives a host of children who are unable to get away into the country, of a place of recreation and of shelter from the heat, and compels them to spend their hours of enforced idleness in the hot streets, often with bad effect on manners and character. We expect our readers will say how absurd, just as we did at first. But if at all observant and residing in towns, and in the habit of passing through middle-class residential streets, one must have seen during the summer groups of boys and girls idling about. Dr. Watts has told us, what is too often forgotten, who it is who employs idle hands. Thinking it over, it seemed to us that the schools could be utilized to teach these idle children things as useful as their literary work. When in a few years, from present appearances, there will be no servants anywhere except in hotels and very rich families, how more than ever necessary is a practical knowledge of all house work, cooking and the elements of nursing. When so many young people are going West, every boy and girl should be able to sew, cobble his shoes, cook, make candles, soap, etc., and know something of carpenter and blacksmith's work. These suggestions may seem trite, but they are needed. How necessary has been impressed on us by a friend's statement that in the streets of Western cities, he had met many sons of Canadians doing unskilled labour because they had never been taught anything.

Chinese Names.

The names of the places where the Russians and Japanese are fighting are Chinese, and easily understood, when a few words are known. Yang means fortress, consequently Liao Yang is the iron fortress; Ping Yang the fortress of peace. Cleen is a walled city; Shan, a mountain; Hai, the sea; Kwan, a camp, consequently, Shau-hai-Kwan is the mountain sea camp. Ling is a mountain pass; Tao, islands; Pho, a harbor; Wau, a bay; Kuang and Ho, a river; Kow, a port; Fu, a first-class city; Ju, a provincial capital; King, capital; Pei, north, Nan, south. These explain Peking, Nanking, Hai Cheu, etc.

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"Scottish Guardian" for an excellent report of the proceedings at the recent commemoration there, the addresses were far above the usual standard, but our space is too limited to reproduce them. Established sixty years ago, the roll of honour of the school is a wonderful one, and its success is a reason why we should make our Port Hope and Ridley College schools greater sources of good than they are. As the Bishop of Bristol said of Glenalmond: "Its principle was that the boys and young men brought up there should be ready when the time of choice came—whatever their walk in life was to be, whether they were to serve God in the ministry or whether they were to serve the King in arms, in council, or in state—that whatever their function in life, they should be found fitted for it. That was what was called forming character. That was what Glenalmond and all other great places really existed for. Let them remember how very many additional walks of life there were—all meant to subserve the very same purposes which the founder of the school set before boys—all to be in the service of God and in the service of their country."

Gladstone.

References were repeatedly made to the debt which Glenalmond owes to Gladstone, a subject which Mr. John Morley passes over in a single paragraph. But the college practically owed its founding to a memorable fishing excursion, undertaken by Mr. Gladstone, Mr. Hope (who was afterwards Mr. Hope Scott of Abbotsford), and Dean Ramsay, of Edinburgh. As Morley's "Life" says, they settled on Glenalmond because "it was on a mountain stream, ten miles from Perth, at the very gate of the Highlands." When the Primus spoke (we ought to remind our readers that he was Dr. Wilkinson, of St. Peter's, Eaton Square), in referring to the deep and abiding interest which Mr. Gladstone ever took in Glenalmond's welfare, he said: "When he (Gladstone) was an old man, at a critical period of his life, and about to abandon politics altogether, and to go into retirement, when he was obliged to make up his mind on the most momentous of all decisions—whether he should accede to the wishes of his party and continue in office, or follow the guiding of his inner voice and yield up himself to be quiet and still, preparing for the other world to which he was hastening—at that time, when his face looked worn and tired, and he seemed wearied out with the struggle, one who was always at his side watching his every movement whispered in his (the Primus' ear): 'Speak to him about Glenalmond.' He began to talk of Glenalmond, and of all that was being done, and of the ideals which were rising before them, and the work they hoped to accomplish in the future; and the old eye kindled, and the fire came there, and he opened out the dreams of his early youth, which, unlike many men, he had been able to carry into realization before the term of his life was ended. Whatever might be his political opinions, however much on many points he might differ from Mr. Gladstone, it was impossible not to thank God that a man had been found who could bring into his life and into his work such faith as Mr. Gladstone brought in connection with that college. Those prayers offered up in that spirit of thorough surrender of himself to God must have sown the seed of a great harvest for them in the future. The founders had strong trust. They believed that the God of Nature would educate men and send them out to the great battle of life, strong and brave, and good, if they were brought into such surroundings as those which encompassed them there on every side. They had strong faith in the Church of God—that great body that had been illuminated by the Holy Spirit, and had come down in all its glory and beauty from that upper room at Pentecost. They did believe in that Church into which they had been baptized, and to which the evangelization of the world had been to so large an extent entrusted. Ay, and they had faith stronger than mere general faith in the future of the Church. They had faith in the little branch

of it to which some of them there belonged, and they believed in it, and they gave up their time and their money and their prayers that they might establish a training ground for it on those Glenalmond hills. And they did this with the most utter liberality towards those who differed from them and the true spirit of Catholicity. And in their belief in the God of Nature, and in their belief in the Church of the Redeemed, they rose up to a never-failing confidence in Him Who was the Head of the Church and the Lord of this lower earth, the King of kings, and Lord of lords."

THE CHURCHMAN AS A CITIZEN.

How well the Church has obeyed her high commission, and how unselfish and disinterested her sons have been as citizens, is proved by the fact that there is no Church party in the State, and the further fact that no judge or other official is appointed because he is a Churchman, or for the purpose of influencing a Church vote. And yet what finer or nobler grounding can be had in the principles which underlie the loftiest conception of citizenship than the Church invariably teaches her children in their "duty towards God," and their "duty towards their neighbour?" Would it not be a great stride in the truest kind of a "forward movement," were our clergy to take a new and living interest in the Church's children, and by wise and constant catechising to still better ground them in the solemn truths of her faith? Though the Church—as a Church—keeps aloof from entangling alliances with political parties, there is no reason, on the contrary there is sound reason, why a Churchman should, as a citizen, take an earnest and active part in the municipal and political government of his country. In proportion as he neglects this important duty is he responsible for the corruption and misgovernment, of which he is not slow to complain; he narrows the influence of his mind and character, and deprives his country, which is and should be, dear to him, of the best and truest service he can render her, his own self-denial for her good. It is but too true that he who takes an active part in public life becomes a mark for the sarcasm, abuse, and not seldom, misrepresentation of his opponents. This, to the man who is brave and true, should be rather an incentive than a deterrent, in the discharge of his duty. The farmer, merchant or lawyer, whose character is belittled, or goods disparaged—as the case may be—by his opponents, is none the less sensible of his responsibilities, or determined and vigorous in discharging them. So should it be in regard to duty of the State. The citizen who is active, zealous and faithful, as a citizen, is, if he be a Churchman, the better Churchman for it; a good example and a worthy follower of He who said: "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

THE CREED OF ATHANASIUS.

Not many years after Our Lord's ascension, oppressed by persecution and rent by "heresy and schism," the Church propounded this strenuous creed. Down through the succeeding centuries it has never ceased to send forth its trumpet call to believers to acknowledge the Catholic faith, and its warning note to the world of the peril of unbelief. It has ever been a rock round which the tides of contending opinion have strongly striven. Some thirty years ago in England it was the subject of vigorous and learned controversy, and to-day it is attacked and defended with equal force and learning. To the consistent and instructed Churchman the cry against "creed," and "dogma" is as futile, as the statement that the body would be less rigid without the spine, and the bone less burdensome without the marrow. "The man in the street," to whose opinion the theological courtier is so constantly deferring, neither builds

his house without a strong, enduring foundation, nor conducts his business on principles, rules and methods which have not stood the test of time, or been the outcome of wise and matured experience. When the "man in the street" becomes a believer, a Churchman, and a devout and well instructed communicant, he will find in our cherished and venerable creeds the "strong meat" for which his spiritual nature craves, and what to him in former, less enlightened days, were obstacles and stumbling blocks, will become stepping and foundation stones of the most stable and enduring kind. Never was there greater need of a clear, strong, well grounded faith than there is to-day. One of the most recent speculations of German scientific theology is a system of Christian teaching, gathered together from various sources, and tendered to the learned world as derived, not from our Lord, and His deeds, and words, when on earth, but from the sources indicated by the learned scholar. The same nation, which has done so much to cloud and unsettle the faith of men, has not been without witnesses, however, to the "Faith once delivered to the saints." The following letter, written by a Jewish convert, a German lady of education and mental power, was forwarded to His Grace, the Archbishop of Canterbury, for perusal recently, and warmly approved by His Grace, and evidences in a striking way the precious heritage, this much controverted Creed is to the Church, as well as its profound significance and enduring power: "It struck me that a few words by one who has experienced the preciousness of the Athanasian Creed might be of some help to others. This creed has so greatly been the means of enlightenment that I must needs in gratitude write down these lines as my little share in the defence of it. I first went to church in utter spiritual darkness, seeking for truth. I bought a Book of Common Prayer, which I was told was needed for service. It was in February, 1890. Of course I had not the faintest idea what was between the covers. Anxiously I started; I began slowly reading it, trying to puzzle out for myself as I read on. The Apostles' Creed, being so condensed, puzzled me very much, and set me longing for more explanation. At that time I wanted to know everything at once, when, to my joy, in due time, my eyes fell on the long, explanatory summary of the sublime mystery of faith. Line by line the Holy Spirit revealed Himself. I never before, nor since, remember to have had a greater satisfaction of the mind, which was to me a necessity before my heart could be touched by spiritual truths. I needed a sound foundation of doctrine to rest my faith on; I had hardly any, only a willing mind and a longing to know. After six months' constant and anxious search, comparing the teaching in the Prayer Book and Bible (which also was an unknown book to me), marvelling daily at the wonderfulness and harmony of it all, as little by little I began to see, I went to the parish priest and asked for baptism, which, after another three months' preparation, was granted me." It is the duty of the Church to proclaim with love and wisdom the truth of the Christian religion to the world, not merely as the world would have it proclaimed, but as our Lord Himself, enjoined; and as He, Himself, proclaimed it. Men should gently but firmly be told, that as love is the most precious gift of God, the rejection of the gift will infallibly bring to him who rejects it, the penalty and punishment announced by God's own Son. This is the burden of the Creed of Athanasius.

WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The holidays have come to an end, and throughout this country tens of thousands of children, with shining morning faces, will willingly or unwillingly find their way back to the schools they forsook, two months ago, without any apparent re-

gret. We are disposed to think, and rejoice in the thought, that our sanctums of learning have lost in a great measure their terrors for the young. A higher conception of childhood is held by those who preside in the class rooms, and a greater readiness to yield to guidance is the answer given by those committed to their care. The old idea of contempt or enmity existing between teacher and taught has vanished with many other broken idols of the past. The cherished discipline that brought fame to the teacher who could pursue his work amid silence so profound that the jingle of the conventional pin could be heard echoing throughout the room, has lost its charms. The lum of busy little work people is the newer and better ideal. Much we think has been done in the direction of making the subjects of study more interesting and more comprehensible to the young mind, and many conditions combine to make the opening day of school an occasion of happiness rather than sorrow.

those who engage in it as a mere incident in their ambitions. This coming and going is by no means an encouraging feature of our educational work. But if the public appears to treat it as of secondary importance, as evidenced by the little value it places upon a teacher's services, it can hardly blame the teacher for escaping at the first opportune moment.

It is quite impossible to estimate the value of a really efficient teacher in a community. The writer looks back upon many wasted years of youth under several teachers who mechanically performed their duties without a spark of enthusiasm or inspiration. There had evidently been no call to service and no conception of uplifting young minds to see new visions. Eventually an exception to this rule came upon the scene and old things passed away and all became new. The ambitious were laid hold of, the joy of wrestling with the unknown entered into the souls of those who sat at his feet. The

serve their country. Martin Luther, when at school, remarked that one of his teachers always graciously saluted his class when he came before it, and in other ways showed these young school boys every mark of respect. When questioned as to why he did so, the master replied that he was addressing the future judges, teachers and rulers of the country. Every teacher has before him one or more that is almost sure to ultimately outstrip him in learning or influence, and some of the country children or city waifs, that to-day play about the streets without shoes or stockings, will one day rule over us, and to them we shall look for favours. The change will most likely be due to the work of a skilful teacher.

With the beginning of September, the country realizes a renewal of its varied activities. For this reason, we suppose, the first Monday in the month has been consecrated to the glorification of industry. There is a day for setting forth the glory of



RIDLEY COLLEGE UPPER SCHOOL, ST. CATHARINES, ONT.

The photo-graving of the new Upper School building for Ridley College, St. Catharines, shows a very handsome structure of brick and stone, now in course of erection. It will be completed this fall, and with the Lower School building and the beautiful grounds of eighty acres, will form one of the most attractive school properties in Canada

No class of public servants should be more honoured in the community than our teachers, and in no department of public expenditure should money be more generously and ungrudgingly available than for the education of an on-coming generation. We have not been able to observe that this is the view taken by our provincial statesmen, who are responsible for this public service, and the reason we presume is simply because the citizens, whom they represent, do not demand it. For the promotion of commerce, the construction of railways, and the excavation of canals and other objects that affect the material interests of the people, there are millions of dollars forthcoming. But for the higher purposes of intellectual illumination, we must be content with thousands. If the educational work of our country is to be effectively accomplished, our citizens must furnish the means to supply not only suitable buildings and equipments, but offer such remuneration for services rendered that the brightest minds will seek the teaching profession as their life work. It is now regarded by most of

charm of thought and diction in the literature of the great began to dawn upon minds that before saw only words and phrases. Wherever that man went, young men and women could be found to testify that they owed their first real inspiration to him. The tone of the whole community in fact was coloured by his attitude in and out of the school-room. A fatal accident cut off in youth what promised to be a singularly brilliant career, and his tomb is regarded by more than one as almost a sacred shrine. What he did others have done also, and if this high ideal of the possibilities of the profession were but more fully realized, the country would look to its teachers as the most honoured members among all its citizens. We call upon those who are resuming their duties in the classroom to take themselves and their work seriously; we appeal to them to hallow their labours by every gift they possess, and though the fruits of their toil may not be gathered in coin of the realm, they will reappear in hearts and minds that will gratefully honour their memory, and more perfectly

the Empire to which we belong. There is a day when we do honour to our own Dominion, and now there is a day dedicated to the place which the toiler has in all that has contributed to material greatness in the world, and the sanctification of industry in a strenuous age. We congratulate ourselves upon the magnificence of our metropolitan cities, and admire our great public works. We career across a continent over a highway that is a marvel of skill and expenditure, and view with satisfaction the fleets that ride in our harbours. We think of the miles of streets and pavements, the thousands of factories turning out all sorts of things for the convenience and comfort of men, and we say how wonderful are the minds that have planned all these and what commercial genius has brought them to a successful issue! But where does the toiler—the man in overalls—come in? Why, there is not a brick or a stone in all these countless structures that his hands have not fashioned and placed in position. There is not a ditch dug or a drain pipe laid, there is not a nail

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or an engine hammered out, there is not a yard of steel when or a railway line constructed, there is not a foot of ground transformed from the wilderness to a fertile field, there is not a single phase of material progress but owes the workman its ultimate existence. The engineer may plan, and the man with a bank account may finance, but it is the workman that brings it to pass. Let the tillers of this country take but one week's holiday and every possible phase of industry would be paralyzed. Is it not fitting, then, that one day in the year should be given up to the thought of what we owe to those fellow citizens who make possible the numberless comforts we enjoy? Is it not proper that we should honour labour and pay our tributes to industry? A wise man has suggested that if we work not neither should we eat, and the occasion should be laid hold of to impress upon ourselves and upon our children the necessity of service. The day should not, however, be allowed to merely represent one phase of toil, but the whole range of human effort ought to be included. Every man and every woman has something to do, and the doing of it should represent not only a duty but a happiness. The most despised in all the community should be those who covet idleness and effect contempt for those who work.

SPECTATOR.

OFFERED TO ARBITRATE.

The Archbishop of Canterbury has addressed the following remarkable letter to the leaders of both sides of the famous Church complication in Scotland: Reverend and Dear Sir.—At the risk of seeming to be intrusive, I am impelled to write to you in connection with the ecclesiastical difficulties which have arisen in Scotland. In common with hundreds of others who stand quite outside the area of the controversy, I have from the first taken a deep interest in it; and, although I am, of course, not competent to form an independent opinion upon the legal questions involved, I feel sure that you will allow me to give expression from a religious standpoint alone, to the anxiety and distress with which we regard the possibility that what has recently happened may render more difficult the maintenance and growth of any endeavour "to keep the unity of the spirit in the bond of peace." The possibility of a satisfactory solution of existing difficulties largely depends, I suppose, upon the attitude of mind with which the problem is approached. It occurs to me as just possible that when the time comes for the representatives of the two parties to discuss in detail the practical steps which should be taken, it might be of advantage if they could rely upon the presence and aid of one or more friends, who, while themselves unaffected by the questions at issue, do heartily care, on religious grounds, to promote a solution which shall be honourable to both parties, and conducive to the deepest and best interests of Scottish life. If, when the time for necessary action draws near, it were to be found that I, as a Scotchman and an independent student of these particular questions, could render any service whatever, pray regard me as being gladly and even gratefully ready to co-operate. I am further able to say that I have ascertained that one or two of the most competent and clear-headed of our public men would be happy to add their assistance, if it were felt to be desirable. I, of course, realize that the suggestion which I have offered may, for more reasons than one, be unacceptable or unnecessary. If you tell me so, I shall perfectly understand. I am only anxious to make it clear that there are men outside the circle which is directly affected, who at such a juncture would regard it as a sacred privilege were they able to be of service. In any case we can and will unite with you in earnest prayer to Almighty God that through all difficulties and perplexities He may point for us the way to a surer knowledge of His will, and to the advancement of the kingdom of our Lord and Saviour

Jesus Christ. I am myself leaving England on Friday next, to spend some weeks in the United States and Canada. I ought, therefore, to mention that if you should think it well, before I return home, to say anything in reply to this letter, such communication would be forwarded to me without delay. I am writing to the Rev. Murdo Macqueen in similar terms. I remain very truly yours,

RANDALL CANTUAR.

BROTHERHOOD OF ST. ANDREW

Object: The spread of Christ's Kingdom among men—especially young men.

Rule of prayer is to pray daily for the spread of Christ's Kingdom among men especially young men—and for God's blessing upon the labours of the Brotherhood.

Rule of service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

For the purpose of increasing interest on the part of men who are not yet members of the Brotherhood of St. Andrew we publish in this issue the object and rules which govern this men's society of our Church of England. It is earnestly to be hoped that all men who sincerely desire to see the Church of England grow and extend and do the work that she is capable of doing amongst men in this Canada of ours will seriously consider the question of becoming members of this active men's organization of our Church. At a time like the present, when the work is being blessed exceedingly, we ask for the earnest prayers of all loyal Churchmen that still further success may attend the efforts made. We also look for a generous response to the claims of the "Forward Movement," and trust that every financial assistance may be rendered, so that the work of the Brotherhood of St. Andrew may be extended throughout the length and breadth of our land. Anyone desiring fuller information is requested to communicate with the General Secretary, who will gladly and promptly send Brotherhood literature and answer all questions.

New chapters have lately been formed at St. Marys, Novar, Ont.; St. Andrew's, Alliston, Ont., and Home Memorial, Stratford, Ont., and Junior charters have been issued to Grace, Brantford, Ont.; St. Clement's, Eglinton, Ont., and St. Simon's, Toronto, Ont.

In a letter from the secretary of St. John's Chapter, London, he states "that the men have been doing good work, although they had not yet got their charter, and that one more member had joined, making thirteen in all."

A chapter will likely be formed in the latter part of September at Gravenhurst, when the men all get home from up the lakes, and steps are being taken to establish chapters at Roach's Point and at Sutton, both under the charge of the Rev. J. McK. McLennan.

Mr. Giles, of Edinburgh, Scotland, at one time president of the Scottish Brotherhood and formerly General Secretary for England, met Mr. Jas. A. Catto, and also paid a visit to the head office last week. Mr. Arthur Heyes, assistant secretary American Brotherhood and an old Toronto boy, is on his vacation, and calling upon his many friends in the Brotherhood.

The Travelling Secretary was at Roach's Point and Sutton on Sunday, 21st August, speaking to good congregations at both places on the work of the Brotherhood. The Rev. T. W. Powell, of Eglinton, conducted the service at Roach's Point, and at Sutton, the rector, the Rev. J. McK. McLennan, was assisted by the Rev. S. Broughall, of St. Stephen's, Toronto.

W. G. Davis, the Assistant Travelling Secretary, has just got back from a four weeks' trip, having been visiting the chapters he recently organized and revived in Niagara and Huron Dioceses, and reports all the chapters keeping up with their work. He has also formed strong

local assemblies at St. Catharines, which will include all the chapters in Lincoln and Welland counties. Windsor also has been made into a very strong centre, and will include two chapters in Windsor, as well as Walkerville, Sandwich, Amherstburg, Essex and Chatham. London is another strong centre, the eight city chapters and the chapters in Watford, Strathroy, Exeter and Clinton forming a local assembly. Stratford Local Assembly will include the two city chapters and Seaforth, Mitchell, Listowel, Berlin and Waterloo. Guelph Local Assembly will include the two city chapters, Acton, Georgetown, Galt and Hespeler. This is an excellent plan for chapters in small towns, as it will enable them to meet with many others often, and thereby gain strength and inspiration to help them in their work. During the trip chapters were formed in Dumville, Stratford and Sandwich. Ten men were added to Windsor Chapter and a Junior Chapter formed on probation, and many other members have been added to other chapters visited.

REVIEWS.

Magazines.—Everybody's Magazine.—The opening article in the current number of this magazine is by T. W. Lawson, of Boston, and is one of a series which he is writing especially for this magazine on financial matters. P. Severing writes entertainingly on the subject of Motor Boats, and T. Waters tells of the deepest copper-mine in the world, which is situated in the upper peninsula of the State of Michigan. The present number contains a number of stories, some portraits of well-known people, and a few pieces of poetry, as also a further instalment of the story written by Hall Caine, entitled: "The Prodigal Son." There are a large number of illustrations scattered throughout which add considerably to the interest of the reading matter.

Scribner's Magazine.—The opening article in the September number of this magazine, by L. G. Leary, describes a visit which he paid some years ago to the old cities of Emesa and Hameth, in Syria. A. J. Mountenay-Jephson contributes an article giving reminiscences of the late Sir H. M. Stanley. W. Hanig writes of the Berbers of Morocco, and A. Cary Smith contributes a chapter of yacht racing recollections and reflections, which are especially appropriate to the present season of the year. There are the usual number of short stories and tales, one of which by Miss Humphreys relates a circumstance which happened at the commencement of the present war in the Far East which proved to be a source of embarrassment to both Russians and Japanese alike. There are several poems and further instalments of *The Soldier of the Valley*, *The Undercurrent*, and *the War of 1812*.

The Homiletic Review for August. This is a better number than the last, and, as usual, provides food for much thought concerning the state and ideas of the Protestant bodies in the United States. This is especially the case with the "Editorial Comments." There is a very interesting paper by Prof. Waldo Pratt, on "The Papal Decree about Church Music," and a notable one by Prof. König in answer to the theory of Winckler (Canon Cheque's especial pet), that Abraham, Isaac and Jacob are moon-god, mythical personages, Abraham and Lot being, or being like, Castor and Pollux, while Sarah is the goddess Ishtar, etc., etc. There is a collection of experiences of leading preachers on "Sudden Lapses of Memory in the Pulpit," suggested by a similar lapse on the part of Mr. Winston Churchill in the British House of Commons, a few weeks ago. From the standpoint of the Review, there are several good papers, sermon suggestions, and other things. There is a beautiful prayer for "The Families of the Land," by Wm. R. Huntington, D.D. which we should

advise every reader of the Review to copy out and use daily.

The Church Eclectic, August. The original articles, and those selected, form a very good number. That on the Church and Labour problems is especially good. It ought to be read by every one interested, whether on the side of capital or labour. It sets out the only feasible *modus vivendi et operandi*, viz. the New Testament teaching regarding the Brotherhood of man. How many can be found who have really grasped the New Testament teaching on this point, and all that it involves? How different it is from the popular, and prevailing "religion" of the day? Yet it alone was the teaching that died away, very gradually, as men would say, with the slavery of the early Christian times. There is a good article on "The Relation of God the Holy Ghost to the Individual Life," but it is disappointing, on the whole, we think. The writer is a little "out" in his psychology. "The Colonial Rectors of Trinity Church, New York," will interest many. As usual, the "London Letter," by "Nuntius" is full of information about Church matters in England. Among the "Selected Articles" are two from the Canadian Churchman. Notes on Recent Books are very good. We would especially commend the selection: "The Analogy of Science and Theology," by Rev. C. F. Kempson, M.B., demonstrator of anatomy in the English University of Cambridge.

Disorders of the Church, or Traditional Usage?

A Question for the Royal Commission. Longmans, Green & Co., London and New York. Price, 6d., net.

The "Royal Commission" alluded to is that recently appointed by the English Prime Minister, in the King's name, to enquire into the ritual abuses in the English Church, about which a great clamour has been raised by Protestants, both in and outside the Church. This is an anonymous pamphlet, giving the history of the "No Popery" cry that has been always urged against any improvements, especially in ritual, that have ever been made. The author gathers together an interesting catena, very instructive, when one calls to mind that we are all, of whatever "party" we may be, using to-day, as a matter of course, not a few of these "Popish" practices. It is a feature of certain people professing to belong to the Church of England, that they—certainly their newspapers—make more ado over "ritualistic practices" than about much weightier things. For example, the "Encyclopedia Biblica" and its author cause far less stir. One pamphlet before us is very instructive in the history it gives, and although much of it will not win universal approbation, we are quite sure every one would derive profit from reading it.

The Bible Student and Teacher. Conventor Number, 37 Bible House, New York. \$1 a Year. 15c. a Copy.

This is issued by the "American Bible League," of which Dr. Sheraton, of Toronto, is one of the Education Committee, along with several other very distinguished Protestant divines of the United States. It proves, no doubt, very useful and instructive to its readers, especially as regards the destructive criticism of the day. Dr. Sheraton concludes his paper on "The Higher Criticism, and Why It Cannot be Accepted." Very good articles are the "Notes and Comments on Current Literature," and "The International Lessons in their Literary Setting."

Trinity in Unity. Four Lectures on Certain Aspects of the Athanasian Creed: Its Truth and Its Sanctions. Preached in York Minster, England. By Henry Temple, D.D., Canon and Chancellor of the Minster. Longmans, Green & Co., London and New York. Price, 1s., net.

The questions of the use of the Athanasian Creed has greatly agitated the Church in England of late. It is a recrudescence of an objection raised several years ago. These lectures are admirably suited

for popular use. They are easy to read, but deep enough in their teaching for most readers. They are, in our opinion, well adapted to clear away all such difficulties as one usually finds put forward by objectors. They clearly show how even the "minatory clauses" are not nearly so severe as many of our Lord's own words, and other portions of the New Testament. We think it would be well for all the clergy to have these lectures on hand for lending to parishioners, especially those who may have prejudices against the Athanasian Creed.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

St. John.—The Rev. T. D. H. and Mrs. Brown, of Los Angeles, Cal., passed through this city lately on their way to Halifax. Twenty years ago Mr. Brown was editor of the Church Guardian and Church Work in Halifax, and also held the position of clerical secretary of the Diocese of Nova Scotia, in which position he was followed by Dean Partridge, of Fredericton. Mr. Brown, who is a native of Halifax, succeeded Canon Roberts as rector of Dorchester in 1875, and retained his charge until he was appointed clerical secretary of Nova Scotia. In his distant home at Los Angeles he is rector of St. Augustin-by-the-Sea in the principal coast resort, Santa Monica. Speaking of the rapid growth of the Southern States, Mr. Brown recalled the fact that in 1884 there were 300 members of the Episcopal Church and four clergy, of which he was one. Now the number has grown to 6,000, and there are sixty clergy holding charges. At the time of his arrival Los Angeles could not compare with Halifax in size, whereas now it is nearly four times as large as our sister city. In his younger days Mr. Brown was an enthusiastic cricketer, and heard with interest of the recent match between Halifax and St. John. Over forty years ago he captained the United Halifax eleven when they met and defeated the first Philadelphia team which toured the Provinces. On conclusion of his visit Mr. Brown will proceed to Boston, where he will attend the general convention of the Church of the United States as a delegate. It is this convention that the Archbishop of Canterbury and other dignitaries of the Church of England are at present on their way to attend. Each diocese throughout the States sends four clergy and four laymen as its representatives, and the total membership numbers between seven and eight hundred. Mrs. Brown, while a native of Somersetshire, England, has been a resident on this side for thirty-five years, and is the authoress of a number of well-known works published by Messrs. Whittaker in New York. Among her books may be mentioned "Gerald Thurlow," "The Musgrove Ranch," "Dorothy," and "Under the Live Oak," a collection of Californian tales.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—For the first time in its history one of the successors of St. Augustine has visited this city. The Archbishop of Canterbury arrived early on Sunday morning last in a special train from New York, accompanied by Mrs. Davidson and two chaplains, viz., the Rev. Canon Ellison, vicar of Windsor, and the Rev. H. Holden, domestic chaplain. Mr. J. Pierpont Morgan was also with him. The distinguished prelate was met at the railway station by the Bishop of the diocese and a large number of clergy. His

Grace was announced to preach in Holy Trinity Cathedral at 11 o'clock, and long before that hour the edifice was packed. At 11 o'clock a procession was formed in the vestry, and proceeded through the church to All Saints' Chapel, where His Grace and the chaplain robed and returned to the cathedral. The decorations in the cathedral were very simple. The pulpit, altar and sanctuary were alone gracefully decorated with natural palms, plants and flowers. His Grace the Archbishop of Canterbury, who had on all his robes and looked very dignified, was met at All Saints' Chapel, outside the cathedral, by the Lord Bishop of Quebec and accompanied to the cathedral by the clergy in procession. The highest dignitary of the Church of England was preceded by his chaplains bearing the emblems of his high office the crozier and the cross. His Grace took a seat inside the chancel railing at the left of the altar. After the clergy had taken their seats in the chancel the Bishop Dunn thus addressed His Grace: "No words of mine can fully express the joy with which I am permitted to welcome your Grace to the ancient city and cathedral of Quebec. It is just one hundred years to-day since this church was solemnly consecrated by the Rev. Bishop Jacob Mountain, fresh from the hands of the then Archbishop of Canterbury, whose successor we are so happy to have with us to-day to join in our praises and thanksgivings. We thank God that you have been permitted to do that which was denied to all your predecessors, crossing the ocean that separates us from the Motherland, and it is our hope that the present visit may be repeated, and that the repetition will mean a real tightening of the bonds which already exist between the Church in the East and in the West, and not only between those of us who are fellow-citizens of the same Empire, but also between us and our neighbours, the people of the great Republic to the south of us. It naturally belongs to His Grace, our Archbishop of Montreal, to officially welcome your Grace, as he has a right to do on behalf of the whole Church in Canada, but as Bishop of old Quebec I extend to your Grace a very earnest and hearty welcome to this old city, and I do so not only on my own behalf, but on behalf of our faithful and loyal clergy and our equally loyal and faithful laity." His Grace, in reply, said: "From my heart I thank you for this warm and inspiring welcome. I am happy to know that my first official act in this Western world will be in humble thankfulness for the work carried on for a hundred years within the walls of the cathedral, the results of which we see and which are yet to come. His Grace concluded by wishing God's blessing in the continuation of the work of the cathedral. At the conclusion of His Grace's address Mr. F. G. Scott sang the first part of Matin, which was followed by the singing of the 48th Psalm. His Lordship Bishop Dunn was the celebrant at Holy Communion, Very Rev. Archdeacon Roe reading the Gospel and Very Rev. Dean Williams the epistle. The Archbishop of Canterbury then ascended the pulpit and announced his text, which was from the Epistle of St. Paul to the Romans, 5th chapter, 4th verse: "And patience, experience; and experience, hope." We hope to give the sermon in full shortly. The Archbishop spoke for half an hour in a very eloquent manner, proving his broad and very liberal views by referring to the heroic work of the Catholic missionaries under the French regime in the interest of civilization and Christianity. He read a very interesting resume of the history of the Holy Trinity Cathedral, and spoke of the wonderful development of the Church of England in Canada, due to the devotion and zeal of the clergy and laity. After the sermon the Lord Bishop of Quebec celebrated the Communion. His Grace the Archbishop of Canterbury received the Communion from the hands of the Lord Bishop of Quebec. At the end of the ceremony

the Primate of All England gave the Benediction. Another very impressive ceremony took place at 7 o'clock. A Te Deum was sung in the Holy Trinity Cathedral in honour of the safe arrival of His Grace the Archbishop of Canterbury. The special train of the C.P.R. which conveyed the Archbishop of Canterbury to Quebec will be at the disposal of His Grace while he remains in the country.

OTTAWA.

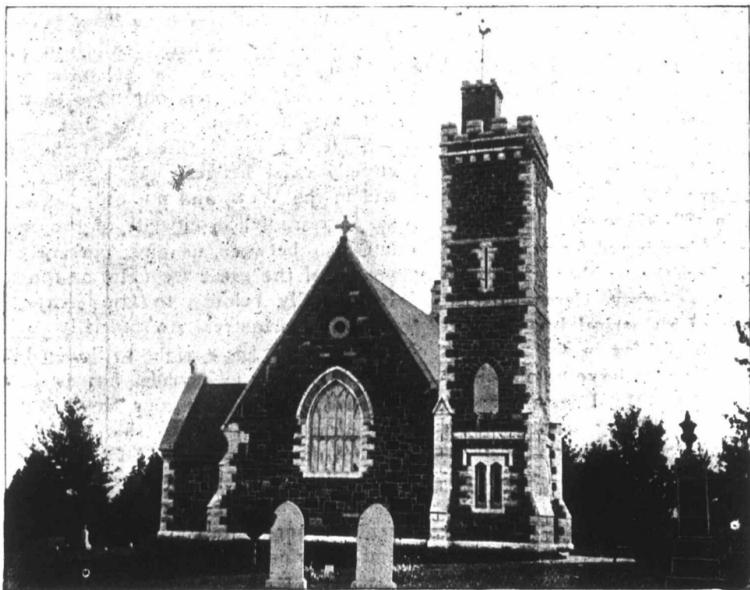
Charles Hamilton, D.D., Bishop, Ottawa.

Hintonburg.—St. Matthias'.—Arrangements were completed lately by the recently appointed Building Committee of this congregation to spend between \$1,800 and \$2,000 on improvements to their church. Some renovation was decided upon early in the season, and since that time the financial side of the question has been awaiting solution. Everything is now ready for the repairs, and after next Sunday the edifice will be closed to worshippers for two months. One of the chief improvements will be the installation of a furnace, which will necessitate a large excavation. Other improvements will include a new vestry, plastering, painting, shingling, and some repairs to the brick walls. The committee looking after the work is composed

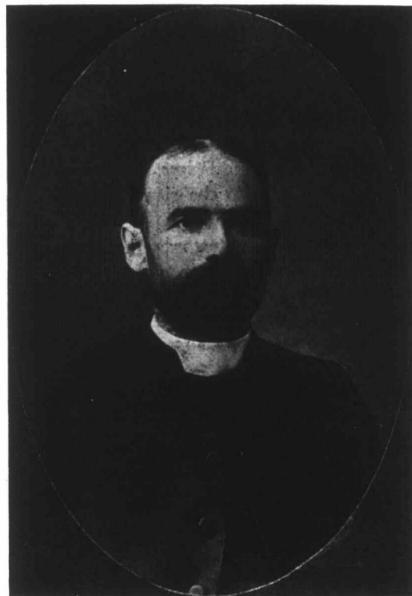
ceremony and preached the sermon. He was assisted by the Revs. T. W. Patterson, of Deer Park; J. S. Broughall, of St. Stephen's, Toronto, and the Rev. Dr. Summerville, of Buffalo, U.S. The Bishop's mandate of induction was read by Mr. Kirbell Greenwood, people's warden, and Mr. W. M. Sibbald, rector's warden, presented the keys. Morning prayer having been said, Canon Welch acted as celebrant, Rev. J. S. Broughall, epistoller, and Rev. J. McK. McLennan, Gospeller. There were a large number of communicants. At the close of the service the newly-inducted rector said the special prayers and pronounced the blessing. The accompanying cut gives a view of St. George's Church (lake shore), generally known as the Sibbald memorial church, which not only for its beauty of architecture and situation, well-kept grounds and beautiful hedges, but also its many historic tablets and memorials make it one of the most interesting churches, as well as the prettiest in Canada. The east window was painted and presented by the daughters of General Simcoe, the first Governor of Upper Canada, in 1845. The communion plate was also presented by the Simcoe family. Through the kindness of Mr. Hugh Sibbald busses were provided to convey the people to and from St. George's Church. The ladies of St. James' Sutton West, entertained the clergy and visitors

They bear the following inscription: "Presented to His Majesty's Chapel of the Mohawks by William, Earl of Stamford, 1904." They were manufactured by the well-known firm of Ryrie Bros., jewellers and silversmiths, of Toronto.

Galt.—Trinity.—The newly-organized vested choir, consisting of thirty-two men and boys, was installed in this church on Sunday, August 21st. A full set of surplices and cassocks, together with a black gown for the verger, was imported from Vanheem's, London, England, and presented to the church by one of the parishioners for this special purpose. The choir has been in training for the past three months, and under Professor James, the newly-appointed organist and choirmaster, gives proof of great success. The services on the day of installation were an inspiration, and, with processional and recessional hymns, added greatly to the dignity and impressiveness of the services. A pleasing feature in connection with this new departure is the unanimity on the part of the whole congregation. This is especially agreeable, as the rector is assured of perfect harmony, and the change will prove to be a valuable acquisition to the services. A choir-room has been erected specially for the purpose, adjoining the rector's



St. George's Church, Georgina, Ont.



Rev. J. McKee McLennan, Rector of Georgina.

of Rev. J. J. Low, rector; James Milks, rector's warden; D. Clarke, people's warden; William North and Reeve F. J. Merrill. Mr. Clarke was recently elected warden in the place of Mr. Hoare, resigned.

TORONTO.

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

Balmy Beach.—A very unique service was given last Thursday night in the Church of England pavilion at this place. It was the story of the Passion of Christ, illustrated by 125 excellent limelight views. Although there were other attractions in the neighbourhood, and considering it is a summer resort, it was a marvelous crowd that flocked to the building, until every spot was occupied, and many turned away, unable to get in. The explanation given by the Rev. Canon Dixon was in the words of Scripture only, which made it most impressive.

Georgina.—St. George's.—In the presence of a large congregation the Rev. J. McKee McLennan was formally inducted into the Rectory of Georgina in this church on Thursday, August 18th, at 11 a.m. The Rev. Canon Welch, D.C.L., rector of St. James', Toronto, performed the

at a very dainty and well-served luncheon in St. James' school-room at 2 p.m., after which a pleasant hour was spent in speech-making and social intercourse.

The meeting of the Clerical Alumni Association of Trinity College will begin on Tuesday, September 6th, at 11 a.m. Associates are asked to notify the secretary (Rev. F. G. Plummer, 219 Carlton Street) if they intend being present, and whether they require rooms in the College.

HURON.

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

Ridgetown.—On the return of the rector from a three weeks' vacation in the Adirondacks several members of the congregation presented him with a purse to defray the expenses of his vacation. Services were supplied by Mr. H. Dennis, lay reader, of Chatham, whose services were most acceptable.

Brantford.—Mohawk Church.—The Earl of Stamford, who recently visited this city in the interests of the New England Society, has presented this church with a pair of handsome silver candlesticks for use in the side chapel.

vestry, where prayer is offered before and after the close of the service, the Amen taken up by the choir being distinctly heard in the distance by the congregation. Large congregations thronged the sacred edifice on the 21st, and expressions of approval have since been heard on every hand.

St. Thomas.—On Thursday, the 25th inst., the rector and his wife, the Ven. Archdeacon and Mrs. Hill, met with a very sad bereavement in the death of their only son, Mr. Herbert C. Hill, who, together with his companion, Mr. J. C. Patterson, met death by drowning in the river at Sault Ste. Marie, the canoe which they were in capsizing. He was a young man of twenty-three years of age. Last year he graduated from Toronto University with the degree of B.A., and later entered the service of the bank. His parents were visiting him at the Soo so recently as a week ago, and the Archdeacon was spending the balance of his vacation at Courtright, when the sad news reached him last night. The late Mr. Patterson was a son of the Hon. J. C. Patterson, late Minister of Militia. We desire to express our most sincere sympathy with the parents of the deceased in the overwhelming sorrow which has come upon them.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Winnipeg.—St. Peter's.—The new rectory of this church, No. 367 Selkirk Avenue, was formally opened on Thursday, when a reception to the congregation was held under the auspices of the Ladies' Aid Society of the church. A large proportion of the most active friends and members of the church were present, and a very enjoyable evening was spent in looking through the rectory and listening to the programme of music provided for the occasion. The building, the cost of which, exclusive of the lot, is estimated at \$3,500, is an excellent structure, two full stories, with an attic, in which three additional rooms will be fitted up at some future time, and a basement the full size of the house. It is fully modern, finished in cedar, stained and varnished, contains ten rooms, with halls, and is twenty-six by forty-two feet in size. The valuable lot on which it has been erected was given to the church last fall by an unknown donor. A singular feature of the gift is that the name of the donor is not only nominally but actually unknown, no one in the parish knowing to whom they are indebted. The St. Peter's Church, to whom this property belongs, and of whom the Rev. Mr. Fea is rector, had its origin in a Sunday School started by the Rev. W. A. Burman in a very small building on the corner of Magnus and Aikins Streets with five children ten years ago. Since that time until last fall Mr. Burman, now registrar of St. John's College, was in charge of the parish, and had the pleasure of seeing it grow with the increase of the city from the smallest of missions to a flourishing congregation of a hundred families. The present church building is already too small, and steps will no doubt be taken shortly looking to its enlargement.

Swan Lake.—All Saints.—This congregation celebrated its second anniversary on the 14th inst. The Rev. R. S. P. Girling, of Belmont, a former incumbent, was present, and preached the anniversary sermon. He spoke of the great progress made by the congregation, and urged the people not to rest upon their oars, but to push forward to further achievements. The progress made by this Mission is a matter of great satisfaction to both the incumbent and congregation. The church was full to the doors, and the service closed with a celebration of the Holy Communion, at which the largest number for some years were present.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster, B.C.

Steveston.—On Monday, August 8th, the Rev. J. M. Donaldson, vicar of this place, was presented by a deputation of ladies resident at South Arm, with a handsome sum of money. The gift was contributed to by almost everyone resident in the parish, and was intended as a general expression of the kindly feeling, and good will of the parishioners towards the vicar and his wife. Mr. Donaldson, in accepting the gift, made an appropriate reply, thanking the ladies both for the gift itself, and still more for the thoughtful kindness which it represented.

Steveston.—A very pleasing incident took place here on August 15th, when a deputation of ladies, resident at South Arm, called at the vicarage and presented to the Rev. J. M. Donaldson a handsome sum of money. The gift was contributed to by almost every person resident in the district, and was intended as a general expression of kindly feeling and good-will toward Mr. and Mrs. Donaldson, and as such was accepted with very grateful thanks, both for the valuable gift itself, and still more for the thoughtful kindness which it represented.

Vancouver.—St. Paul's.—A handsome new church, with a stone foundation and a lofty tower and spire, is to be erected shortly by the members of this congregation. At a special vestry meeting held lately, when this matter was discussed and finally decided upon. Mr. W. H. Archer exhibited various plans, and the one chosen was a \$12,000 frame building. When completed this church will have a seating capacity of nearly six hundred, and will have four entrances, the main entrance being on the corner of Pendrill and Jarvis Street. It is proposed also to have it stone veneered. Mr. H. G. Ross explained that about two-thirds of the cost had already been subscribed, and when eighty more shares were taken up they would be ready to proceed with the work. Encouraging speeches were made by Archdeacon Pentreath, the Rev. H. J. Underhill (the rector), Mr. Walter Taylor and Mr. W. H. Archer. The ladies of the congregation, after the adjournment, served refreshments.

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.

MORE MISSIONARIES WANTED.

Sir.—Permit me again through your columns to appeal for more missionaries. At present all our missions are filled, but many of them only temporarily. The twenty-six students now working in the missions of this diocese will, in September, return to college. Unless men can in the meantime be procured, from twenty to twenty-four missions will then be vacant. The prospect of the cessation of services that will then ensue is simply appalling. Not that all the stations in all these missions will be left absolutely without services. Neighbouring clergy will, as in the past, do their best to reach some of these points, at least monthly, but unless twelve more clergy and lay readers can be added to our staff at an early date grievous loss must result. The old difficulty of the want of parsonages in all but two or three of these missions will prevent us from securing the services of married men. With rare exceptions it will be practically impossible to obtain a suitable house for a clergyman. The greater number of the men needed must, therefore, be single men. They should be clergymen or lay readers, capable and desirous of preparing themselves for orders. To such men we can offer most interesting and useful fields of work. To men of the right stamp there will be no insuperable difficulties and no lack of encouragement. Their ministrations will be everywhere welcomed and their efforts appreciated. They must be in good health, must be manly and vigorous, able to take care of and handle horses, and devoted to their work. We are not looking for star preachers, nor sensationalists, but only for men of good average ability, and practical and earnest. Such men will be well supported. The stipends for clergy range from \$700 to \$900, for lay readers a little lower. Prudent single men in charge of our prairie missions can on these salaries live comfortably and save something for future needs, if unordained, towards college expenses. I will not dwell here on the attractions of Western life, the ozone of our air, the dry, bracing climate, rendering our winters so enjoyable, the development going on all around one, the consciousness that we are laying foundations for a future of greatness. Rather let our appeal be based on the greatness of our need and the unspeakable importance to the Church

of having that need supplied. We do not wish to rob other dioceses or embarrass their Bishops by taking from them workers that they feel they cannot spare. Surely, however, we may be forgiven if our solicitude on behalf of this Western missionary work leads us to regard it as work of first importance to the Canadian Church to-day. C. N. F. JEFFERY,

General Missionary and Secretary of Synod,

Diocese of Rupert's Land.

Winnipeg, August 2, 1904.

RECIPROCITY IN BENEFICIARY FUNDS.

Sir.—On the initiative of Huron diocese, a conference was held in Toronto during the spring of 1902, to which all the dioceses in the Dominion were invited, but at which only Toronto, Niagara, and Huron were actually represented. Other dioceses wrote expressing sympathy with the object of the Conference, but owing to distance, expense, etc., were not represented. A circular was sent out to each diocese, giving the recommendations of this Conference, and inviting the co-operation of them all. It has been suggested that I, as chairman of the Conference, should give your readers a statement of what has resulted from these efforts of two years ago, in the hope that other dioceses may fall in line. The dioceses of Toronto, Niagara, and Huron, have passed legislation offering reciprocity to all dioceses which will extend like benefits to them, in so far as the Superannuation Fund and the Widows' and Orphans' Fund are concerned. Toronto and Niagara both require agreements to be executed before the legislation becomes effective. These agreements are now being prepared by the chancellors, and it is expected that they will be in force before the close of the present year. According to the legislation, each diocese retains full control over its own funds, and absolute power over its regulations for their administration. Each offers to the other what it has. Thus, for instance, if a clergyman serves five years in Toronto, and, being in good standing upon the funds of that diocese, enters Niagara, his service in Toronto will be counted as if served in Niagara, and he will come upon these funds subject to the same payments, the same regulations, and having the same benefits as a clergyman of five years' standing in Niagara diocese. He pays no entrance fee whatever. If after serving ten years in Niagara, he should remove to Huron, his fifteen years' service in Toronto and Niagara count as if served in Huron.

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he comes upon the Huron funds subject to the same payments, the same regulations, the same benefits, as if his fifteen years' service in these reciprocating dioceses had been spent in Huron, he ranks as a Huron man of fifteen years' standing. The same benefits can be extended to any diocese which will pass similar legislation. As was recognized at the Conference, the ideal thing would be to have large central funds for the whole Dominion, but such is impossible at present. There are grave legal difficulties in the way of any attempt to centralize existing diocesan funds, even if we had any central body in a position to manage them. Diocesan Synods are, as I think, rightly jealous of any interference with their trust funds. So this scheme was decided upon as, in the judgment of the Conference, the only feasible one under existing circumstances. The Commutation Fund is not included in this scheme, as the differences in its distribution in the various dioceses rendered it impossible to equitably deal with it. It must also be borne in mind, that this question of reciprocity can only be dealt with by the various Diocesan Synods, as the General Synod cannot touch these diocesan trust funds. It is hoped, therefore, that dioceses will not wait for any action of the General Synod, but will seek such legislation as will bring them into the scheme already adopted by three dioceses. Perhaps in years to come, experience will show us a better way.

J. C. FARTHING.

AN EXPRESSION OF DEEP GRATITUDE.

Sir.—May I ask for space in your columns to enable me to convey to the many sympathisers, who have written me during the last three weeks, my deep gratitude for their sympathies conveyed to us over the sad death of Mr. Percy Smith, on the 20th of July last. I have received so many letters from friends and clergymen of our Church, as well as many ministers of other communions, that with the extra work entailed upon me consequent upon the death of Mr. Smith, I find myself quite unable to write to each separately. It has been a great comfort to have the sympathy of so many. We feel deeply the loss of our fellow-worker in this work he loved so much. But the doctors here are quite decided that his was no ordinary case of drowning, but that heart failure was really the cause of his death. Mr. Smith had not been at all well for many months, but would never give in, and always said that he felt pretty well. However, it was quite evident to his friends, and those who knew him best, that his health was failing. We feel that this fact, in great measure, accounts for the sudden way in which he was afflicted while bathing. We are comforted also, when we remember how kind and considerate all people here were towards us at the time. His own relatives in England could not have done more for him at the last, than was done by these warm hearted people. Thanking you for space allowed.

JAMES E. FENNING.

August 13th, 1904. Mission of Minden and Stanhope.

TRAINING FOR THE MINISTRY.

Sir.—In regard to your editorial, "Training for the Ministry," (July 7th), would it be possible upon the visit of his Grace the Archbishop of Canterbury, for a committee to lay before him a request, that no restrictions be laid upon Canadian Clergymen who wish to minister in England?

B.

"ALL SIN IS WASHED AWAY IN BAPTISM."

Sir.—In the Canadian Churchman of July 28th a correspondent, over the name of G. B. Sage, claimed that it is not according to the doctrine of the Church of England that all sin is washed

away in Baptism. I suppose, he would hardly deny that some sin is washed away, for St. Peter said some very pointed things in that connection. Would Mr. Sage, (for I take it for granted your correspondent is a man), kindly say, how much sin is washed away, or what sin or sins are not thus cleansed? It would be instructive to have this point finally settled. I fear that Mr. Sage would have Article XVI. too comprehensive altogether. That article treats of post-baptismal sin; but Mr. Sage seems to think that if all sin were washed away in Baptism, there could be no possibility of any subsequent commission of sin which would need remission. Then the gentleman goes on to say that Baptismal Regeneration has never been an accepted doctrine of the Church of England. If Mr. Sage would only borrow a Prayer Book, and read the Baptismal offices of the Church, he would receive marvellous enlightenment with respect to what the Church teaches on this subject. Unless language be a means of disguising thought, Baptismal Regeneration is taught in the plainest words which could be used. I need not quote; let Mr. Sage read the Prayer Book for himself. It is to be wished, that before unqualified writers rush into print they would consult their spiritual advisers, and be guided in what they want to say. Ignorance may be the parent of devotion, but it is also the source of grievous errors. Ne sutor ultra crepidam. H. T. BRIDGEWATER.

ALL SIN IS WASHED AWAY IN BAPTISM.

Sir.—Though now a priest of the American Church, I am sojourning for the summer in my native land, and, by way of rest, and with a view to recuperation, am doing a little missionary work in British Columbia. Happening to read, in your issue of July 28th, the letter of Rev. G. B. Sage, on the above heading, I cannot refrain from offering a few comments. I fear that Mr. Sage is somewhat severe in his strictures on Dr. Kerr, and unfortunate. He charges him with an "astounding assertion," in affirming the above doctrine, with uncritical thinking or statements, and he classes him, in espousing the doctrine of Baptismal Regeneration, as considerable above the "most pronounced Tractarian." Can these charges be sustained? If Dr. Kerr will allow me, I shall be glad to bear him company in affirming, with the utmost positiveness, not the astounding assertion, but the reasonable Scriptural fact, that "all sin is washed away in baptism." If that be not the doctrine of the Church of England, as Mr. Sage asserts, then I pity that Church. It is certainly the teaching of Jesus Christ, the Head of the Catholic Church, and of the Holy Spirit, speaking through the Apostles. "He that believeth and is baptised, shall be saved." What is the nature of this salvation, which is effected in Baptism, when the necessary pre-conditions of repentance and faith have been exercised? It is both actual, and possible. It is actual, for the time being, at the time of the person's Baptism, so that if he were to die then, his salvation would be final and complete, because, "all his sin had been washed away in Baptism," (he had been saved), the means which Christ has appointed for appropriating the salvation which only is to be found in union with Himself. It is possible, because if the man lives, he will find that he has not yet done with sin, which, like an inborn disease, as an "infection of nature, doth remain, yea, in them that are regenerated, although there is no condemnation for them that believe and are baptised" (Article IX.) because all sin had been washed away in Baptism. St. Peter—"Repent and be baptised . . . for the remission of sins," was this remission of sins which St. Peter here associates with Baptism not actual and complete? Was it only partial, or was St. Peter beguiling his converts with an anticipation which they could not real-

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ize? The Holy Ghost, speaking to Saul of Tarsus, through Ananias, "Arise and be baptised, and wash away thy sins." Were not all of St. Paul's sins washed away in Baptism, and was not that which remained in him only the infection of nature, which, although of the nature of sin, is not sin until it hath conceived, and brought forth sin, (James I. 15.)? And, we observe, it was in Baptism, not at his conversion, that St. Paul received the remission of all his sins. St. Peter—"Baptism doth now also save us," i.e., actually, in the sense I have indicated, through associating us with Christ and His Church, the Ark which rescues us from the engulfing waves, (for Christ cannot be dissociated from His Church. "He is the Head of the Body, the Church,") or conditionally, by placing us in the Ark of salvation, in case the infection of nature, or lust, which doth remain, shall conceive and bring forth sin, as it undoubtedly will, necessitating further forgiveness. I do not think uncritical thinking can be said to lie at Dr. Kerr's door. He has recognized the fact, which is abundantly declared in Holy Scripture, that all sin prior to Baptism, is washed away in Baptism, which apparently Mr. Sage does not recognize, confusing the idea of sin before Baptism, with that of sin after Baptism. Moreover, the above Scriptural doctrine is certainly that of the Church of England. Mr. Sage is fond of the Articles, and rightly. The Articles are a bulwark of defence against Roman and Protestant error, and of Catholic truth. Article XVI. which he quotes, is, "Of sin after Baptism," and has nothing whatever to do with the present aspect of the question. Article IX., already quoted, plainly teaches it. "There is no condemnation for them that believe, and are baptised," for no other reason than that "all sin has been washed away in Baptism." Article XXVII. teaches it, where it speaks of the "promise of forgiveness," being "visibly signed and sealed," in Baptism, i.e., forgiveness in its two-fold aspect, actual for sins past, possible (and assured), for sins future. The Baptismal offices abound with this teaching. "Almighty and Everlasting God, who . . . didst sanctify water to the mystical washing away of sin." In another prayer, "we call upon Thee for this infant (or person), that he, coming to Thy Holy Baptism, may receive remission of his sins by Spiritual Regeneration," and the two-fold nature of the forgiveness, which I have indicated, relating to that which is past, and to that which is future. (complete in the one case, incomplete in the other), is recognized in this prayer, for it concludes, "that this person may enjoy the everlasting benediction of Thy heavenly washing, and may come to Thy eternal Kingdom." And the office for adult Baptism cautions us, a caution which is not unnecessary. "Doubt ye not therefore, but earnestly believe that He will grant these persons, truly repenting, and coming to Him by faith, remission of their sins." Now what does all this, and much more to the same effect, mean? Does it not mean that the Church of England is faithful to the teaching of Christ and His Apostles, that all sin, so far as

it has progressed, is absolutely washed away in Baptism, and that all future sin, (except that against the Holy Ghost, an obstinate persistence in sin), has the "promise of forgiveness . . . signed and sealed" to us in Baptism, upon renewal of repentance and faith. II. Again Mr. Sage writes: "Baptismal Regeneration has never been an accepted doctrine of our Church." Has it not? If not, then here again, I am sorry for that Church. 1. It is surely unnecessary to cite St. John III. 5, "Except a man be born again," or born anew, or born from above. It matters not which reading be taken. All imply a second birth, though it is evident that Nicodemus understood either of the two first readings. Unless my memory plays me false, Luther and Calvin, and other Reformers, as well as a host of expositors from the Apostles' time, to the present day, have associated Baptismal Regeneration with Christ's great declaration of the necessity of the second birth, a fact, moreover, with which we are familiar in the natural world, and in the political, e.g. the second birth in grafting and naturalization. How could they do otherwise? What does St. Paul mean by the "washing of regeneration"? Is not that Baptismal Regeneration in so many words? What does he mean by the grafting of the wild olive tree, contrary to nature into the good olive tree? Is not that a regeneration whereby the natural man is placed, by grafting as it were, into vital union with the Divine Man, and made more and more a "partaker of the divine nature," beginning from the very time of his Baptism, when he was born of the Spirit in the second birth? 2. And this Scriptural and reasonable doctrine of Baptismal Regeneration, is plainly taught in the formularies of the Church of England. Article IX., before referred to, "this infection of nature doth remain, yea, in them that are regenerated," i.e., in them that are baptised, as is evident from the last clause of the Article. Article XXVII. "Baptism . . . is also a sign of regeneration or new birth." And as surely as the sign is there, the thing signified is there. The outward and visible sign is the proof and conveyance of the inward and spiritual grace," a means whereby we receive the same, and a pledge to assure us thereof" (Catechism). God does not mock us with vain words and empty signs. Hence, the Baptismal offices, the Confirmation office, and the Catechism are full of this doctrine, and set it forth with such explicitness, that it is amazing how any one, who is a Church man, can be doubtful and not believing. "We call upon Thee for these persons that they coming to Thy Holy Baptism, may receive remission of their sins by Spiritual Regeneration." After Baptism, the Church declares, "this infant (or person) is regenerate." The Catechism asserts that Baptism is a "new birth." The Bishop prays in the Confirmation office, "Almighty and Everlasting God, who hast vouchsafed to regenerate these Thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins." This latter clause, by the way, leaves no possible doubt as to what the teaching of the Church of England is, regarding the washing away of all sin in Holy Baptism. What more could we have? And yet, in the face of all this, Mr. Sage allows himself to say, that "Baptismal Regeneration is not, and never has been an accepted doctrine of our Church." The fact is, the Church of England, on this point, has never taught anything else. He stigmatizes the statement that, "all sin is washed away in Baptism," as an astounding assertion, and yet the Church of England makes assertion in substantially those very words. Why! even the late Mr. Spurgeon affirmed that the Prayer Book of the Church of England was saturated through and through with the doctrine of Baptismal Regeneration, and that it was a vain attempt for any of her members to deny it. Mr. Sage remarks that Dr. Kerr did not give quotations from Anglican divines of any school of thought. Are they needed? What have we to do with "Schools of thought"? Are not the Holy Scriptures, and

the Prayer Book authorities enough? Nevertheless, I shall endeavour to supply the omission. Being absent from my books, (fortunately for your readers), I cannot quote, but shall refer him to such divines as Wordsworth, on the New Testament, St. John III. 5; Blunt's Dictionary of the Bible, Holy Baptism; Pusey, "The Doctrine of Holy Baptism"; Sadler's words, "The Second Adam and the New Birth"; "The Sacrament of Responsibility"; a not inglorious galaxy of learned doctors surely. I doubt not he will find abundant testimony in these. Mr Editor, I apologize for the length of this letter. I had no idea it would assume such proportions. I would be glad to convey my personal felicitations to Mr. Sage. I think I passed some time with him in Trinity.

ALFRED FLETCHER

Trout Lake, B.C., August 9th, 1904.

P. S. I would like, Mr. Editor, to propound a question in ethics: Is a person justified in writing as Mr. Sage has done, that is, without proof or argument, by large statement giving suggestion to the thought that there is nothing whatever to be said on behalf of two such recognized, such clearly-stated, and amply-proven, doctrines of the Holy Scriptures and the Church? It is an old controversial method, but is it a just one?

NUTS TO CRACK.

Sir.—L. S. T., like many another sensible Church man enunciates a good reason, and then only half applies it. He protests against vain repetitions, and rightly, for being unnecessary, they are therefore useless, consequently their value is seriously depreciated. Why then duplicate the exhortations, confession, and absolution in the double service? Or, in other words, let us break away from the time honoured custom of tacking on the communion service to matins, and restore the communion service to its true position, viz. the chief office of the day preceding it, if you like, with the Litany, and enriching it with suitable hymns and introits. H. A. S. Arrowhead, B. C.

THE CRYING NEED OF THE HOME.

What is the crying need of the home? Not money. Not intellect. Not refinement. Not wisdom. It is love, and warm demonstration of love.

Life is such a little thing, a short space of years at best, and to live it through and to have missed love in childhood from father and mother is the saddest thing in all the universe. Most people love their children. Few fathers and mothers would own to a lack of affection for their offspring.

But in many homes—shall I say in the majority?—there is a lack of the real, living love and tenderness that fill the heart full of running over with love-words, kisses, fond caresses. The good-night kiss, the dear hand upon the little one's head and cheek, how these things expand the soul of the child and make it receptive to good influences.

To be a father or mother is to hold the keys of heaven and hell for the human race. The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought, no sense of the awful responsibility! Wisdom, goodness, nobility, strength and patience are needed by the parent, and, above all, love.

STRIVING AFTER PERFECTION.

We may hate ourselves when we come to realize failings we have not recognized before, and feel that there are probably others which we do not yet see as clearly as other people see

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them, but this kind of impatience for our perfection is not felt by those who love us, I am sure. It is one's greatest comfort to believe that it is not even felt by God. Just as a mother would not love her child the better for its being turned into a model of perfection at once, but does love it the more dearly every time it tries to be good, so I do hope and believe our Great Father does not wait for us to be good and wise to love us, but loves us, and loves to help us in the very thick of our struggles with folly and sin.—Juliana H. Ewing.

AS WE FORGIVE.

A worthy old negress was walking quietly along the street, carrying a basket of apples, when a mischievous sailor, seeing her, stumbled against her and upset her basket. He then stood still to enjoy a laugh at her expense.

She meekly picked up the apples, and, giving him a look of sorrow and kindness, said: "God forgive you son, as I do."

That touched a tender chord in the heart of the tar. He felt self-condemned. Thrusting his hands into his pockets, and pulling out a lot of loose "change," he forced it upon the old black woman, exclaiming:

"God bless you, mother. I'll never do so again."

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THE DAY THAT IS AFTER TO-MORROW.

The fog that is on the world to-day,
It will be on the world to-morrow;
Not all the strength of the sun can
drive
His bright spear's furrow.

Yesterday and to-day
Have been heavy with care and
sorrow,
I should faint if I did not see
The day that is after to-morrow.

Hope in to-day there is none,
Nor from yesterday can I borrow,
But I think that I feel the wind
Of the dawn that is after to-
morrow.

The cause of the people I serve to-
day
In impatience and sorrow,
Once again is defeated, but yet 'twill
be won
In the day that is after to-morrow.

And for me with spirit elate,
The fire and fog I press through,
For heaven shines under the cloud
Of the day that is after to-morrow.

WHEN THE HEART IS HEAVY.

There is always a remedy for a heavy heart. It may be in work—it oftenest is. It may be in thinking of the joys which have been given to you, and the sorrows from which you have been saved. It may be in helping others by sympathy, or in whatever way help is most needed. But the heavy heart can always be made light if self is forgotten and the needs of others are remembered, and, as far as possible, relieved.

Not one of us can learn to become light-hearted in a day, or a week, or a month, or a year, for it is the lesson of life—this knowing how to lift our hearts up, and give from them help unto those who are in need; it is a good fight, this one against



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allowing oneself to be submerged in personal griefs; it is a good fight, and out of it you can come conqueror if you will.

Do you intend to give up the fight and fall by the wayside, overcome by a heavy heart, or to go along through life as a brave soul should? You must decide this early in your life. And when you fall, thank God, you can always rise again, if you keep up a brave heart.

UNANSWERED PRAYERS.

It would be a calamity to have all prayers answered; and if God did not

love you He could, no doubt, always send to you that for which you pray. But, while He hears all your prayers, as a loving Father He answers only those that will be best for you. Would you take the matter out of His hands? You do not know what is best for your life; you cannot see a step beyond the present, so thick are your tears and so little do you know of what lies beyond. But God is infinite in knowledge and infinite in His love. Therefore, while you pray for that which you most desire, fail not to add, "If it be Thy will." God loves you. Whatever else you forget, still remember this. You are precious in His sight. You are His child, and that which is best for you He will do, and here you may rest your soul. We read in the Apocalypse of golden vases "full of odours which are the prayers of the saints," and perhaps all our prayers in some way are kept in heaven until we shall arrive there; and it may be that God will permit us to review them in the light of the better land, in order that we might see why some were answered and others were not; and then no doubt we shall be satisfied that all was done just as we should have wanted could we have seen the end from the beginning.

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HOW TO DROP MONEY AT CHURCH.

We are frequently asked regarding the best manner of dropping money into the contribution-box at church, and, carefully considering the subject, we suggest the following rules:

First, if you feel particularly mean and have only a penny to bestow, you must keep it well covered in your hand, and when the box is under your nose you must, with a quick, nervous motion, let your mite fall so that it shall escape observation.

Second, if you have a quarter or any other silver coin of a considerable size to you, you may hold it in plain sight between your forefingers, and when you deposit it you must let it drop from a comparatively lofty elevation, so that it may make a musical jingle when it reaches its destination.

Thirdly, if you contemplate offering a bill, you must not take the money out of your vest pocket until the happy time comes when your neighbour can best see your unparalleled generosity. The moment the col-

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crystals, and
nothing but
salt.

lector appears at the pew is the time when you must fumble your money, and then having methodically unfolded the bill, and put on your eyeglasses to ascertain its denomination, you may slowly place it on the top of the box.

These three rules, we believe, will be sufficient for all ordinary purposes.

HAPPY, LOVABLE GIRLS.

If there is one trait more than another that should be assiduously cultivated by the woman who wishes to make herself popular, that one is loyalty to her friends. That trait embodies many other estimable ones, and is the basis of a lovely and noble character.

If girls would be real charmers, they must cultivate sweetness of disposition and contentedness of mind. A homely maiden with a sweet, lovable nature is far more admired than the haughty, stunning beauty. Girls, be sweet and charming.

It is the philosophy of the foolish to be continually fault-finding, especially where no possible good can come out of it. Bestow praises where praises are due, and be silent as to the faults of others.

The "happy woman"—you will recognize her presence the moment she crosses your path: not by her extreme liveliness—lively people are rarely either happy or able to diffuse happiness; but by a sense of brightness and cheerfulness that enters with her. She may be neither handsome nor entertaining, yet somehow she makes you feel comfortable, because she is so comfortable herself. She shames you out of your complaining, for she makes none. She may have less than the medium lot of earthly blessings, yet all she has she enjoys to the full; and it is so pleasant to see anyone enjoy! So with her sorrows—she simply bears them.

Showing a real interest in others—their joys, their sorrows, their crosses, their fears, their tastes, their belongings—gives one more influence over them than loading them with benefits; for influence is the action of mind upon mind, and heart upon heart.

"THY WILL BE DONE."

The will of God is perfect in its beauty and its goodness. It is flawless. It shines with the radiance of heaven. It is warm with Divine love and tenderness. Being the will of

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our Father who is in heaven, its direction is always infallible. It makes no mistakes. It never points the wrong way. It never leads into peril. It marks the one straight way home. Yet many people seem, always to dread the will of God. They think of it as something which involves sacrifice and suffering. They always say, "Thy will be done" with quivering lips, as if it meant a sore loss, a bitter disappointment, keen anguish, the giving up of something dear and precious. They have learned to think of God's will only in connection with their sorrows and trials. But this is not a true conception of the will of God. No doubt sometimes it does involve suffering, but a thousand times oftener it leads us in paths of joy and gladness. Primarily the prayer, "Thy will be done," has reference to doing, not to enduring. It is a prayer that we may learn to obey the commandments and do the things that God would have us to do—in the shop, and store.

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and school, in the home and the social life, in drudgery and in care, in temptation and in sorrow. It is a prayer for doing, not suffering, God's will. We ask, if we offer it sincerely, that our heart may be so changed that we shall learn to love the will of God, that we shall incline more and more to do it, and that it shall gain fuller and fuller sway over us, until it has become a great dominant force in all our life.—Dr. Miller.

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OUR HEROES.

Here's a hand to the boy who has
courage

To do what he knows to be right,
When he falls in the way of tempta-
tion

He has a hard battle to fight,
Who strives against self and his
comrades

Will find a most powerful foe;
All honour to him if he conquers,
A cheer for the boy who says
"No!"

There's many a battle fought daily
The world knows nothing about:
There's many a brave little soldier
Whose strength puts a legion to
rout.

And he who fights sin single-handed
Is more of a hero, I say

Than he who leads soldiers to
battle,

And conquers by arms in the
fray.

Be steadfast, my boy, when you're
tempted

To do what you know to be right;
Stand firm by the colours of man-
hood,

And you will o'ercome in the fight,
"The Right" be your battle-cry ever
In waging the warfare of life;
And God, who knows who are heroes,
Will give you the strength for the
strife.

—Eben E. Rexford, in Lutheran
Observer.

HE STUDIED HIS PUPILS.

Dr. Edward Thring, next to Ar-
nold of Rugby, was considered to be
the most successful teacher of boys
in England. The duller the lad, the
more eager was Dr. Thring to take
him in hand and develop him.

On one occasion a despairing
father brought his son to him.

"John must do everything his own
way," he said. "He opposes his
teachers, his school-fellows, me in
everything. He will not take it for
granted that twice two are four
until he has counted for himself."

"John is in far more hopeful con-
dition than the amiable boy who
always goes with the crowd," said
the shrewd teacher, "provided he has
common sense enough to find out
some time that he is not infallible."

After two years the father went
again to Dr. Thring.

"What miracle have you worked
upon John?" he asked. "He is
happy, affectionate and sensible."

"I taught him how to lead, and
suffered him to be a leader," was
the reply. "Boys are like sheep. One
finds the path, the others follow.
The masterful, strong boy can be
trained into a wise captain. It is the
weak lad who always copies his fel-
lows that is not worth drilling."

The theory of this famous teacher
is more worthy of attention because
education too often treats boys and
girls in the mass, neglecting indi-
vidual development. Dr. Thring, by
careful attention to boys of peculiar
character, has given to the England

"Time trieth Truth"
and time proveth
the accuracy of the
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the watch, sent free upon request to
ELGIN NATIONAL WATCH CO., ELGIN, ILL.

of to-day some of its most useful
men.—The Evening Lamp.

HAPPY LIVING.

Cultivate faith, obedience, service.
The secret of holy and happy living
is gathered up in these three words.
There are a great many things we
cannot understand, but these lie
within our reach, and if we hold to
them they will bring us through the
darkest night beneath which the soul
of man ever wrestled, into the per-
fect day.

1. Faith. If you cannot see God
clearly look toward the spot from
whence His voice comes, as a child
instinctively turns in the dark to-
ward the place from which its
mother's voice issues; and remem-
ber that the mountains which soar
the highest in the dark will be the
first to catch the glint of the morn-
ing beam at dawn. From the east,
though you be in the dark. Follow-
ing on to know the Lord. Faith is
the motion of the soul God-ward.

2. Obedience. Every time you
obey you pull up the blind and let in
more light. Every time you obey
you break down the restraining reef
and let more of the sea into the bay
of your life. Obey the voice of God
in the Book, the voice of God in your
heart, the voice of God as He speaks
through circumstances and His ser-
vants—obey.

3. Service. Never let a day go by
without making the world a brighter,
happier place for others, and, as you
do so, the life abundant will gush out.
A friend once told me that while he
stood in the old Forum at Rome,
watching the workmen using the
pickaxe, one of them happened to
strike away some rubbish and debris
which had lain for centuries, and,
as he did so, a fountain of water,
well known in classic times as the
Virgins' Fountain, but which had
been imprisoned for centuries, found
glad utterance again; the imprison-
ment was over, the stone was taken
away from the sepulchre, and the
beautiful fountain gushed into the
Italian sunshine.

It may be that to-day such an ex-
perience is to be yours, and that
some debris which has accumulated
upon your heart, choking your life,
by the grace of God and by the act

of your own choice, shall be put
away, so that the life which has been
checked and restrained may become
abundant, and you may know the
fulfillment of our Lord's word: "It
shall become in them a well of water,
springing up into eternal life."

ONE ROSE.

Ruth and Edith each had a dear
little flower garden. How anxiously
they watched for the flowers to
appear. On the other side of the

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pany (much older.)—It added a greater
proportion to its surplus last year than
any other. AGENTS WANTED.

THOS. HILLIARD, Managing Director.



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

street lived poor Mrs. Zimpel, who could not see the lovely flowers because she was too sick to leave her bed. Both Ruth and Edith had visited her during the winter, and brought her something strengthening, for they were very sorry for her.

One morning Edith found a lovely rose blooming in her garden, and three had come out in Ruth's.

"Let us take them to poor Mrs. Zimpel," said Edith.

"No, indeed," said Ruth; "I should be ashamed to take her so few. Let's wait until we have a lot."

"I'm going to take mine this morning," said Edith. "I think Mother Zimpel will like even one if I tell her it is all I have."

Mrs. Zimpel was overjoyed when Edith brought her the one rose. She said she had been wishing she could smell a rose, and the delicate odour of this one made her feel so very much better.

So it happened that Edith's one rose carried much joy because she had made good use of it.

While Ruth was waiting for other roses to bloom in her garden the first three faded, and so they never comforted anybody.

CARRY YOUR OWN BURDEN.

A number of men were once talking about the burdens of duty, and one of them declared that they were sometimes too heavy to be borne.

"Not," said another, "if you carry only your own burden, and don't try to take God's work out of His hands. Last year I crossed the Atlantic with one of the most skilful and faithful captains of the great liners. We had a terrific storm, during which for thirty-eight hours he remained on the bridge, striving to save his passengers. When the danger was over I said to him: 'It must be a terrible thought at such a time that you are responsible for the lives of over a thousand human beings.'

"No," he said, solemnly; 'I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible to any man. God Himself is responsible for all the rest.'

"DARLING LITTLE MOTHER."

I was looking through an old package of letters the other day, and I came to one from mother.

It was fortunate that I found it. She had written so many letters, and they had been destroyed, and now that her hand was stilled and no more letters came addressed to "my darling boy," I longed for a few to keep and reread, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word "so" underlined.

The letter was not written very long, and I spotted its pages with tear drops.

It closed with, "From your little mother."

That is what I called her—"little mother."

A Letter From Over the Sea

WHICH WILL PROVE OF INTEREST TO CANADIANS.

Tells of Good News Received from Calgary, Alta., Which Brought Joy Into His Life.

Here is a sincere and unsolicited letter from an Englishman who was almost led to take his own life on account of what he suffered from itching piles. He had doctors' advice and remedies to no end, and after sixteen years' of suffering was without hope of recovery. He tells in his letter how he accidentally heard of Dr. Chase's Ointment.

114 Milton Road, Margate, England.

Edmanson, Bates & Co., Toronto, Can.

Dear Sirs,—I feel it my duty to write to acknowledge the great good Dr. Chase's Ointment has done for me. I had suffered from itching piles for over sixteen years, and suffered badly at that. There have been times when I could and would have put an end to it all if it had not been for the thought of meeting God. Some people may think I am stretching it a point, but those who have suffered as I have will know.

At other times I have felt I could take a knife and cut away the parts until I came to the bottom of the evil, but thank God it is all past. It was quite by accident that I came to know of Dr. Chase's Ointment. I have had doctors' advice and remedies to no end, and could not say how much I spent in that sixteen years. I had a Calgary paper sent to me, and there I saw your Ointment advertised. It just met my case, as it said, for itching piles, and saved painful operations.

As I could not get Dr. Chase's Ointment from my chemist, I wrote to my brother, Mr. H. Shelley, of Calgary, Alta., and he sent me one box. Before I had used one-third of the box I was perfectly cured by this ointment.

I am sure you will be surprised to get this letter from this corner of the world, but I felt it my duty to acknowledge the great good Dr. Chase's Ointment had done for me. You are at liberty to make use of this letter as you see fit. All I should like to say to anyone who suffers from this dreadful complaint is I know it cures. With many thanks, I remain,

Yours respectfully, T. Shelley.

If you enclose a stamp for reply, Mr. Shelley would no doubt gladly answer any questions about his case. But there are similar cases among your own friends and neighbours with whom you can have a personal interview. If you are not acquainted with the merits of Dr. Chase's Ointment you will be surprised at the cures which are being brought about in your own neighbourhood. No preparation has ever

been more heartily endorsed by people who have used it, and none has ever been so successful in curing piles.

Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

I am glad that when I wrote her I always began my letter with "My little mother." I did not think so much about it then, but when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write, "Darling little mother"; I think she got lonesome for the childhood days when her boy was little and climbed up into her lap, stroked her cheek and said, "My darling little mamma." When she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that came with manhood's years that had taken some boyhood's warm, expressive wordings away.

"Darling little mother." I am glad I always wrote this way and so often called her this sweet name. I remember once in a moment of selfishness I sat for a moment on her lap. She pulled my head, and I heard her say in a whisper, "My little boy," and when I looked up there were tears in her eyes. They were happy tears of memory.

To my mother we are boys—her boys. She never forgets, and she longs to hear the old, sweet words we used to say to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but you are to mother—her boy. Don't forget she likes to have you call her "Darling little mother." You will be glad you did it after she is gone.—The Southern Churchman.

—St. Columb Minor the mother church of Newquay, Cornwall, possesses a parish clerk of record age and attainments. Mr. Carne has lately celebrated his ninety-eighth birthday, graced by congratulations from all parts of the duchy. Now in his sixtieth year of parish work, he is still strong and sturdy, and proud to relate that his father and grandfather shared the preceding century



Just Fruit.

There's no "medicine" in "Fruit-a-tives,"—no drugs—no poisons "Fruit-a-tives" are the curative principles of fruit juices, compressed into tablets. It's the secret process of preparing them, that makes "Fruit-a-tives" so much more effective than the fresh fruit.

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cure Constipation, Biliousness, Torpid Liver, Bilious Headaches, Loss of Appetite, Indigestion, Bladder and Kidney Troubles, just as nature intended them to be cured—with fruit. Cure yourself with Nature's cure that never fails.

At your druggist's. 50c. a box. FRUITATIV'S, Limited, OTTAWA.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 30 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.

Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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