

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, AUGUST 7, 1902.

[No. 32.

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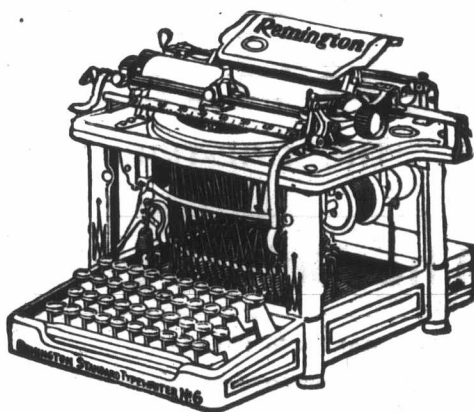
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Canadian Churchman.

TORONTO, THURSDAY, AUGUST 7, 1902.

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LESSON FOR SUNDAYS AND HOLY DAYS.

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Morning—1 Kings XVIII; Rom. IX to 19.

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ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 37, 274, 516, 542.
Offertory: 210, 215, 233, 546.
Children's Hymns: 336, 340, 569, 571.
General Hymns: 7, 21, 36, 294.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 165, 186, 189, 191.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 36, 163, 169.

THIRTEENTH SUNDAY AFTER TRINITY.

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

The Bishop of London on Unity.

We waste too much time in striving after an impossible uniformity; what we want is unity. There will always be those to whom the most important thing in religion is the soul's relation to God; there will always be those whose chief inspiration is the conception of a great Church; there will always be those who will prefer a simple service; there will always be those who love a rich cere-

monial; thank God, they can have both in the Church of their forefathers, for like a wise steward she can bring out of her treasures things new and old. No doubt there are limits to the possibility of divergence of ceremonial in one Church, but it is one of the chief duties of a Bishop in an Episcopal Church to regulate the ceremonial of his diocese, to say what is or what is not permissible in the branch of the Church which he rules, and in carrying out this responsible duty he is more helped by the power of intercession than by a voice, however, well intended, given often with imperfect knowledge of the facts. It is for instance, mainly owing to the extreme consideration of all classes in London, to the atmosphere of love and mutual confidence which, in answer to many prayers, the Holy Spirit has poured out upon us during the past months, that we hope to start the winter's work at peace in the diocese of London, and with a loyal acceptance of Episcopal directions, given privately in many cases already, and to be ratified in a few weeks, there is little doubt, in a more permanent way. But we need that spirit of unity, as opposed to uniformity, to permeate more entirely the Church if we are to rise to our full power. I have seen a rural deanery composed of men of every school of thought, yet undisturbed by party strife, each being ready to learn from those who differed from them, and moving forward as one man against the devil, the world, and the flesh; and the fact that this deanery was one of the poorest in East London, with probably a greater problem of poverty and sin and misery to face than any other deanery in the world, makes me believe that if, as a Church, we faced more bravely the real problems which we have to solve, if we reminded ourselves more frequently that we exist to do something in the world and not to talk about it, in other words, that the kingdom of God is not to be in word but in power, and if, to use another grand expression of St. Paul's, we drank more into one Spirit, then half our fancied difficulties would die away and we should move forward as one man against the foe.

We are now taking our Annual Holidays, therefore the next issue will be August 28th.

Great Expectations.

Never expect too much of people, and in this lies the great secret of happiness. A large amount of worry and trouble comes from our too great expectations of people. We expect too much of our children, for example. They must be gifted, beautiful, obe-

dient, little compendiums of all the virtues, and if they are not all this, we think bitter things and sow wrinkles and grey hair and ill-health for ourselves. What right have we to expect so much of our own children? Blessed is the parent who looks tolerantly and philosophically on the faults of his children, and who realizes that he has no right to expect too much of children as long as the law of heredity holds good. The house-keeper expects too much of her servants, and she grows old and worn and ill-natured and unlovely in the disappointments that she encounters every time she crosses the kitchen threshold. And so of marriage. Blessed are the bride and groom who do not expect too much of each other.

Church Attendance.

It is reasonable. There are many reasons why men should attend Church, but perhaps there is one reason which is sometimes lost sight of, and that is it is reasonable to do so. We are often told by men that they wish they could believe in Christ and Christianity. Now what is the reason why so many men cannot believe? Is it not because they have not used reasonable methods whereby they may know Christ? For instance, if we wish to learn any of the arts or sciences, if we wish to learn music or become good business men, merchants, mechanics, or achieve knowledge in any other line of industry, what do we do? Why, we go to the masters who teach such things, we attend business colleges, music schools and places where we may absorb the spirit of these various lines of life which we desire to follow; we apprentice ourselves out to those who understand mechanics or other lines of work by which we desire to make a living. In short, we assiduously seek to learn these things and be taught these things, we cultivate by every means possible the knowledge of these matters, we seek to absorb the spirit of art and industry, until we are successful. The more industrious we are, the harder we work, the better we become in these things. But when we come to religious matters, men and women who in worldly matters are reasonable enough, reverse all this. They say they would like to be religious, but they carefully avoid the teachers of God, they abstain from attending the school of God, His Church, they seldom or never read religious books, they never go where the Spirit of Christ may be absorbed. In a word, they use neither reason nor common sense in religious matters. If men wish to be religious, let them attend the house of God, and they would soon acquire the Spirit of Christ and Christianity. Let them use the same reason and common sense that they use in their ordinary affairs of life. For the sake of reason, if for no other, attend God's Church regularly on God's Day.

Prayer.

A writer in the Living Church, from a praiseworthy desire to show the advantages of a liturgy, has strung together a number of reported instances of mistakes in extemporaneous petitions. There is such a thing as going too far in this direction. If prayer is to be the offering up of our hearts to God, no good end is served by ridiculing sincere efforts. Knowing the awful results of the famine in Ireland, especially, we fail to see the fun of the following anecdote: "If the crop is poor, inelegant phraseology is bound to creep into an extemporaneous prayer. Many instances might be quoted, but none so frank, as the one uttered, when the potatoes were plenty in Scotland, by a minister who prayed thus: 'We thank Thee, O Lord, that there is no potato blight this year.'"

Appointments to Parishes.

In many respects the system generally adopted in Ontario of appointment by the Bishop after conference with the parochial authorities, is, on the whole, satisfactory. The Living Church protests, as follows, against parochial "calls:" "The system inherited by the Church in this country does violence to the order established by God through Moses and through Christ. The Church ministry here is subject to congregational polity. Parish vestries make and unmake ministers. A clergyman is the religious servitor of Messrs. Smith & Company, local lay proprietors of a territorial section of land. He is subject to their whims, caprices, prejudices. He is to fit the mantle of righteousness to their shapes and fancies. The measure of his excellence is determined by his ability to do this. The state and condition of the clergy being thus determined, let us who seek to form correct judgments be extremely careful how we measure a minister by a wholly false system that has been forced upon the Church by the exigencies of a secular and political condition of human affairs. Clergymen who are rectors are more subservient to their vestries than they are to their bishops. They treat as their inferiors those without cures, who are under direct control of their bishops, yet who are in fact their superiors because independent of lay and subservient only to episcopal authority." What seems our weakest point is the difficulty of exchange, either temporarily or permanently, when once the rectors are inducted.

Our Giving.

The Bishop-Coadjutor of Fond du Lac recently gave an address on the need which exists that every man, woman and child should practice giving not so much for the result in gifts, as the development of the soul by the exercise. With great impressiveness, he dwelt on the fact that God made Himself dependent on man when Christ took upon Him our nature, and needed the care and protection of a human mother; and in the same way He made His work in the Church

dependent upon the human agencies He employs.

Good Manners.

I remember reading of old St. Neot, who is reputed to have been the brother of King Alfred, that one of his pleasantest characteristics was his faculty for seeing the best side of everybody he met, and in drawing out their best qualities. In the Monastery over which he presided, it was his habit to study the character of his monks and to endeavour constantly to imitate, as far as he was able, the virtues of each of them—the patience of one, the cheerfulness of another, the humility of a third, the industry of this one, the gentleness of that, and so on throughout the good examples existing in his brotherhood. This, of course, is a counsel of perfection, and one not easily followed in a world where the majority of men find much pleasure in noting the frailties and shortcomings of their friends, and when wit is considered the spiciest when it has a little touch of slander and satire. But to those who wish to press forward to higher ranks of thought and fortune this seeking out the best in one's acquaintances, this imitation of their finest qualities which Neot, the Saxon, advocated, is one of the soundest and most valuable methods of education which can be followed. There are probably none of us who live in so narrow a sphere that we could not get profit from such a study of those we come in contact with.

The Ultimate Test.

There is no more subtle temptation than that which constantly leads us to foist upon others, or upon circumstances and conditions, a responsibility which really lies upon ourselves. When men fail in any undertaking, the first impulse of the majority is to try to discover the causes of failure in something outside of their own intelligence, skill, knowledge, or purpose. We are always tempted to find in others the defects which exist in ourselves, and to hold others responsible for the consequences of those defects. When a man discovers that his work is not gaining that effectiveness, skill, and perfection which it ought to have, his first duty is to bring home to himself with unsparing severity, the question whether or not he is responsible. It sometimes happens that a man's failure to achieve the highest results is due to adverse conditions, to failure in co-operation, to lack of sympathy and intelligence on the part of others. This is sometimes the result of a candid examination, and then a man has a right to hold himself free from the responsibility of failure; but it oftener happens that when the searchlight is turned inward, and we take account of ourselves with impersonal and impartial exactness, we discover that our own egoism has concealed from us the defects in which lie the secret of our failure. The first step toward better work and higher success is a clear knowledge of our fitness for the thing we are attempting to do; when we have discovered our error and laid a finger upon our weakness, we are prepared to rectify the one

and remove the other. The highest tribute we can pay to our best selves is to hold ourselves relentlessly to its judgment, for the success which gives satisfaction is never external. It is evidenced by external achievements, but the satisfaction lies in the possession of a quality which makes those achievements possible. No man need be discouraged by the discovery of his own defects, for the knowledge of a defect ought to be in itself an inspiration to new effort. The thing to be avoided is not this clear knowledge of our own limitations, but the ignorance which keeps us blind to faults which others discover, and which leads us to the injustice of laying upon others the responsibility which we ought to shoulder ourselves. A man's first duty, therefore, when he is confronted by criticism or by evidences of failure, is to subject himself to a searching and critical examination, to be absolutely and austere honest with himself. In this very act there is a tonic quality which makes a new resolve possible, and which predicts a finer success.

National Piety.

We do not know whether to rejoice or not at the evidences we find in many quarters of alarm at the growth of irreligious habits. These protests may be the light from a declining sun in a western sky, or the first beams of a new day of righteousness. May they have effect of individual lives, for we believe that lives lived conscientiously have great effect in encouraging godly living as well as in deterring from evil courses. Preaching on the subject of the King's Coronation, the Bishop of Durham said: "We have been moving fast and far in our national life into conditions which cannot possibly be pleasing to the God Who has indeed been good to England. True, the land contains, in His mercy, many righteous. True, we find at an hour like this that under a vast surface of indifference there lives amongst us still an instinct toward prayer. The activities of Church life are innumerable, sometimes almost to bewilderment. Yet on the other hand there is an ominous decline in habits of common piety. Public worship, certainly in any fulness, is no longer the custom that it was. The hearing of God's Word, by multitudes even of Church-goers, is cast aside as a weariness and given up. Family worship, vital to the true godliness of a people, seems to be tending to extinction. The Holy Day is profaned on an enormous scale, without thought, without scruple, without shame, as if it were an antiquated bondage instead of a Divine gift immeasurably important to the moral health and fibre of personal and common life. Wealth is worshipped here, and envied there, with a blind intensity as bad as that of decadent paganism. And dark things are said by some who seem to know, about a decay, a mortification of virtue amidst our material and aesthetic splendour, yea, in this great city in its social glory, which only a decadent paganism could match. With it all, along with a melancholy silence or hesitancy

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about a hope beyond the grave, a presumptuous confidence about the earthly tomorrow seems to be in fashion; the whole modern temper repudiates the reverence which would say: "If the Lord will." Another protest is contained in a paper read at a recent meeting of the Maynooth Union by Mr. Halligan, D.D. He not only urged in the strongest terms that hearty and universal support should be given to the Anti-treating League; but also condemned most vigorously the public hurling and football tournaments on Sundays and holidays, which, he said, were got up principally, if not exclusively, by publicans, besides villages and licensed houses in country districts. He prayed that God might raise up a body of religious crusaders to free their country from a captivity worse than that of the Saracens."

DIOCESAN MISSIONS.

The importance of diocesan missions cannot be over-rated. A diocese must endeavour to provide the services and ministrations of the Church to all who live within its limits, and till this is done, the need for diocesan missions will exist. The obligation of diocesan missions is imperative, because it depends on the diocese itself, and if not discharged by it, will be altogether neglected. Foreign Missions, so-called, we greatly dislike the word "foreign" in this connection, is the responsibility of the whole Church; Domestic Missions of the local Church; but Diocesan Missions depend upon the diocese alone, and if it is negligent of the duty, it goes unperformed. The object of Diocesan Missions is, as said above, to supply the Church's ministrations to all her members, and to supplement the stipends of the clergy. Most of our Diocesan Mission funds are a failure in both respects. Many are unreachd by the clergy, and many more are only inadequately supplied with public and other services. Our missionary clergy are for the most part wretchedly paid, and are sadly crippled in the performance of their duty. In connection with Diocesan Missions in most, if not all our diocese, two things are needed, more money and better administration. The latter is the most pressing need of the two. In many cases mission fund grants do more harm than good. They keep the minister poor and retard the growth of the Church. Minister and people rest on some paltry grant, they stifle all liberal impulses and earnest effort, for fear they may not get money from some other source than their own pockets, and hence a habit of dependence and illiberality grows up, which stifles, if it does not destroy, the life of the Church. We have such anomalies as weak parishes supporting parishes of greater resources than themselves, because they have had the enterprise to become independent, and the other prefers to remain a pensioner on Diocesan Funds. We know of not a few parishes which would expand, and the rector and his family would be better off, if they would only depend on themselves. A parish

is not unlike a young man, and will do much better if thrown on its own resources. There may be exceptional cases, but a parish should reach its period of self-support in due time, and we believe heroic treatment with a number of old, dependent parishes, who come to regard the Mission Fund as a permanent endowment, would be the kindest treatment for them, as well as for the Church at large. The old idea of endowment, and grants, and outside assistance has wrought untold harm to the Canadian Church, and the sooner it is abandoned by dioceses and parishes, the better will it be for the clergy and the Church. A far better endowment than lands, or securities are the intelligent interest and affections of the lay people for the Church of their fathers. Let this be aroused and drawn out, and the people themselves will supply what is needed for its support and extension. Every village in our land almost bears witness to the success of those, who, without the Church's prestige, and influence, make ventures of faith, over those who trust to mission fund grants or increase of stipend from the not very meritorious cause of mere increase of years. Self help, rather than dependence, the people's interest and liberality, rather than more central funds, are needed to vitalize the Church, and to increase the number and efficiency of Diocesan Missions.

THE ATTRACTIVENESS OF THE CHURCH.

The Church of England has many attractions for men of high intelligence and devout minds. Standing midway between the negatives of nonconformist and the unauthorized additions to the faith of modern Romanism, they find in her a sober and rational system, which appeals to the poetical and historical instincts of men, and affords a field for usefulness that cannot be equalled elsewhere. Among her clergy are not a few whose antecedents were not those of the Church, but who find in her a resting-place, which at once satisfies the intellect, and affords scope for consecrated energies. One such was the late Rev. G. S. Reaney, whose "occasional papers" have just been published with a charming memoir by Archdeacon Sinclair. Mr. Reaney was a priest who can never be forgotten by any who came into brotherly or pastoral contact with him. He was ordained deacon by Archbishop Benson in 1890, after he had passed his fiftieth year. He made the "great renunciation," when he threw aside his wide popularity and his certainty of eminent place and pay in the religious world, to become a humble curate. He has stated the features and characteristics of the Church, which drew him back into her fold. He was influenced "by the powerful attraction of her parochial system, by her nationality, by her Catholicity, by her historic continuity and by her primitive and scriptural teaching and practice." When we consider these powerful attractions and peculiar features of the Church, we wonder not only at

bitterness, but even at the existence of modern dissent, and that more are not led, like Mr. Reaney, to return to her fold. A process of assimilation, however, is going on, and in breadth of thought and methods nonconformity is approximating to the Church, and as time goes on, more and more of the men of higher type among Nonconformists, among the laity, as well as ministers, will follow the example of Mr. Reaney, and find their true home in the communion of the Church. The Church possesses advantages in her parochial system. The priest of a parish has a mission to all the souls within its bounds, and ministers not only to a select few to whom he is acceptable because he denies some part, or it may be emphasizes some one or more truths of the Catholic faith. The Church of England is national, and this can be claimed for no other religious body. It expresses, as no other can, the genius of the English-speaking people, and exercises an influence which extends widely beyond her own membership. It is so distinctly national that it continues a vigorous existence though weakened by the innumerable forms of Protestant dissent, which appeal to many special social and religious prejudices, and will, though it may be temporarily embarrassed, never be supplanted. The Church of England is more than national. She is Catholic. The Jewish Church was national, the Christian Church is universal. The Church of England is Catholic in her faith, government and worship, and must ever, therefore, attract men from the denominations with their narrow limitations of doctrine and discipline. Her great principle of always, everywhere and at all times must necessarily prevail over what is limited by time, place and numbers. The historic continuity of the Church from age to age, linking the present with the past, flowing on continuously like a river from its source to the ocean, tracing back to Christ her origin, and having His abiding presence through all time, must appeal with irresistible force to men over those systems, that are human and unhistoric, and find in some sect leader their inspiration and beginning. The last cause which led Mr. Reaney back to the Church of England was her primitive and scriptural teaching and practice. The Reformation as effected in England was a return to the faith and practice of the primitive Church. The nearer we get to the early founders and fathers of the Church, the more nearly do we reach the highest standards and ideals. Fidelity to God's Word is characteristic of the Church. By it she proves her doctrines, edifies her members, and to it she appeals as the supreme authority in all that pertains to faith and morals. She reads it in her services, it is interwoven in her liturgy, and no one can be a faithful follower of her teaching, who is ignorant of, or has not a reverent regard for the Holy Scriptures. The influences, which led so fine a spirit, and so devout a soul, as the late Mr. Reaney to make great sacrifices to find a restful home in the Anglican Communion, will not be without effect in the future, and

many, like him will be attracted by her fair features and satisfying characteristics to cast in their lot with her and to find in the Church such as Hooker, Ker, Lant, Putney, Keble, Liddon and a host of others, illustrious in the annals of the Church, past and present, all that their souls need for edification and salvation, and a field in which they can glorify God and be useful to their fellow-men.

IRREPRESSIBLE PRAISE.

Amid all the wonders of the old Jewish Bible, is there anything more wonderful than the way in which from cover to cover it sings praises to God and gives Him thanks? Nothing can hold it down, this heart of thanksgiving; nothing can daunt its courage! Not that the book attempts optimistically to ignore the counter-ills that might drown its gladness. On the contrary, it is full within and without of the woes and lamentations that men have ever sent up to heaven. It knows all these experiences, and it goes deeper into these than we can; it flings them out in full intensity of passion; it asks with more than our anxiety why these things should be; it loathes sin and suffering and shame, and yet still the song of praise that is in it breaks out perforce, unawares as it were, by its own irresistible vehemence. Still the poor, querulous complaining pass ever into thanksgivings—they cannot tell you why or wherefore. Some victorious impulse thrusts itself through them, and will not be blinded by tears. Even while their eyes are still wet with weeping these Jews are pouring out songs of glory. Our slow-moving Western minds, with their analysis of motives, with their demand for logical order and process, can scarcely follow these swift transitions. At a bound the Hebrew singers have swept out of the shadows into the light; their old refrains are back on their lips, the refrains with which they set free this joy of adoration. How startling to us a Psalm like the lxxxixth, shall we say, when the Psalmist tells out at length the miseries of the situation in which God would seem to have broken all His pledges! He had sworn, as the Psalmist reminded Him, that whatever the sins of the people were that He would have to visit with scourges, yet He would never take His loving-kindness utterly from them, since He had sworn, once by His holiness that He would not fail David. And yet what has happened? "Thou hast abhorred and forsaken Thine anointed"—the covenant is broken, the crown cast to the ground, and God Himself has done it. He has overthrown the hedges and broken down the strongholds—God has set up the right hand of his enemies, shortened the days of his youth, and covered him with dishonour. "How long, Lord, wilt Thou hide Thyself? Shall Thy wrath burn like fire? Lord, where are Thy old lovingkindnesses? Remember, Lord, the rebuke Thy servant hath, wherewith Thine enemies have reproached the footsteps of Thine anointed." Could anything be worse, more dreadful? And the bitterness of the charge lies in its being made against God Himself—God, who has declared against them. And nevertheless, without a break, without a pause, without a preparation, without any reason, the Psalm suddenly rushes into its ancient cry, "Blessed be the Lord for evermore, Amen and Amen." That is the inevitable close, that is the irrepressible outburst! Somewhere or other in each Psalm, as it pleads and wails, and beseeches and complains, and sighs and weeps, it must come through. "Bow down Thine ear, O Lord, for I am poor and in misery." So the soul begins, but before it has gone far it is saying, "I will thank Thee, O Lord my God, with all my heart, and will praise Thy

name for evermore." Not, apparently, that it has yet escaped from the misery in which it began, for it falls back after its burst of praise into the minor key. Nothing has come to relieve it; it is still pleading, "O turn unto me, and have mercy upon me. Help the soul of Thine handmaid, show some token upon me for good." The cloud has not lifted, and in the thick of it it foresees the blessed day when it will sing and praise His name. "I will thank Thee, O Lord my God." And I suppose everybody remembers the swift turn of the historic Psalm, the 22nd, where the forlorn outcast, the scorn of men, a worm and no man, he who is poured out like water, and all his bones are out of joint, and his strength dried up like a potsherd, and his tongue is cleaving to his jaws, and is brought by God into the very dust of death, pierced in hands and feet, with his darling in the power of the dog, suddenly, amid the very horns of the unicorns, is transformed, and there and then, from out of the mouth that gapes upon him as if it were a ramping and roaring lion, he is heard singing out his triumphant song—"O praise the Lord, ye that fear Him! Magnify Him, all ye of the seed of Israel, and fear Him, all ye seed of Jacob. My praise is of Thee in the great congregation."—Canon Scott Holland.

TWO PREVALENT ERRORS.

The first is the supposition or assumption that people are worshipping God whilst vast numbers of them are sitting idly on their seats, doing nothing except listening to prayers, praises, and sermons—in other words, to acts of devotion, etc., rendered by others—as though they would worship God by proxy. Hence the common expression: "I went to hear Mr. A preach." Exactly on a par with, "I went to hear Dr. A lecture." "I went to a grand concert or to a fine opera." Multitudes go to their respective places of worship to "hear something good." They are like the Village Blacksmith in the song, they "hear the parson pray and preach." He does all this, and they sit and listen to him and hope "to get good." There is a religion of hearing and getting. With them the church is a place where God is talked about, not where He is worshipped, except by a few persons. How fatal is the mistake! How erroneous the idea or impression it suggests, as to what "worship" means! God requires worship, and homage to be rendered to Him by all His intelligent creatures. And the Scriptural idea of worship is doing something, rendering the praise, the adoration of the whole man—body, soul and spirit—to God, the Creator. The church is God's house, and is therefore sacred, and in it all our conduct should be reverent. It is the house of prayer for all people. "How dreadful is this place. This is none other but the House of God, and this is the Gate of Heaven." We would all think so if our eyes were opened. There are holy angels in the church by your side, looking at you. When St. Paul told the women at Corinth that they should wear something on their heads in church, he gave this reason, "Because of the angels" (1. Cor. xi., 10). When the angels worship God they fall on their faces. How they must wonder when they see men and women sitting down to pray, and perhaps leaning forward with their face in their hand. How wisely our Church has arranged for this common praise, and common prayer, in her Book of "Common Prayer." How well she provides for carrying out the Scriptural injunction for "young men and maidens, old men and children, to praise the Lord." Or, again, "Let the people praise Thee, O God; yea, let all the people praise Thee." "Be ye doers of the Word and not hearers only, deceiving your own selves." Dr. Watts gave admirable expression to the Scriptural and Prayer-Book idea of worship in the lines:

"Lord, how delightful 'tis to see
A whole assembly worship Thee;
At once they sing, at once they pray,
They hear of heaven and learn the way."

The second grave error to which I would call attention and warn against, is the shockingly irreverent habit of sitting in time of solemn prayer to Almighty God. Our own sense of fitness of things ought to teach people better. Would one enter a house and address the master or mistress sitting? Would a committee appointed to wait upon the mayor of a city, or the judge of a court, or the governor of a state, enter his presence and sit down while presenting their petition? Would one or many gain access to the chief ruler of the land, and when they were before him, sit down? Would persons, having some urgent request to make, some great favour to seek, from an earthly sovereign, come before him and sit down? Nature responds in every one of these cases, "No." Decency says, "No." What, then, are we to answer when these suppositions are made in reference to the King of kings, the Almighty, Infinite God? Oh, how God is dishonoured (not merely by "the unthankful and the unholy," but) by many who profess to love and to serve Him. "Tell it not in Gath; publish it not in the streets of Askelon," the "whole congregations of Christian people sit on their seats when they pray to their God. Mohammedanism, Buddhism, Brahmanism, all teach their devotees reverently to kneel when engaged in their devotions. So also does the Bible, which these people profess to take for their guide, and to follow. We nowhere between its covers read of any persons offering their prayers to Almighty God while sitting. That lazy, careless, irreverent, unscriptural custom sprang up in these late days, "but from the beginning it was not so." "But, say these people, by way of excusing their irreverence, we look upon it as only a form." In reply to this we repeat it is an unscriptural and irreverent form. Reverence is a movement of the soul touched by the sense of the greatness that awes it, and of the nearness of the presence, of which it is, especially at the time, overwhelmingly sensible. It is awakened by greatness of all kinds, although in different degrees. It is paid to lawful authority, to age, to great gifts of mind; above all, to elevation of character. It is often felt where no occasion or opportunity for its outward manifestation presents itself. It may be felt in its very deepest form, by the sick and the dying, who cannot move a muscle, or breathe a syllable to give it fitting utterance. But when it is real, and when it can do so, it will appropriate outward expression; and where outward expression is so easy, depend upon it, the absence of such expression of reverence means the absence of inward reverence. There are attitudes of the human body which correspond to, or are inconsistent with, deep emotions of the human soul. If you or I had been introduced into the presence of the late Queen Victoria, of beloved memory, or if we were introduced to the President of the United States, we would not keep our hats on, and sit down on the theory that genuine sentiment of loyalty is quite independent of its outward expression. And if people come into their respective places of worship and sit down, without first falling upon their knees and doing homage to God in what they call His house; if they talk with their neighbours of the current topics of the day before the service commences; if they sit on their seats while earnest prayers are being addressed to the Infinite and Eternal God (instead of "falling low on their knees" and joining in the worship), it is not because they are so very spiritual that they can do without all outward forms. They really do not kneel because they do not with the eye of their souls see Him, the sight of Whom awes, first the soul and then the body into profoundest reverence. Truly there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. If ever there was an irre-

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percentage, surely this is the age. A bad example is an evil thing, and to refuse outward, bodily homage to God is an awful impiety, and not only invokes the curse of God upon ourselves, but also injures our children and children's children by the contagion of an evil example. How inconsistent it is, even impertinent, for congregations to sing:

"All hail the power of Jesus' Name!
Let angels prostrate fall;"

while they themselves refuse to "bow the knee" to Him. I verily believe that the Protestant bodies around us, without intending it, are, by outward irreverence, training hundreds of their young people for the Church of Rome. Irreverence, in outward form, is one of the weak features of Protestantism; while, on the other hand, with all her corruptions in doctrine, and her most unscriptural and modern polity, Rome's stronghold is her reverence in outward form, in public worship, especially so in this country. And so when young people (who all through their life have been accustomed to habits and practices which are far from being reverent), happen some day to go into the Church of Rome to a wedding or a funeral, and see the reverent habits, customs, and demeanour of the worshippers there, they are struck at once with the propriety and fitness of such outward expression of reverence in the House of God, they are often captivated, and become an easy prey to Rome. Our own beloved Church has a great mission to this generation, and a glorious work in this country. Standing as she does, the representative of the Church of the Apostles, as it was manifested on the Day of Pentecost, and with all its characteristic marks or notes—Unity, Sanctity, Catholicity, and Apostolicity—she holds the same ancient Creed, preaches the same blessed Gospel, administers the same great Sacraments, and retains the same threefold ministry. Moreover, her rubrics on the subject of kneeling, and indeed all her rules relating to acts of reverence in worship, are not only in agreement with God's Holy Word, but they are also the outcome of a deep instinct of the soul of man, when confronted by the greatness of its Maker and Redeemer. "O come, let us worship and fall down, and kneel before the Lord our Maker." This outward expression of reverence is not only a duty we owe to God, but we also owe it as an object lesson to this generation. May God give us all His grace that we may be more than ever faithful in these matters; that we may let our light shine before men; and that by the influence of a good example, as well as by our fidelity to Scriptural principles, we may prevent jealousy, for the honour of God, in holy worship, our brethren of other names. May God hasten the time when we shall be one.—Rev. Andrew Gray, D.D., in "Diocese of Springfield."

A WORD TO CHOIR SINGERS.

The following article appeared in the Church of Ireland Gazette. A pathetic interest attaches to it, apart from its intrinsic merit, from the fact that it had been written by Mr. Dix, who died before he was able to send it to the publishers: "The word I have to say is not intended as a help to the musical performance of the choir. Such help is very needful to the best of us; for, indeed, there is no approach to perfection in the best choir singing one hears in our parish churches. From the standpoint of the musical critic, it generally falls far short of what should be our offering of praise to God. And I think we must confess that the music of our churches might be much better if we gave it more time and thought, more intelligent study and diligent practice. And are not the praises of the Most High worth all the best study and practice we can give them? Yet how very indolent we are growing in our choir practices unless the music to be sung is what we consider "interesting." How ready we are to lose

sight of the purpose of all Church music and to remember that our singing is not to please ourselves, nor even our neighbours, but to glorify God in His sanctuary, and no lower ideal should be in the mind and heart of anyone singing in the choir. Is this any reason for being indifferent about the performance in our worship? No, but a strong reason for making it the best we can. We should not offer to God that which costs us nothing, and at least to those who are called to the solemn privilege and responsibility of leading the praise of God in the sanctuary, as every member of the choir is, the principle should apply. Even to those who are not leading the praise of God in the choir, but are led by it, there should be the desire to contribute to the singing of the congregation, what will not mar, but help the glorious purpose of praise. This certainly should be the spirit influencing us all, and should never be absent from our minds when singing in church. But it is not of the musical performance I desire to speak, but of the condition of the heart and mind of the singers when approaching God in praise, and of the special temptation to which we of the choir are exposed in our vocation. The chief of these temptations, I believe to be the temptation to pay more attention to the music than to the words. If the choir singer considers the music the all-important part of praise, then he is in much danger of profaning a solemn duty. My object in this paper is to remind those singing the praises of God in church of their solemn responsibility in this duty. It only requires a little thought to see that it is the words used that give the music a sacred character. Music as solemn if associated with words the reverse of sacred would not be sacred music. We should remember this when singing in church, and never allow the music to distract our attention from the words we are using. I admit that it is hard to keep this always in mind, but it is not less a duty on that account. Either in prayer or praise, it is hard to control a wandering mind; which with some people is like the horses with which Phaeon tried to drive the chariot to the sun, but which he totally failed to control. I do not think that this necessity indicates a heart alienated from God as some people seem to think. His reproach that people drew near to Him with their lips when their heart was far from Him, did not apply to the physical infirmity, which is so common of an inability to concentrate thought. This was not a reproach for a wandering mind, but a wandering heart. Still we all are bound to do our best to avoid distraction in the worship of God, whether in prayer or praise. If we are not careful the distraction will become habitual, and then what are our devotions? Yet there are few of us in the choir but must confess that during the singing our mind often runs more with the music than with the words. How often we find that when people speak of "a beautiful hymn," we find that they refer to the music and not to the words. We think it would be a very good habit to read over beforehand the words of the hymns we are to sing in church, so that we might "sing with the spirit and with the understanding also." If the words are not familiar, we are very likely to blunder over them. This tendency to forget the words in our zeal about the music is a strong reason for learning the music more thoroughly, so that it is quite familiar, and then it becomes no effort to grasp both together; but it is very difficult to feel the power of the words when we find it hard to keep our feet in the music.

Thirty years ago in Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did it at the risk of their lives. Now there is a Christian printing company in Yokohama, issuing the Scriptures not only in Japanese, but in Chinese, Tibetan, Korean, and two dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

INDIA FAMINE FUND.

With very grateful thanks, I acknowledge the following contributions: Rev. Canon and Mrs. Baker, Springfield Farm, Guelph, \$1; Mary Hilton, Peterborough, \$2; Friend, 85c.; E. Imlach, London, \$2; to support child of Catechist, \$15. As the support of these famine orphans will be a heavy burden on the hands of our missionaries for some time, I hope all who can will come forward on their behalf. The result of the famine, as far as the missionaries are concerned, is the care of about 25,000 children. Certainly the efforts made on their behalf seem to be generally most satisfying. Many of them not only become Christians themselves, but become Bible women, or otherwise help in Christian teaching, and what better missionary work can we do than rescue children from starvation, place them in a Christian home, and under the care of those who will give them the opportunity, if God shall call them to the work, of going back again among their own fellow-natives of India, bringing the glad tidings of a God who loves them, and a Saviour who died for them. A very interesting story is told of one of these famine orphans, named Martha. She was, when received into the mission, a skeleton of a child, 12 years of age. She soon gathered strength and health, proved particularly bright and intelligent, and manifested quite a matronly love and care for the other little ones, and soon became like a little mother to them. She has lately been married to a thriving farmer, a convert of the mission. Some articles of furniture and cooking utensils were given her as a dowry, and the bridegroom furnished money to procure suitable clothing, and the happy wedding was celebrated, the only regret being that the mission should lose her good services, and tears fell as the good, little foster mother was parting from her fellow orphans. What a joy the saving of this little girl must have been. The account concludes: "Some one's gift made it possible, for without that gift Martha's life could not have been saved." I hope this will be an encouragement to anyone who may be thinking of aiding in this work of love for little children. \$15 or any sum towards the amount will be most gratefully received. Please address Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto, Ont.

REVIEWS.

"Outlines of Platform Lectures, Suited for Various Entertainments," by Charlie Edgar. Toronto: Charles P. Sparling & Co.

The author states in his preface that these outlines are only intended for gatherings in rural districts, "and are designed for beginners; they are framed to be used as the peg upon which the speaker is to base his own thoughts." "The material," the author says, "is chiefly my own." The opening address upon "Men, or persons, I have never met," is very instructive. "The man who never changed his opinion," "the man who was thoroughly satisfied with his life," "the man who has reached a state of perfection;" there are some to be met with who think they have. "Ask the man who bought apples from such a one, with the big apples on top," says the author. Lecture iv. is very suitable for the present day; it is on "the tendency of the age to be superficial." Lecture v. is very good, "Why should

you be a better man?" Lecture xviii on "Intemperance, for temperance address," ought to have been impressively and audibly read at the late total gathering here in Toronto. We would suggest that a copy should lie on the table for reference and instruction at all subsequent conventions on intemperance. Special commendation is deserved by the lecture on "Parasites," political, religious and social. Lectures xxi, and xxii, are upon "The Christmas Tree," and are very full of good lessons. Altogether these "outlines" could be most profitably used by young aspirants for distinction as speakers in the rural parts for material, and as models for their study, which is the object of publishing these outlines. We commend them to all such seekers after oratorical eminence.

Everybody's Magazine.—The current number of this magazine is well filled with a number of interesting stories, one of which gives an account of the sheep dog trials at Troutbeck, in the North of England, and it goes to show that these are a remarkable test of dog intelligence. "A Deal in Wheat," gives a thrilling account of how business is transacted on the Chicago Wheat Exchange. There are further instalments of the stories "Danny," and "Tangled up in Beulah Land," the latter of which is brought to a conclusion. The cover is designed by J. B. Graff. The magazine, as a whole, is, as usual, well illustrated throughout, and is a thoroughly readable number in every way.

Scribner's Magazine.—The August number opens with an article from the pen of Rudyard Kipling, entitled, "Wireless." Sewell Ford contributes a story entitled "Chieftain," and Miss Edith Wharton gives a description of August in Italy, in an article entitled "A Midsummer Week's Dream." The first instalment of a new story by J. M. Barrie also appears under the caption: "The Little White Bird," and there are also further instalments of "The Fortunes of Oliver Horn," and "Captain Macklin." Poetry is represented by four numbers, and there are also the usual departments devoted to "The Point of View," and "The Field of Art." There are a number of coloured illustrations, and the number, as a whole, is well up to its usual standard of excellence in every respect.

The Cosmopolitan.—Amongst other articles in this month's number of this magazine is one on London Society, by E. H. Westfield, and the Organization of a Modern Circus, by W. Allen. Under the title of Captains of Industry are short biographies of several of the great American masters of finance, amongst them being W. Rockefeller and C. T. Yerkes. This number is well illustrated throughout, and those going away for their summer holidays will find in it much to interest and amuse them.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

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

Rothsay.—St. Paul's.—Mr. James F. Robertson has donated a site, two acres in extent, on which the projected new rectory for the parish will be eventually erected. The site is a most suitable one in every respect, and is situated just about one hundred yards from the church.

QUEBEC

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—Holy Trinity.—The Bishop has appointed to the vacant rural canonry, the Rev. Archibald Campbell Scarth, D.C.L., for many

years rector of Lennoxville and rural dean of St. Francis. The new canon will be duly installed on the return of the dean from England next month.

New Carlisle.—Every four years the Bishop, instead of calling upon the clergy of the far away rural deanery of Gaspé to come up to Bishop's College, Lennoxville, for a general visitation, holds his visitation of this faithful body of his clergy more in the vicinity of their own homes. It has been found, moreover, by experience, that for this purpose New Carlisle is by far the best centre; for New Carlisle, owing to the large ideas and determined action of its former clergy, has a noble Church in which to meet, and has also a people most fully given to hospitality; and, at the same time, it is possible for all the clergy of this coast to reach New Carlisle by the steamer "Admiral" on a Monday, and to return home either on the following Wednesday or Saturday, ready for their next Sunday's duty. For this year, therefore, the Bishop has chosen New Carlisle for the place of meeting, and Tuesday, August 12th, to be the day for his visitation, and the proceedings will be as follows: All the coast confirmations having been held and having been completed by the Confirmation at New Carlisle church on Sunday evening, August 10th, at 7 o'clock, the Bishop will welcome the clergy on their arrival on Monday, August 11th, by the steamer "Admiral," and will address them all as well as any of the laity who may be able to be present at Evensong on what should be the life of the clergy. This service will commence at 7.30 p.m. On Tuesday, August 12th, there will be a celebration of the Holy Communion at 8 a.m. Then, when all have received the Bread of Life, the clergy will probably breakfast together in the hall near the church, and when Morning Prayer has been said at 9.30, a morning session will open at 10. At this session, papers will be read, followed by discussion, which will be continued until midday. Dinner in the hall will follow at 1, and at 2.30 there will open an afternoon session with papers and discussion, at the close of which the Bishop and clergy will join in evensong and will then adjourn for supper. And lastly in the evening, at 7.30, the Bishop will deliver to the clergy and to all who are able to be present, his Visitation Charge, which, for this occasion, will have reference to our Diocesan Canons, under which all our clergy solemnly agree to labour for the glory of God, for the good of His Church, and for the benefit of the flocks committed to their charge. The Bishop trusts that all who are religiously and devoutly disposed will pray frequently and earnestly that God's richest blessings may rest upon the proceedings of this and of all the visitations, which he is called upon to hold during this fall, with a view to securing a higher degree of efficiency in all the various departments of our diocesan work.

Point Bleue.—On Sunday, the 20th ult., the Bishop visited the Indian Mission here, and held a Confirmation service in the church, when eight Indians received the Apostolic rite. After service was over, and outside the church, a handsome presentation was made to the Rev. Phillip Collis, missionary-in-charge, who is leaving the district to take up work elsewhere in the diocese.

Riviere du Loup (en bas).—The Bishop held a Confirmation service on the 7th ult. in the railway church, when he confirmed five young men. There was a good congregation present.

Bergerville.—St. Michael's.—The Bishop held a Confirmation service in this church on the 27th ult. The candidates were presented by the rector, the Rev. Canon Von Iffland, D.C.L. The service was a most hearty and helpful one in every way.

Windsor Mills.—St. George's.—A white altar cloth and two alms basins have been presented to this church recently as a thankoffering.

Sherbrooke.—St. Peter's.—The Rev. Dr. Richmond Shreve visited this town on Dominion Day and signified his willingness to accept this living. He will commence his duties here next month.

MONTREAL.

William Bennet Bond, D.D., Archbishop, Montreal, Que.

James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. Jude's.—Under the auspices of the Bible class of this church a very enjoyable starlight excursion was held on Monday evening, the 28th ult., on the good steamer "Duchess of York," when between 350 to 400 persons were present, together with an orchestra, and other delights for the inner man. The congregation has the reputation of being sociable, and judging by the number of banns published, and the success of their social functions the verdict must be true, and there is ample scope also for moral and spiritual success, which only needs work and prayer to develop abundantly.

Bedford.—St. James.—On Sunday, the 27th ult., the Most Rev. Dr. Bond, Archbishop of Montreal, and Metropolitan, held a confirmation service in this church. There was a very large congregation, and the service was most impressive. His Grace was assisted by the Rev. W. C. Bernard, M.A., rector of St. Armand West; Rev. A. H. Judge, M.A., rector of St. Matthew's church, New York, and the Rev. Canon Nye, M.A., rector of Bedford. Sixteen persons were presented for Confirmation, six of whom were from the parish of St. Armand West. The laying on of hands was followed by a celebration of the Holy Communion, of which all the newly confirmed partook, as well as a large proportion of the congregation. The Archbishop preached a powerful sermon on the Gospel message "Come."

ONTARIO.

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

Brockville.—Holy Trinity.—The Rev. G. R. Beamish, the rector of this church, who has accepted the living of St. Thomas', Belleville, was tendered a farewell on the 31st ult., by the members of the congregation, and was presented with a handsome sum of money. Several resident clergymen and other prominent citizens took part in the farewell and made short addresses. Mr. Beamish made a feeling reply. He left the following day for Belleville to assume the charge of his new parish.

Rev. F. T. Dibb, rector of Bath, in the Diocese of Ontario, has been appointed rural dean of Lennox and Addington.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—On Saturday, 9th inst., there will be held (D.V.) in this Cathedral a special Coronation service at 11 o'clock a.m. The archdeacons, canons and lay members of the Cathedral Chapter have been duly invited to occupy their stalls. Several of the city clergy will take part in the service. The Rev. W. E. Cooper, S.T.B., will preach the sermon. The service, chorally rendered, will occupy less than an hour, and will consist of Litany, Special Prayers and Holy Communion. Extensive preparations are being made to decorate the church for this exceptional occasion. Thirty silk flags

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of rich colour and design, representing the Empire and royal insignia, most of which have been made specially for this service, will adorn the chancel and choir. It is expected that there will be an attendance of members of other congregations who have no service of their own, as well as those of the usual cathedral congregation. A handsome edition of the Coronation service has been printed for distribution among those attending the service, and the copies of this will no doubt be preserved as interesting souvenirs of the event. The offertory will go towards defraying the expenses incurred in preparing for this service.

Toronto.—St. James' Cathedral.—The Rev. Dr. Langtry, commissary of the diocese, has issued a letter asking the clergy of the city to unite in a combined service at 11 o'clock a.m. on Coronation Day, August 9. He suggests that any services in the other churches be held at an earlier hour, and in churches outside the city at 11 o'clock.

Alliston.—In the midst of rumours of the decline of the Church it is interesting to take notice of healthy and steady progress. The services of this church are very bright and hearty and the people united and earnest in their work. Among the evidences of quiet progress we may notice that the West Essa church (the country appointment) is undergoing extensive repairs, which include a basement, brick veneering, etc., and the work is well begun. The congregation feel deep regret at the approaching departure of Mr. J. Morris, manager of the Ontario Bank, and his talented wife, who go to Collingwood in the near future. Their enthusiasm, help and zeal have been above praise. Great regret is also felt at the continued illness of Mrs. Carroll. The Rev. W. Carroll returned home on July 30th, after a three weeks' vacation. His earnest and thorough work is ever more and more appreciated by those to whom he ministers.

Cookstown.—The Rev. E. L. Howe is rector of Cookstown and Pinkerton, and here signs of progress are everywhere evident. A new fence in front of the rectory grounds, the terracing and repairs on the grounds, the prospect of a new or remodelled church at Pinkerton this fall—all these are signs of substantial advance. Special services were held here on July 27th, the morning for Orangemen and the evening for the Masons, the preacher being the Rev. T. G. A. Wright, of Thamesford. Mrs. Ogle Ferguson leaves this week for Hamilton, and will be very greatly missed. Her work and influence have been unwavering and cheerfully given to the advance of the Church in every way that she could.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.
London.—St. Paul's Cathedral.—There will be a joint service of all the city churches held in this cathedral church on Coronation Day. The mayor and corporation will attend the service in state and the military have also been invited to attend.

Pelee Island.—St. Mary's.—The Lord Bishop of this diocese visited this parish on July 22nd, and spent two whole days in the parish, and confirmed twenty-three candidates, which is very good for Pelee Island. His Lordship expressed himself greatly pleased with the way the candidates were prepared for the sacred rite. The Bishop preached in the church on the evening of the 22nd of July to an over-flowing congregation, and after the service His Lordship, on behalf of the Bible Prayer Union of Bishopstone, London, Ont., presented the church with a magnificent silver communion set as a thankoffering

for peace. Words cannot express the pleasure and gratitude of the congregation on receiving such a present. His Lordship also delivered his highly appreciated lecture on a Visit to the Holy Land, on the following evening, July 23rd. The people were delighted with His Lordship's visit to Pelee Island, which has greatly enhanced their estimation of our beloved Church, and everyone on the island say they hope that the Bishop will soon come again.

ALGOMA.

Geo. Thorneioe, D.D., Bishop, Sault Ste. Marie.

Novar.—Church Building Fund.—The Rev. T. Pardoe, of Novar, acknowledges with many thanks the following sums towards a fund for building a church in Novar in place of that recently destroyed by fire: From Messrs. N. & T. Dight, Thedford, \$2; A. Starkey, Esq., Nautwich, England, \$5; offertory at Sheguiandah, \$127. St. Andrew's church (Indian) 50c., and Sucker Creek (Indian), 50c., per Rev. W. J. Eccleston.

RUPERT'S LAND.

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

Winnipeg.—The Rev. Canon Matheson, B.D., professor at St. John's College, has been appointed Dean of Rupert's Land, in succession to the Very Rev. D. O'Meara, deceased.

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.

VISITATION OF THE SICK.

Sir.—We have only to read the Epistle of James in order to see how ancient the custom of visiting the sick is, but why the instructions given by St. James should not be fully carried out by the Church of England requires explanation. "Is any sick among you? Let him call for the elders of the Church." I feel safe in stating that a large majority of the laity in the Church either do not know this, or they entirely ignore it. How very often it happens that some of our parishioners have been sick for days or weeks, before we hear of it, and in many cases only casually in a store, or from some disinterested person. A clergyman visits a family in the ordinary course of visitation, and finds them all in the enjoyment of health, and the following week he is regarded with astonishment and in some cases as being careless because one has been sick since then, and he knows nothing about it. I cannot recall any instance showing that our Lord or His apostles ever went in search of sick persons; they were either sent for, or the sick were brought to them. And now for the second part of St. James' exhortation: "And let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." The Church of England only omits the anointing with oil. Will any of you give us the reason? St. Mark tells us of the apostles that: "They cast out devils, and anointed with oil many that were sick, and healed them." Does the Church of England

consider that the use of oil would make it a Sacrament? That the oil would be the outward and visible sign of an inward and spiritual grace? The apostolic direction is still carried out in the Greek Church. Why? The Church of Rome anoints only the sick, who are ready to die, but has abandoned the miraculous healing and extreme unction is administered for the remission of light offences. Perhaps I may as well quote from, "The Institution of a Christian Man," the view of the subject which prevailed in England previous to the Reformation. "All Christian men should repute and account the said manner of anointing among the other sacraments of the Church, inasmuch as it is a visible sign of an invisible grace; whereof the visible sign is the anointing with oil in the name of God, which oil (for the natural properties belonging unto the same), is a very convenient thing to signify and figure the great mercy and grace of God, and the spiritual light, joy, comfort, and gladness which God poureth forth upon all faithful people, calling upon Him by the inward unction of the Holy Ghost. And the grace conferred in this Sacrament is the relief and recovery of the disease and sickness wherewith the sick person is then diseased and troubled, and also the remission of his sins, if he be then in sin." In the Prayer-Book of 1549, the form was that the priest was to anoint the sick person, saying: "As with this visible oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness, etc." The American service is much like our own, except that it omits the Absolution. Perhaps you will say that the anointing ceased with the power of miraculous healing conferred on the apostles, but what does miraculous healing mean? I once went to baptize a child late on a Sunday night at some distance. The child was of course in a precarious condition, but I was told that immediately after the baptism the child began to mend, and finally got quite well. It is good to remember that in the visitation of the sick, there is great opening for the exercise of faith. Elijah was a man, says St. James, of like passions with us, and he prayed, and his prayer was answered; and the effectual, fervent prayer of a righteous man availeth much. Although the Eastern and Western churches have recommended communion for the sick, I cannot remember any such custom in the time of the apostles, but the Church certainly has the power to decree all that which is not prohibited in Holy Scripture. The Rubric in the Prayer-Book of 1549 orders that so much of the Holy Sacrament be reserved for the sick person, and those who may communicate with him. Was this the custom from the days of Justin Martyr, and if so, what led up to its discontinuance? How should we act in an extreme case in regard to the length of the service? Here is an illustration: You are sent for; an aged member of the Church is on a sick bed nearing her dying hour. You go forty-two miles and find that there is yet time to administer the Sacrament. While you are going through the service you have good reason to fear you may not be in time. Do you not wish that the Church would provide some means, if not by reservation, at least by some short form of service? I have been asked to give an account of sick visiting in connection with the work of the Church in the United States of America, but I can only say that so far as this is concerned, there is really no difference beyond what I have already referred to, and during my residence there, it was my good fortune never to come in contact with anything of a remarkable nature, so far as sick visiting was concerned. I trust that what I have already said has not been tedious, and that I may have the privilege of your learning and experience in connection with the visitation and of the communion of the sick.

(REV.) LAURENCE SINCLAIR.

AN APPEAL.

Sir—May I be allowed to appeal through your columns on behalf of the "Rosser Mission, Manitoba." The Mission at present consists of St. Michael's, which is an old organized parish, and has about eight families in connection. Christ Church parish has recently been organized, and it is on behalf of this new parish that I would appeal. There is one outstation at Lillyfield. Christ Church parish was legally set apart as such this summer by the Archbishop of Rupert's Land. A church is in course of erection at the cost of \$1,000. The people have given of their labour, and have hauled stone and sand for the foundation, and have also promised \$500, payable in three years, the first payment (or a third), being due in November. If we can collect \$200 more we shall be in a position to claim a grant of \$200 from the S.P.C.K. There are about twelve families in the parish who are Church people. Will then some reader of The Canadian Churchman come forward and help us? Subscriptions will be thankfully acknowledged by Rev. A. E. Crowley, Rural Dean, St. James' Rectory, Winnipeg; Mr. Beachall, Clergy's Warden, or Mr. Corbett, People's Warden, Rosser Postoffice, Manitoba, or by

Rosser, Man. RICHARD COX.

THE REVISED VERSION.

Sir—I hope that some delegate to the General Synod will have the courage to try to obtain the Synod's sanction for the permissive use of the R.V. by the clergy in the public services. We seem to have been waiting for some favourable action on the part of the Church in the Motherland. Scarcely we now have this precedent in the formal resolution unanimously passed by the Upper House of the Convocation of Canterbury, in 1890: "That, in the opinion of this House, the use of the R.V. of the Bible at the lectern in the public services of the Church, where this is desired by clergy and people is not open to any well-founded objection, and will tend to promote a more intelligent knowledge of Holy Scripture." Thus, a large portion of the Church at home has expressed its approval and given its synodical sanction. This has been followed by the formal consent of several of the Bishops, acting individually, and by the introduction of the Revised Version into Canterbury Cathedral, Westminster Abbey, and many less noted places of public worship. Its use is not confined to one or two dioceses, but is already somewhat general in regard to territory. Moreover, the Archbishop of Canterbury, in answer to an enquiry recently made, is able to say that he "finds that its use in public worship is gradually increasing." Under these circumstances, it seems strange that in Canada no formal sanction has yet been given by a Synod or a Bishop. The approaching meeting of the General Synod will afford the best possible opportunity for obtaining such sanction. The permissive use is all that is desired by

LECTOR.

British and Foreign.

A red granite cross, in memory of the late Bishop of Oxford, has been placed in Caddesdon churchyard.

The Bishop of Newcastle-on-Tyne recently addressed 2,000 children in St. Paul's Cathedral on the subject of mission work.

Dr. Pain, the Bishop of Gippsland, Aus., has received from his friends at Sydney a gold watch and chain and Episcopal ring and set of robes, and the fees for the D.D. degree at Cambridge, together with an illuminated address.

The Right Rev. R. W. Barnwell, Bishop of Alabama, died at Selma, Ala., on the 24th ult., from an attack of appendicitis.

Mr. H. W. Hill has been unanimously elected secretary of the E.C.U. in succession to Colonel Hardy, who has resigned that post.

The sum of £2,000 has been given by an anonymous donor to St. Gabriel's, Heaton, near Newcastle, for the purpose of extending the chancel of the church.

The Rev. A. R. F. Hyslop, M.A., at present an assistant master at Harrow school, has been elected warden of Trinity College, Glenalmond, in the place of the Rev. J. H. Skrine.

For over 350 years there has been a Huguenot congregation meeting in the crypt of Canterbury Cathedral. It has now been resolved to build a manse near by for the minister, and in connection with it there is to be a museum of Huguenot relics and historical treasures.

It is a cause of intense rejoicing that the Doshisha at Kyoto, which has caused the Christian world no little anxiety and grief, has called to its presidential chair the Hon. K. Kataoka, the President of the lower house of parliament. This earnest Christian man some years ago refused to serve the state if he could not also be known as identified with and engaged as an active servant of the Church.

The social side of the work of the Church is not overlooked in the mission field. It is interesting to hear that in Uganda, where the Church Missionary Society has an excellent medical mission, Dr. J. H. Cook has vaccinated 4,000 in the capital, has trained boys and others to vaccinate, and has started vaccination stations in a number of districts in the surrounding country. The "conscientious objector" has not yet put in an appearance.

The new church at Shotton, in the parish of Hawarden, Flintshire, will be consecrated by the Bishop of St. Asaph early this month. Owing to the industrial development of the district a new church became necessary, and the late Mr. Gladstone took much interest in it, subscribing £1,000, and stipulating that "it should be a beautiful building, available equally for all." It is really a memorial to him, and the Gladstone family have contributed handsomely. The east window is the gift of the Byron Society.

An interesting feature in connection with the sixcentenary of Holy Trinity Church, Dorchester, was the unveiling of a memorial to the famous Puritan Divine, John White, one of the founders of the colony of Massachusetts, who was rector from 1605 to 1650. The greater part of the cost was defrayed unsolicited by the people of Dorchester, Massachusetts, as a tribute of affection for the town from which they sprang and reverence for the great Puritan who led the settlement of the colony.

The day before he sailed for Manila, Bishop Brent attended a farewell service in his honour in Calvary church, New York, and announced before the service that he had been given \$100,000 by one person for the construction of a Cathedral school and Bishop's house in Manila. The Board of Missions already owns the land. Many of the local clergy were present at the service and sat in the chancel. Bishop Francis, of Indianapolis, celebrated the Holy Communion, and Bishop Hall, of Vermont, spoke. He said that Bishop Brent was going on a mission of reconciliation—that was three-fold—individual, ecclesiastical and national.

Pandita Ramabai's work among the high-caste Hindu widows and other girls and women of India, carried on under the auspices of the American Ramabai Association, began with the guarantee of \$5,000 a year. This work received from America alone last year \$22,000, and from native and foreign sources over \$48,000. The family under the Pandita's control at Poona and Mukti counts nearly 2,000 souls, and is one of the most interesting missionary efforts in existence, conceived, directed and administered by Christian converts.

A fine stained-glass window has been erected to the memory of Archdeacon Pelham Burn in the north chapel of St. Peter, Mancroft, Norwich. Archdeacon Pelham Burn died suddenly last September while ascending a mountain in the Tyrol. The memorial was dedicated by the present Archdeacon of Norfolk, Mr. Pelham Burn's successor, both of whom have occupied the position of vicar of this church. At the same time a carved oak screen was dedicated to the memory of the Rev. Charles Turner, who was vicar from 1848 to 1878.

The Right Rev. Dr. Mercer, who was consecrated recently to the Bishopric of Tasmania, in succession to Bishop Montgomery, has been presented with an Episcopal ring by the members of the Manchester Clergy Society. The ring is engraved with the arms of the diocese of Tasmania and those of the family of the new Bishop. The presentation was made in the library of Manchester Cathedral, after a valedictory service in the Derby chapel, conducted by Bishop Thornton, at which there was a numerous gathering of the clergy and laity of Manchester.

Wrexham parish church is known as one of the seven wonders of Wales. It dates as a structure from the fifteenth century and is cathedral-like in its proportions. A "chained" Bible, now kept under lock and key, is among the curious relics, and beside it is a handsomely bound "visitors' book," sent by the students of Yale University, United States, for the use of Yale students visiting the church. In the churchyard is the tombstone of Elihu Yale, with its quaint epitaph. The soldiers' chapel, which is entered through an exquisite arch, has a beautiful memorial window to the Welsh Fusiliers who have fallen in battle.

At the last annual meeting of the British and Foreign Bible Society, the Bishop of London spoke with brevity, but as breezily and as pointedly as ever. Our Church services, he said, are saturated with the Bible, and the Church is bound to teach nothing which cannot be proved by sure and certain warrant of Holy Scripture. But an English Churchman ought to be proud to come and give evidence of his love of his Bible. "The Bible is the sun in the heavens to my spiritual life." We cannot start our day aright unless we are down on our knees with our Bible every morning. What comfort, what warning there is in our Bible! What hope there is in our Bible! The Bishop specially commended the actions of the society in spreading the Revised Version.

Archdeacon Moule, writing concerning the mission schools in Shanghai, says: "Numerous schools are opened by the different missions, both for boys and girls, and are well attended, and Divine saving truth finds its way thus into many heathen homes. It is well to remember what a power we have in China for blessing, in God's hands, through the retentive memories of the Chinese boys and girls. Girls under 12 years of age in our boarding schools have learned all four Gospels by heart, retaining the whole with wonderful accuracy for repetition, and with intelligent apprehension of the meaning through God's grace; and boys commit much more to memory."

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The death of the Very Rev. W. M. Cooper, Dean of Sydney, N.S.W., is announced. He was born in Australia in 1810.

The death of the Most Rev. W. G. Cowie, D.D., Bishop of Auckland and Primate of New Zealand, is announced. He was consecrated Bishop in 1869.

The Rev. John G. Paton, Apostle to the Hebrides, has again narrowly escaped a frightful death at the hands of the cannibals on one of the as yet unevangelized islands.

The Rev. D. S. Hubbard, an American missionary in the Philippines, writes: "The religion of Manila is simply astounding in its effect. It is the same as the idolatry we found in Japan and China."

Under the will of the late Mr. George McMinis, of Loughborough Road, Brixton, who died on May 26 last, a sum of nearly £10,000 has been left to the Building Fund of Christ Church, Brixton.

Dr. Francis, Bishop of Indiana, in his address at the last convention said: "As long as God gives me breath I shall preach missions as the essential work of the Church, and disbelief in missions as disbelief in Christ."

The Rev. Prebendary Bonett White, D.D., late secretary of the Religious Tract Society, has been presented on his resignation of that post by the members of the staff of that society with a handsome silver bowl and silver salver.

Over 1,300 Old Etonians were included among those who fought for their country in South Africa, and of these 127 have died. A meeting of Old Boys of the school, at the Mansion House, decided to keep green the memory of those who have fallen by the erection of a college hall and a monument.

Collections were made on a recent Sunday in most of the churches in London for the hospitals. Through the munificence of Mr. George Herring, a sum of 5s. will be added to every pound contributed by the public to the collections made at the services. At St. Paul's Cathedral the total was £1,600, and at St. Michael's, Chester Square, £1,357.

The lot of the Jews in Roumania is a very sad one. They are fleeing in every direction from the country, and during one month no less than 7,000 left the country. The reason is not far to seek. A law has been passed by the country which forbids an alien to exercise certain trades or professions.

Mr. H. H. Rogers has placed an order with the well-known firm of the Meneely Bell Co., of Troy, N.Y., to place a chime of eleven bells in a new church which he is having erected at Fairhaven, Mass., in memory of his mother. These bells when hung will weigh over ten tons, and it is confidently expected that they will be the finest set of bells in fullness and softness of tone in existence.

The intensity of the needs of Gippsland may be judged from two facts. Between Bairnsdale and the New South Wales border, a distance of about 140 miles, there has been only one clergyman. Journeying north from Bairnsdale to the mountains, a clergyman came across people who had never heard the name of Christ. Such facts would be incredible were it not that all religious teaching is excluded from the state schools of the colony, and so vigorously was this principle of exclusion carried until recently that even the history manuals used in the schools were so edited as to eliminate reference to religion.

The workshop of religious activity contains many tools. Among them is one endowed with magic and inherent power. Yet others supposed to possess a more cutting edge, or more precision in result, are often preferred to this of sympathy. "Sympathy," says Burke, "is the powerful essence of literature." "Language is only clear when sympathetic," says Ruskin. Thought, language and spirit must alike be sympathetic to produce noble results. If we use but one tool, let it be sympathy. Like the writer, "we must recognize but one tool in our workshop." Needful as sympathy is for the literary worker, how far more needful for the teacher of religious truth and the moral helper of his fellow-men.

Bishop Cassels, who is working in the western-most province of China, reports a very hopeful prospect there. He writes: "In connection with my own work more idols have been destroyed during the past six months than in the six or eight previous years, and more money given for Church purposes than in the ten previous years. During the previous years many tracts, Christian booklets and Gospel portions have, of course, been sold; but recently the demand has been for whole Bibles (well bound copies too), Prayer books and hymn books; a demand greater than we have been able to meet at once. Further, in contrast to past years, it is now the gentry, the scholars, and the wealthier people who are wishing to enter the Church."

Family Reading.

NO LIVES UNFINISHED.

There are no lives unfinished, incomplete,
God gives each man at birth some work to do.
Some precious stone of strange, prismatic hue
To carve and polish, till it shall be meet
To place within His temple, still and sweet,
Ere that be done the soul may not pass through
The door to grander worlds, to aim more true,
To wider life with love's sweet joys replete.
And if the working time be short, and earth
With its dear human ties be hard to leave,
Be sure that God, whose thought hath given
Thee birth,
Still holds for thee the best thou canst receive;
Be sure the soul in passing through that door,
Though losing much, gains infinitely more.

PARENTAL TRAINING.

If parents had more faith in God's gracious promises to those that seek and learn of the Lord early, and take as much pains and care of their boys as their girls, instead of such sayings as: "Boys must be boys;" "They must sow their wild oats;" "No matter what a boy does he can be all right in the end!"

A man of many sons was out driving with his daughter. Seemingly to be absorbed in deep thought, he burst out, saying: "My boys cost me a great deal of worry to know how to bring them up so that they will be good and prosperous men." His daughter said: "If you brought them up good Christians, would they not be good men?" "Tut, tut, child, religion may be all right for girls, but for boys it will never do," and quoted many sayings to that effect. Years afterwards, one of these boys was wasting away in the last stages of decline. He and his sister were talking about "the blessed hope of everlasting life which we have in Christ." He regretted neglecting the things that belonged to his peace, and believed if he had continued in the state of mind which he had when he was baptized and confirmed, and was in now, he would never have been ill, and lived to be a good old age, casting

some reflection on his father. His sister remonstrated. "You know father always wanted you to go to church; but instead, you would sit outside with the other boys till service was over; as is the habit of grown up boys and young men in the country and villages." His answer was: "Father could make us go to school six days in the week, and six hours in the day, and get up in the morning at five and work till eight or nine, and he could have made us walk into church.—Anon.

KIND WORDS.

It would seem as if very few of us give this power of kind words the consideration which is due to it. So great a power, such a facility in the exercise of it, such a frequency of opportunities for the application of it, and yet the world still what it is, and we still what we are! It seems incredible. Take life all through, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed and when once formed is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a wellspring of sweetness within us, flowing with an easy grace over all who come within our reach.—Frederick William Faber.

GIVING OUR SERVICE TO GOD.

For each one of us, whether on a bed of pain, in feebleness and uncertainty of purpose, such as comes with ill-health or overstrained nerves, or whatever else may be our immediate condition, nothing is more urgent, nothing more behooves us than to ask: "What wouldst Thou have me to do?" For, whatever our state, however helpless and incapable, however little service to God or to our neighbour seems within our power, there is no doubt at all as to His willing us to do

PRECIOUS STONES

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something. Not necessarily any great thing; it may be only some little message of sympathy and comfort to carry to one even more lonely than we are; it may be some tiny pleasure to a little child, or a kindly word or glance to one whose own fault has cut him off from general kindness and pity; it may be even only in humble patience to stand and wait till He makes His will plain, abstaining the while from murmur and fretfulness; but, in some shape or other, be certain that your Master and Lord hears and will answer your question: "What wouldst Thou have me to do?"—H. L. Sidney Lear.

SHOULD TIRED MEN GO TO CHURCH?

Many of those who stay at home all day Sunday because they are tired make a great mistake; they are much more weary on Sunday night than they would have been had they gone to church at least once, as the time must often drag heavily on Sunday for the lack of something to do and to think about; and the consciousness of having spent the day unprofitably must sometimes add mental dissatisfaction to languor that follows idleness.

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts, and motives, and sentiments, which are out of the range of their work. For a hard-working mechanic or salesman, or housekeeper, or teacher, this diversion of thought to other than the customary themes might be the most restful way of spending a portion of the day of rest.

We happen to know of several cases in which this prescription has been used with excellent results. Those who wanted to stay at home because they were too tired on Sunday to go to church, have been induced to try the experiment of seeking rest for their souls as well as their bodies, in the church on Sunday; and they testify that they have found what they sought; that the observance has proved a refreshment rather than a weariness, and that their Sundays never gave them so much good rest when they stayed at home, as they have given them since they formed the habit of church going.

LAUGH AND LIVE LONG.

Thackeray truly remarked that the world is for each of us as much as we show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people, glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half-smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge, and with the responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of wisdom."

FAITH AND SIGHT.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get a strength and blessing out of it."

"Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!"

"What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I could only see that it would make me grow!"

"In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not: 'I see that it is good for me, and so God must have sent it,' but 'God sent it, and so it must be good for me.'"
—Phillips Brooks.

PERSEVERE.

The following advice has been given to boys, but we think it just as good for the girls, who are quite as likely to find use for it in this independent day when each must stand on his own merit:

"Persevere against discouragement. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something with everybody, and everything with some. Be guarded in discourse, attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow examples. Practice strict temperance."

ALL CANADA AT TORONTO.

There will not be a province or a piece of territory in the Dominion that will not be represented at the Exhibition to be held in Toronto this year from Monday, September 1st, to Saturday, September 13th. To mark their appreciation of this evidence of the country's confidence, the Executive have increased the Prize List until now it is proudly boasted that, with specials, upwards of \$37,000 will be distributed in prizes among the exhibitors, six-sevenths of which will find its way to the agricultural community. While this large sum proves the magnitude of the exposition, the enterprise of its managers, and the comprehensiveness of the exhibits, the fact that \$30,000 is to be spent in attractions and special features, the latest inventions, as well as the latest novelties in the amusement world, and including \$7,000 for music, shows that while the agricultural and industrial interests of the country are to be well looked after, the people's enjoyment will not be neglected. America and Europe have been scoured for all that is best in every line of attraction. Bolossi Kiralfy, the greatest master of spectacle on earth, has been secured to produce in all its brilliancy and gorgeousness his stupendous production: "The Orient," which was the wonder of London, England, at Olympia for a year, and that is only one of the really costly features that have either been engaged or are being nego-

tiated for. Then there are the new Dairy Building and the new Art Gallery, which will greatly increase the value of the Exhibition as a factor in the education and elevation of the people. In the Dairy Building not only will there be exhibits of dairy products, utensils, and so on, but lectures and demonstrations will be given twice daily in a hall provided with seating accommodation for 600 people. Reduced rates will, of course, be available on all lines of travel.

HINTS TO HOUSEKEEPERS.

Gooseberry Jam.—Top and stem the gooseberries. To every pound of fruit allow one pound of sugar. Put the gooseberries into the preserving kettle and barely cover them with cold water. After they are well boiled to pieces add the sugar and cook half an hour. Put into jars or tumblers and when cold cover with paper.

Jellied gooseberries are nice served up in the winter with game or roast pork. To prepare, pick over the berries, removing the tops and stems, and separating the larger from the rest. Put the smaller berries in the preserving kettle, allowing a half pint of water for each quart of berries; stew them to a pulp, then pour them into a jelly bag and let drain over night. The next day put the large berries in a preserving kettle with just enough cold water to cover them and set over the fire. Do not let them boil up hard, but stew them gently until they are tender; then skim them out of the boiling water, and put them in a pan of cold water. In the meantime measure the juice from the smaller cooked berries, allowing a pound of sugar to each pint of juice. Put the fruit juice and sugar in the preserving kettle, heat, and stir them together, skimming carefully as the scum rises. When the syrup has boiled quite clear, drain the large berries and put them into this syrup and cook them until they are quite clear; then skim them out and put them into glass jars; boil the syrup until it will jelly when a little is dropped on a saucer and cooled; then remove from the fire and when partly cool pour the syrup over the preserved berries and when quite cold seal them up.

For spiced gooseberries, stew the berries and rub through the colander. Add one cup sugar to each cup of fruit and one cup of vinegar to each three quarts of fruit, also one tablespoonful cinnamon and one tablespoonful whole cloves. Cook till it jellies. This is nice served with meats.

For white and red currant salad, leave the fruit on the stems, and brush each bunch slightly with white of egg or dissolved gelatine and roll in granulated sugar, then chill thoroughly before heaping in a sparkling glass bowl with tender lettuce. Just before serving, sprinkle a dressing over them made of finest oil, lemon juice and just enough salt to take away the crude taste of the lemon juice, but not enough to be noticeable.

For a pineapple salad, the pines should be ripe and tender enough to admit of shredding thoroughly. Put the shredded fruit into a deep glass dish and pour over it a half pint of powdered sugar, mixed with a tablespoonful each of brandy and curacao. This should be done at least three hours before the salad is needed, as the sugar must be quite dissolved.

To make French dressing for fruit salad, one-quarter teaspoonful salt, one-quarter teaspoonful paprika, two tablespoonfuls lemon juice and four tablespoonfuls olive oil will be required.—Put the salt and pepper in the bottom of a bowl, add oil and beat thoroughly, add lemon juice.

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KEEP TRYING.

If a boy should get discouraged
At lessons or at work,
And say, "There's no use trying."
And all hard tasks should shirk,
And keep on shirking, shirking,
Till the boy became a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat:
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle
Because, through thick and thin,
He'll not give up as conquered—
He fights, and fights to win.

So, boys, don't get disheartened
Because at first you fail;
If you but keep on trying,
At last you will prevail.
Be stubborn against failure,
Then try and try again;
The boys who keep on trying
Have made the world's best men.

BERTIE'S FRIGHT.

"That child really must be vaccinated this week, or she cannot go to school," mamma said; and Bertie on the veranda outside of the open window listened eagerly.

"Yes, I will call and tell the doctor to come up at once," answered papa, as he went out.

"Vaccinated! That's something awful, for Nellie White told me her arm itched itself off. And 'that child' means me. Well, what if I'm not at home when the doctor comes?" mused Bertie, guiltily.

She watched the road to the village, and soon saw a buggy coming. It was the doctor's she was sure, and soon the veranda was empty, and a hurried child was running across the fields towards the woods which skirted the pond.

What a hunt there was for Bertie when the buggy stopped before the gate! But she was not to be found.

It was more than two hours before she appeared, and, as soon as she was within doors, another buggy stopped before the house.

"The doctor! I'm very glad, for I was afraid he wouldn't come, and you cannot go to school until you are vaccinated," said mamma.

Bertie was silent. She did not speak until the doctor was gone. Then she said slowly, with a deep flush upon her face:

"I thought the doctor was here a long time ago, mamma."

"Oh, no; Uncle Will came for you to ride out with him, but we could not find you," answered mamma, and there was a roguish gleam in her eyes. Did she know?

"Oh-h-h!" cried the dismayed Bertie; "Uncle Will's rides are just splendid. O mamma, I ran away to the woods, and almost fell into the pond. I missed that nice time, when vaccinating don't hurt a bit. Oh, dear me!

"Remember it, deary," said mamma, significantly. "Never run away from a duty, no matter how hard it seems, for it sometimes brings an unexpected reward."

"You are right, mamma," smiled Bertie with tears in her eyes.



FROM RYRIE'S

Diamonds of guaranteed quality, purchased at their lowest price from reliable dealers, cannot be better bought.

We offer just these considerations to our customers:—

Diamonds come to us directly from the cutters and our prices represent the saving of intermediate profits.

Our personal guarantee accompanies every Diamond sold.

"A Diamond from Ryrie's is a Diamond of quality."

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TORONTO.

STINGY JIM.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny, nor a bite of an apple, nor a crumb of candy. He couldn't bear to lend his sled or his hoop or his skates. All his friends were very sorry he was so stingy and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said "p'raps I would give it away; but why should I give it away when I want it myself?" "Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged

Johnnie, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it." The hoop was sent off. "How soon shall I feel better?" he asked by-and-bye. "I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite so well as before. He gave away his sixpence that he meant to spend for taffy. Then he said:

"I don't like this giving away things, it doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since.

THE TWO SIDES OF IT.

There was a girl who always said Her fate was very hard; From the one thing she wanted most She always was debarred. There always was a cloudy spot Somewhere within her sky; Nothing was ever quite just right, She used to say and sigh.

And yet her sister, strange to say, Whose lot was quite the same, Found something pleasant for herself In every day that came. Of course, things tangled up sometimes, For just a little while; But nothing ever stayed all wrong, She used to say and smile.

So one girl sighed and one girl smiled, Through all their lives together; It didn't come from luck or fate, From clear or cloudy weather. The reason lay within their hearts, And colored all outside; One chose to hope, and one to mope, And so they smiled and sighed.

CHRIST PRESENT WITH US.

The Church did not lose Christ when He ascended from Olivet. He never was more really in the world than He is now. He is as much to those who love Him and believe on Him as He was to His friends in Bethany. He is a present, living Saviour; and we may form with Him an actual relation of personal friendship, which will grow closer and tenderer as the years go on deepening with each new experience, shining more and more in our hearts, until at last, passing through the portal which men misname death, but which really is the beautiful gate of life, we shall see Him face to face, and know Him even as we are known.



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towards heating a house if fed into a Furnace made to heat—one which does not send the fuel up the chimney in smoke.

'Sunshine' Furnaces

will extract more heat from a unit of coal than any other good Furnace.

Every square inch from the bottom of fire-pot to top of dome is a direct radiating surface.

The dome is made of heavy steel-plate, which makes it a more effective heater than the cast-iron dome put in common Furnaces.

The "Sunshine" has every improved feature and still is so simple that any person can operate it.



London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N. B.

Take time to be pleasant. A bright smile and a pleasant word fall like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child.

AN ANONYMOUS LETTER

of introduction would be valueless.

A NOTE FOR \$1000

if unsigned is not worth one cent.

Yet we see numerous medicines advertised on the strength of testimonials which bear no names.

YOU WILL OBSERVE

that any testimonials used by us give both name and address.

The Iron-Ox Remedy Co.
Detroit, Mich.

IRON-OX TABLETS

A Gentle Laxative
A Nerve Tonic

THE THREE WISHES

Polly put down her book of fairy tales with a sigh, and Claude turned his head to look at her. It was a rainy day, and the two children were rather dreamy and languid, through missing their regular exercise.

"What's the matter?" asked Claude, stretching himself. "What were you thinking about just now?"

Polly's brother never made fun of her, which might have been the reason why she was always ready to answer his questions. "I was thinking," she replied, "what I'd say if a fairy should give me three wishes."

"I wouldn't have to think very long for that," said Claude, settling himself more comfortably in the big arm-chair. "I'd wish first for plenty of money. If you have money you can get most anything you want, you know, horses and dogs and a nice house, and everything good to eat. Yes, that's the first thing I'd wish for, all the money I wanted."

"That's one!" said Polly counting on her fingers. "And what would you have for your second wish?"

"Let me see," and Claude thought for a minute. "Well, I guess I'd wish always to feel well. Because if you're sick you can't have fun anyway. That time I went to Eugene's birthday party when my head ached so, I wished I was home every minute."

"Two!" counted Polly.

"Now I've only got one left. Wait a minute," said Claude, looking as anxious as if the three wishes were something besides play. "Well, I'd wish to travel all over the world. I'd see all the big cities where Uncle Harry went last year, and I'd climb the big mountains and sail up all the rivers. And wherever I went, I'd get splendid things to carry back home. Now it's your turn."

Evidently Polly had planned her wishes in advance, for she did not stop to think. "First of all," she began, "I'd wish that nobody should be real poor. Because, you know, it's dreadful to think that some little children never have enough to eat and are so cold when winter comes. If my wish came true, they'd all have pretty houses and nice, warm clothes and plenty to eat—and playthings, too," added Polly, who loved to play with her dolls still, though some of the girls of her age had outgrown them.

"That's one. Now what's the next?" asked Claude, counting on his fingers as Polly had done.

"Then I'd wish that nobody should be sick any more. I've thought about that ever so long," Polly explained, "ever since I went with Aunt Margie to visit that hospital. It makes you feel so bad, Claude, to see lots of sick people together, with their white faces, and fingers just like birds' claws."

"Two!" announced Claude. "Now be careful. Only one left."

"Oh, but I've got it all ready," Polly hastened to say. "I'd wish that everybody could have good times, the way we do. You know Mamie Pearson's mamma does washing, and just as soon as



In Your Room.

Wash delicate things—handkerchiefs, laces, doilies, etc. (things which one cannot send to the ordinary wash) in Pearlina's way. viz: Soak, rinse, squeeze directions on each packet. Spread smoothly while wet, on a mirror or window pane. This is better—safer—than ironing. Grand advice for bachelors, maidens, boarders and hotel guests. Saves fabrics too delicate and valuable to risk to others' hands.

Pearline is Trustworthy.

school's out Mamie has to hurry home and work till she goes to bed. She never has any real fun. Oh, I just wish there were good times enough to go 'round."

The door-bell rang at this point, and Polly hastened to answer it. Then mamma, who was sewing in the next room, called Claude to her. "I've been listening to your talk," she said, "and I've discovered a strange difference between your wishes and your sister's."

"What is it, mamma?" asked Claude, much interested.

"Your wishes were all for yourself. You wanted to be rich and strong and to have a great deal of pleasure. Polly's wishes were all for other people."

"Yes'm, but it was only play," Claude hastened to say, looking rather ashamed.

"I know it, dear. But if in his play a boy thinks first of his own pleasure, he is likely to do the same thing the rest of the time. And a girl who thinks that the very nicest thing in the world is to see other people comfortable and happy, will scatter comfort and happiness about her wherever she goes."

"And Polly does," cried Claude, who loved his sister dearly, and was very proud of her sweet unselfishness. Then he added, "I guess if we were playing this game over again I'd wish first of all that I'd stop thinking of myself all the time, and begin to care about other folks, just as Polly does."

A BOY AND HIS MOTHER.

It would be hard to find a boy who does not love his mother. She is the first one he seeks in his youthful troubles and needs, and to her he comes first with the story of early successes. She is the first one to care for him and the last one to give him up. Of course every manly boy loves his mother. But how such a boy should treat his mother and make her happy by showing his affection is worth careful thought. Love is

DRUNKENNESS Are You Convinced Is Curable.

I am prepared to prove to you, in any way that you may suggest, that the treatment I represent for ALCOHOLISM will do all we claim for it—You run no risk—Write for particulars.

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Room 6, 15 Toronto St., Toronto

worth little that does not lead to noble conduct.

Let a boy show respect to his mother. He should listen to her words and give careful attention to her wishes. It is easy for a boy to get the habit of treating his mother with disrespect. He will slight her requests and show half-contempt for her opinions, especially before other boys, with the thought that he is showing, thus, proper manly independence. Any such slight deeply wounds a mother's heart, and is unworthy the love she has a right to expect from her son. Her least wish should be cared for as though it were a queen's command. When she speaks, listen, boys, in every place and before all witnesses, as though you were proud and glad to show her honour. The other day a boy who was invited to share an excursion with companions, answered: "I will ask my mother."

"I wouldn't be tied to my mother's apron strings," said one rude fellow.

Some of the boys laughed at



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- LONDON, Ont.
Managing Director

this as wit; but the boy who re-
spected his mother went sturdily
home and did not even care to
ask permission to go with com-
panions who laughed at a
mother's wishes.

Save your mothers from
anxiety, boys. There is no worry
or concern about you in your
mothers' minds that does not
spring from their great love. If
they did not care for you, they
would be at ease as to your wel-
fare. It is easy to say: "Mother
is foolish to worry about me."
But perhaps you are in greater
peril than you think. When you
are out after dark, when you are
absent longer than she who loves
you had reason to expect, she
knows, from the sad history of
other boys, what danger may
await you. Are you not glad that
some one cares so much about
you as to dread that harm may
befall you? Don't grieve such
love by carelessness. Avoid what
your mother considers perilous ad-
venture. Keep away from those
whom she believes to be unfit
companions. Be at home always
at the time you have promised, so
she need have no anxiety about
you. In spite of all your mother's
faith in God she will have enough
concern and real anxiety over
your career, without the needless
worryment that you can cause her
by your thoughtlessness.

Heed your mother's advice. She
will be likely to give you safe
counsel. As to the company you
keep, the places you visit, the
habits you form, her love will
make her wise. What boy ever
regretted following his mother's
advice as to these matters? How
many have slighted it and been
ruined! In every-day matters, too,
of sport, business, choice of work,
there is too little weight given to
the mother's wisdom and insight.
Very many men have confessed
that they owed success to the at-
tention they have given to their
wives' counsels. Why should not
a boy profit by that same woman's
good sense and clear vision when
it is hallowed by a mother's tender
love? While you are young and
when you are growing up, con-
sult your mother often. Be very
slow to take any course she ad-
vises against. Follow the path
which she selects for you, and
over which she prays daily as you
pursue it.

CAMBRIDGE SPRINGS.

Where are Cambridge Springs?
What are they? How are you to
get there? would be the questions
that nine out of ten Canadians of
the province of Ontario would
ask and those which ten out of ten
in the other provinces would
ask when they heard the name;
yet Cambridge Springs are worth
knowing about. They are, or
rather it is, for it is the name of
a town in Pennsylvania, situated
about twenty miles south of Erie.
If you run a line from London,

Ont., through Port Stanley and
Erie you will strike the little town.
It is a valley south of the first
ridge of hills, the waters of which
at this spot are strongly impreg-
nated with minerals and are pecu-
liarly valuable for the variety of
the qualities which they possess.
Lithia, magnesia, iron, in numer-
ous forms are found, and Cam-
bridge Springs are a great resort
especially from the large district
between Buffalo, Pittsburg and
Cleveland. Cambridge Springs
are on the Erie Railway, and their
folders or the illustrated booklet,
which D. W. Cooke, the general
passenger agent at New York,
will forward, gives all necessary
information. Like all health re-
sorts of established fame, there
are numerous hotels and board-
ing houses. But in addition to
these, Cambridge Springs are for-
tunate in having one of the most
beautifully situated and best ap-
pointed hotels in the Hotel Rider.
Perched on the rising ground to
the south of the little town, the
view from the spacious verandahs
in all directions is unrivalled. The
hotel itself is admirably designed,
and accommodates 600 guests,
who need not leave the spacious
grounds for golf and shady walks
to the wonderful lithia spring re-
cently discovered. As a winter
resort, it is, if anything, more
suited for invalids, as it is per-
fectly heated and ventilated, and
the waters are kept flowing in the
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Blacksmiths especially will be in-
terested in the case of Mr. McGuire,
whose affliction is described in the
letter quoted below. Teamsters,
farmers, railroad men, and all who
are exposed to the changes of
weather and much jarring and
straining are likely to contract
kidney disease and suffer with back-
ache.

Mr. James McGuire, blacksmith,
Mount Forest, Ont., states:—"In
my work as blacksmith there is
probably more straining and ex-
posure to sudden changes of tem-
perature than in any other trade.
This no doubt accounts for so many
blacksmiths suffering with backache
and kidney disease.

"I was troubled a great deal with
my kidneys, and the bending over
my work so much caused great
suffering from backache. I found
Dr. Chase's Kidney-Liver Pills the
best treatment I could secure for
this trouble. They act directly and
promptly, and I would not think of
using any other medicine."

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work for both.**

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future than by investing a portion of
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endowment assurance?

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North American Life would not
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saving and thereby make provision
for your future years, but would,
moreover, afford protection to your
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particulars.

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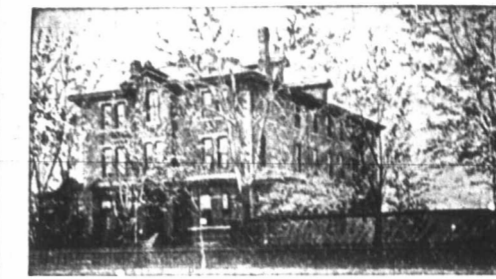
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