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Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

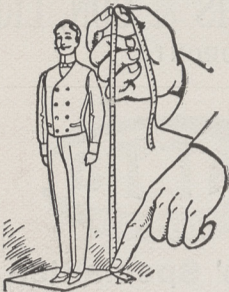
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Vol. 28]

TORONTO, CANADA, THURSDAY, JUNE 12, 1902.

[No. 24.

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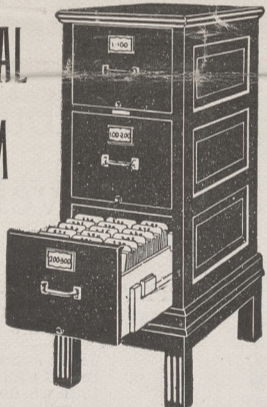
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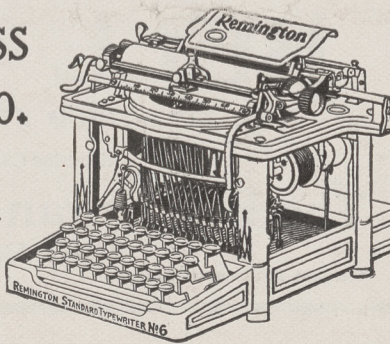
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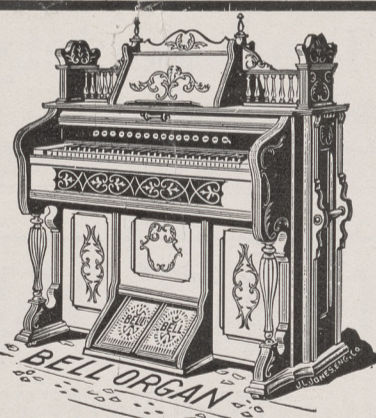


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Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

3rd SUNDAY AFTER TRINITY

Morning—1. Sam. II, to 27; John XXI.

Evening—1. Sam. III. or IV. to 19; 1 Peter I, to 22

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

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 179, 274, 390.

Offertory: 220, 275, 366, 545, 549.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 6, 21, 283, 520.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 303, 339.

Offertory: 165, 248, 256, 365.

Children's Hymns: 341, 342, 346, 540.

General Hymns: 7, 12, 238, 243.

The Decline of the Church.

The time has arrived when this correspondence should cease, and we intend printing no communications on the subject beyond those which have been already received. One sufficient reason is that the diocesan synods are now being held, and the subject will be discussed in these gatherings. In closing a correspondence which has been a painful one, we are thankful for the sincere and earnest tone of the communications, and also for the fact that although much of it was anonymous, as a rule it was decorous and proper. And we are glad to find that this discussion, this letting in of light, and laying bare real or supposed grievances, has been appreciated and approved of by our bishops

and clergy, and by the laity in all ranks and conditions of life. It is our fervent prayer that experience may prove that it has been of service to the Church.

Algoma Association.

The annual meeting of this association was held in London last month, and we again thank the Bishop of Newcastle and the Rev. B. G. Wilkinson, late professor of Lennoxville, who addressed the meeting, and also those who generously interested themselves in this diocese in the Old Country. We were especially pleased to see the name of our old fellow-townsmen, Mr. Harry Moody, whom the C.P.R. have retained in London for so many years. Mr. Moody was unfortunately too ill to be present, and his paper was read for him. The contents were an attempt to bring out the special needs of the diocese, and part of it was especially valuable to English people themselves by its common sense remarks, as to sustaining the Church in England, as well as in the colonies. "Why are we in England asked to help the Canadian Church to grapple with difficulties arising from circumstances from which they and their country will derive enormous advantages? The first answer is that England cannot repudiate all responsibility for the future welfare of those nominal Churchpeople with whom she is flooding her colonies, for this among other reasons: that at least 99 per cent. of them had never been taught the rudimentary principle of giving to God of their substance, and the duty and privilege of supporting their own Church. It is one of the most heart-breaking difficulties with which the Canadian bishops and clergy have to contend that English immigrants—nominally Churchpeople—are so absolutely un-instructed on this point. They expect, as a matter of course, to find their "Church" there. How it gets there, how it is to be supported, they no more consider than they did in the country village at home, where they merely knew that a 13th or 14th century church has met the needs of their forefathers and themselves, where there is a "parson," who not only conducts the services, but has a purse at the disposal of all who need—and, of course, the emigrant begins by resenting having to pay in Canada for that for which he was never asked to pay at home. The ceremonial commonly used in Canada, that when the offertory is presented the whole congregation chant with the choir the words, "All things come of Thee, O Lord, and of Thine own have we given Thee," brings home to those present the true principle of the offertory. Why in the vast majority of our churches the duty of systematic and proportionate giving is systematically ignored is inexplicable to the lay mind, which sees in it the solution of nine-tenths of the Church's financial difficulties. He described a back country mission with its ten or twenty houses

of wood, a "hotel" or shop, perhaps, but no comfort or picturesqueness. The clergyman who comes hunts up his congregation and relies on them for help. He may establish four or five out-stations, where he gives service once a month. The missionary receives some £120, partly from his people "in kind," partly from diocesan funds, and out of this he has to pay rent, keep a horse for his long journeys, and provide for his wife and family." Yes, Mr. Moody might have added, and he would be fortunate to get so much regularly.

An Urgent Appeal.

But besides noticing the need of the diocese, we have received from the Bishop an appeal for special aid to which we give prominence in the hope that there will be a liberal response: My Dear Sir,—A few days ago our mission of Novar, one of the poor missions of the diocese, was visited by a grievous calamity. Its little church was struck by lightning and totally destroyed by fire, with nearly all its contents. Unfortunately, owing to the difficulty of obtaining money to pay the premium, the amount of insurance on the property was small. There were \$300 on the building and \$100 on the furniture. These sums will not be half enough to replace what is lost. The faithful missionary, the Rev. J. Pardoe, will do his best to raise what is possible among his own people; but "what is possible" is very little. The case is one of exceptional need and I trust that our friends far and wide will do what they can without further urging to assist their afflicted brethren. We need at least \$500, a part of which, possibly two-fifths, we hope to raise in our own diocese of Algoma. Trusting you will find space for the above appeal in an early issue, I remain, very faithfully yours, George Algoma. P.S.—Offerings towards the new church may be addressed to the Bishop of Algoma, Sault Ste. Marie, or the Rev. J. Pardoe, Novar, Ont.—G.A. Sault Ste. Marie, Ont., May 28th, 1902.

The Revised Version

Is slowly but steadily making progress. The matter was discussed at the meeting of the British and Foreign Bible Society. The Bishop of London heartily commended the society's resolution to publish and spread the Revised Version, and Sir H. H. Fowler, vice-president, confessed that he had long disliked the Revised Version, but had been converted by Bishop Westcott's unanswerable book; and now acknowledged the absolute necessity of our having put before us the words of our Lord and of His apostles in the most accurate and correct form in which they have yet been presented in the English language. Negotiations between the Bible Society and the Oxford and Cambridge University Presses to whom the

copyright of the Revised Version belongs, are in progress, and it is hoped that before long the former will be in a position to offer copies of the Revised Version for sale at cheap rates. The popularity of the Revised Version is then bound to increase.

Army Chaplains.

The war is fortunately over, and among the lessons which it has left is one that if we are to have justice we must be vigilant. It is still a matter of recollection with many that when the first contingent was organized, two chaplains were appointed. Two-thirds of the men were Churchpeople, but neither of the chaplains was a priest of the Church. It seems that in Australia the Church suffered in a similar way. The Church Commonwealth, an Australian paper, complains bitterly of the neglect of the spiritual welfare of the Australian contingents in South Africa by the Sydney and Melbourne ecclesiastical authorities. "The disgraceful apathy of the high-placed officials of the Church in Sydney and Melbourne has been seldom equalled even in the dilatory administration of ecclesiastical things," is its indignant comment. To which it adds: "It is galling to read of Father A, and Wesleyan Chaplain B, in constant attendance upon the men, whilst the English National Church indulges in a well-paid dolce far niente. An English Churchman writes to us that in camp he has to choose between attending mass with the Roman Catholics or being preached at by the Protestants. Only in Melbourne and Sydney, we are bound to say, could the Church be so utterly careless about the spiritual welfare of her sons. The example of other States shows what might have been done by the bishops had they only chosen to do their duty."

Lay Work.

We have received from a lay friend, whose official position gives him peculiar means of judging, a letter in which he strongly approves of our suggested additions to the Brotherhood promise. He goes further, and refers to our proposal of last year in favour of Brotherhood missionary work, in the portions of our own parishes at home, on the outskirts of the parish or mission; and he refers to the language of the Right Rev. Courtland Whitehead, Bishop of Pittsburg, in reference to his diocese in a paper published in the May number of the St. Andrew's Cross, entitled, "A Working Diocese," in which he says: "Would that the Brotherhood of St. Andrew could take into its scope the missionary idea not only in the contact of one individual with another, but in the wider sense of carrying the message of the Church by missionary journeys, the brethren going two by two, as the seventy went forth in the days when the Lord sent them into every city and village, whither He Himself would come."

Our Clergy.

We are desirous of giving a complete list of those who have been ordained, and those students who are working in a far-flung bat-

tle line during the summer months. Thanks to the principals of the Montreal Theological and Wycliffe colleges, we have been furnished with lists, which we print below. The deacons, seven in number, who were ordained in Montreal, have been appointed to parishes in the diocese, and their names and stations were printed in last issue. We trust that the information thus given will be of service and interest to many friends of the young men. We should remember more faithfully than we do that we are all expected to pray in the weeks preceding ordinations that to those who should be ordained to any holy function, our heavenly Father would give his grace and heavenly benediction, so that both by their life and doctrine they may show forth his glory and set forward the salvation of all men through Jesus Christ our Lord: Ordained at Montreal on Trinity Sunday, May 25th, 1902.—Priest—The Rev. A. A. Ireland, Shawville, Montreal. Students for summer work—G. O. T. Bruce, B.A., Bristol, Montreal; E. Lindsay, B.A., Amherst Island, Ontario; C. Ireland, Quyon, Montreal; R. G. Ascab, Back River, Montreal; D. Parker, Coteau Landing, Montreal; R. Blgrave, B.A., Eastman, Montreal; W. Troop, Cowansville, Montreal; J. C. Seaman, Amherst Park, Montreal; J. E. Fee, St. Hyacinthe, Montreal; C. Carruthers, MacGregor, Rupert's Land; V. M. Cousineau, Edeans, Rupert's Land; W. P. Dunham, St. John West, Fredericton; R. W. Manley, Arundel, Montreal; E. E. Dawson, Buckingham, Montreal. Also Rev. J. Douglas, B.A., finished his course, appointed to Adamsville, Montreal. W. R. Tandy, M.A., was ordained by the Bishop of Toronto on Trinity Sunday. Wycliffe College.—Graduates ordained in 1902: William Simpson, B.A., appointed to Cndie, in the diocese of Qu'Appelle; G. H. Wilson, B.A., appointed to Banff, in the diocese of Calgary; B. A. Kinder, B.A., to a parish in the diocese of Huron; M. J. Carson, appointed to North Orillia, in the diocese of Toronto; T. J. Shannon, appointed to a place in Rupert's Land. Students of Wycliffe College taking mission for summer months: Diocese of Qu'Appelle—Mr. R. S. Wilkinson, itinerating work among the new settlers. Diocese of Rupert's Land—J. D. Hull, Hillyard Smith, R. G. W. Perry. Diocese of Algoma—J. H. Kidd, Silver Water; W. G. Gilbert, near North Bay. Diocese of Niagara—W. T. Hallam, B.A., Fergus; Diocese of Toronto—W. H. Vance, Whitby; Markus Jackson, Mono Mills; W. G. James, Cameron; R. W. Millman, B.A., Lindsay; H. R. Trumpour, B.A., Gormley; T. A. Fawcett. Diocese of Nova Scotia—L. H. Haslam, Lunenburg; J. F. Fox, B.A., near Lunenburg.

DECLARATION OF PEACE.

The glad tidings of the conclusion of the terms of peace with the representatives of the Boer forces were received during the quiet hours of Sunday before last, with universal demonstrations of joy throughout the British

Empire. Coming on that day, it afforded an opportunity for the expression of thanksgiving and praise to Him who maketh wars to cease in all the world, which was taken advantage of in many places, and feelings of joy and gratitude filled many hearts, that a long and bitter struggle had come to an end. A prolonged and at times a very anxious war, is over, and the result we now celebrate was only attained by tremendous sacrifices, both personal and national. The war was entered upon reluctantly on the part of England, and only when the haughty ultimatum of the Boers closed the door to any peaceful solution of the points at issue. Neither party realized the magnitude of the war upon which they were entering. Surprises were in store for them both, and as little as England expected the powerful and protracted resistance which she has encountered, so equally were the Boers astonished by the large military force of 250,000 men, which England was able to send to South Africa and place in the field. The war, begun with the intention of dismembering the Empire, has resulted in its greater unity and consolidation, and the world has been startled by its extent, unanimity, and resources. The war was conducted with unparalleled humanity, and new precedents have been established in this respect, which will do much to mitigate the horrors of war in the future. It is a relief to feel that the war with all its expenditure of blood and treasure on both sides is over, that the British flag, the symbol of liberty and justice, flies, and the King's writ runs unopposed over the whole of South Africa. The termination of this unhappy war will bring, not only relief, but lasting benefits to the loyalists of South Africa, for the maintenance of whose rights the war was chiefly waged, to the Kaffirs and black races of Africa at large, and though last, not least, to our brave but misguided foe, who under British sovereignty will enjoy greater liberty, and make greater progress commercially and otherwise than was possible under the antiquated and unprogressive policy and methods of the late Dutch Republics. The terms of peace, so far as known at present, are not only just but magnanimous, and are assented to by all parties in the State, and reflect infinite credit on the Government, and especially on Mr. Chamberlain, Mr. Milner and Lord Kitchener, who are chiefly responsible for the negotiations, which have ended in an honourable and, we hope, lasting peace. There is peace within the wide limits of the British Empire, and it will be a peaceful crown which will be placed on the brow of Edward VII. on Coronation day by the Ministers of the Prince of Peace, in that historic temple preserved as sacred to His worship and glory. The most important of the terms of peace is the first, which provides that: The burgher forces in the field will forthwith lay down their arms and hand over all the guns, rifles and ammunition of war in their possession or under their control, and desist from further resistance and acknowledge King Edward VII. as their lawful sovereign. The second provides for the return to South Africa of all prisoners of war on duly declaring their acceptance of the position of subjects of His Majesty. The third and fourth exempt the Burghers from any proceeding or penalties in connection with the prosecution of the war, except those which are contrary to the usages of war. The Dutch language by the fifth article is permissive to a

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limited extent and may be taught in the schools, and used in the courts when necessary. Articles six and seven allow the possession of rifles, when required for protection, on taking out a license according to law, and for the change from military to civil government at the earliest possible date. The chief feature of the remaining articles of the terms of peace is the liberal assistance to be granted to the vanquished to enable them to return to their homes, and resume their former occupations. For this purpose £5,000,000 will be granted by the British Government, and further assistance will be given in advances on loan for a period of years without interest. Another generous provision is that no special tax will be imposed on landed property in the Transvaal or Orange River Colony to defray the expenses of the war. The generosity of the terms ought to do much to reconcile the Boers to the altered condition of affairs, and to make them realize that in harmony and co-operation with their fellow-subjects of British origin their future happiness and interests will be best promoted. If this be, as it is most earnestly to be hoped it will be, the result of the war, and the Boers become loyal subjects of the Crown, the King will have a valuable addition to the number of those who acknowledge him as their lawful Sovereign, and we may expect to see gradually developed a Dominion or Commonwealth of South Africa, which will take its place among the States which form the Confederacy of Greater Britain. No doubt the situation is, and for some time will continue to be, a delicate and difficult one, not only in the late republics, but in Cape Colony as well. It will demand infinite patience, and call for the exercise of the highest statesmanship, but as these qualities have not been lacking in the conduct of the war, and in the negotiations which have resulted in its termination, so we may hope and believe that in God's good Providence, South Africa will be united, peaceful and prosperous, and all races within its borders, English, Dutch and Africans of all classes and creeds will, in the liberty, justice and equality they will enjoy under the British constitution, unite in harmonious co-operation to build up a great and prosperous State, the home of a loyal, contented and law-abiding people.

THE S. P. G.

The Venerable Society for the Propagation of the Gospel in foreign parts is, under the inspiring leadership of its new secretary, Bishop Montgomery, entering upon the third century of its organized existence with new vigor, looking back upon a past in which great deeds have been accomplished in the colonial church, and among the heathen for Christ, and anticipating still greater things from the vast possibilities and opportunities of the future. We in Canada can never too fully realize our great obligations to this mother and founder of the Church, both here and in the United States. It was largely due to the S. P. G. that the cross had followed the flag throughout the Empire, and that those men who had helped to build the Empire had not been left without the ministrations of religion in the early days of their conquest and their struggles. The society does not, except perhaps to a very limited extent,

do anything now in Eastern Canada, and the sooner we assume all responsibility for the work in the East the better for our self-respect and welfare, but there are exceptional circumstances in the West which demand careful consideration, and wise and judicious aid on the part of the Venerable Society. We say judicious aid, because in years gone by the society was too generous, and continued aid in many places long after it was necessary, and to the detriment of the Church. Outside assistance should only be given to develop local efforts and liberality, and if it fail to do that it is a disadvantage rather than a benefit. At the annual meeting recently held the claims of Western Canada were ably advocated by Dr. Bernard, the Dean of St. Patrick's, Dublin, in whose cathedral there is a monument to that noble loyalist and missionary, Dr. Inglis, the first Bishop of Nova Scotia, and the first in the now long line of colonial prelates. He said: "With regard to Canada, the work of the society had reached the point at which they must seriously consider what their future policy was to be. Certainly Eastern Canada did not need the help which was given in earlier years, and notice had been given of the withdrawal of the grant, but in the province of Rupert's Land, Western Canada, the condition of things was quite different. Probably the enormous size of Western Canada was not recognized. If the society did not take part in promoting the work of the Church throughout the province of Rupert's Land it might very well be that the mass of the English-speaking population would be lost to the Anglican communion. They had recently had the evidence of the Bishop of New-castle with regard to the need of Western Canada. The Bishop had visited that region lately, and he had declared that it would be a very serious responsibility to leave Western Canada to itself. He therefore hoped that the committee of the S. P. G. would reconsider the question of the reduction of its grants." We trust that an enlightened policy will be adopted by the joint action of our own General Board of Missions and the S. P. G., whereby the whole western field will be studied, and the problem of Church extension then be dealt with in a comprehensive spirit, and that only as much aid will be given, and for as short a period as will be necessary to build up self-restraint and self-supporting dioceses and congregations. Not only must the West help itself to the utmost, but the Church in Eastern Canada must awake to the situation and prospects in our Western territory, and do its share of the work devolving upon us. It is only to supply what is beyond our ability to do that we have any right or reason to ask aid from the Venerable Society. The society's income last year was £200,000. The extent of its operations is shown by the following statistics: The number of ordained missionaries, including eleven Bishops, on the society's list, is 753; in Asia, 251; in Africa, 199; in Australia and the Pacific, 46; in North America, 166; in the West Indies and Central and South America, 54; and 37 chaplains in Europe. Of these, 127 are natives labouring in Asia and 55 in Africa. There are also in the various missions about 3,000 lay teachers, 3,200 students in the society's colleges, and 40,000 children in the mission schools in Asia and Africa.

ST. JOHN'S CHURCH, WESTON.

By Bernard McEvoy.

From his notes

Situated about ten miles north-west of Toronto, the romantic aspect of the village of Weston seems to be connected with the fact that the Humber river runs roughly parallel to its main street. This stream, which was known to La Salle, is worthy of a poet's pen or a painter's brush, and its great beauty has inspired the attempts both of verse-writers and artists. Wandering along its shallows, one may pick up fossils that take one back to a period compared with which La Salle's time was the newest of modernity. Nor has the march of commercial activity spoiled its sylvan loveliness, though you are aware of a sense of contrast as you hear the electric car rattle along the main street while you collect the petrified remains of some little animal that antedated Adam. The Humber is a slow-moving stream, with wide shallows and deep pools, in which the finny denizens are now small and few. Old men will tell you of the days when the river was deep and prolific, ten-pound fish being plentiful. That was before the forests were cut down, and ere the water-shed came to be an area of comparatively prosaic farms devoted to the pursuit of the dollar under difficulties. Yet in the valley through which the Humber flows there are here and there great spreading elms and clumps of bosky willows, and here, in the autumn, the maples blaze and the sumach flaunts its glowing red. At such times, the imagination easily recalls the days of the Hurons and the Mohawks; within two miles you can find, in the midst of quiet fields, the ash-heaps of Indian camps, forsaken a century ago; and dig up fragments of rude pottery, or perhaps a stone pipe or a flint arrow head.

St. John's church, situated at the western end of the large and pleasant village, is also not without historic interest. It did not always occupy its present site, having been removed from the position on which it was originally erected, during the short incumbency of Rev. T. S. Robjont, in 1893. Previous to that date it stood in close proximity to the former parsonage—a large house, built, as was St. John's church itself, by Rev. W. A. Johnson, who for some years was the most prominent figure in Weston life. He was also the bete noire of many members of the Canadian Low Church party. Mr. Johnson was a man who could do many things well and nothing by halves, and when he became, as he did, profoundly influenced by the Oxford Tractarian Movement, it moulded the whole of his after life. He was for years regarded as the representative of the High Church in Canada, the extremest Ritualist, the man who had to the most dangerous extent imbibed the doubtful doctrines of Pusey, Keble, and Newman. "Weston," said a trenchant advocate of Low Church principles, speaking of the parish during this time, "is the pest-hole of ritualism and sacerdotalism, and from it the bane will spread over Canada unless the virus is stamped out." Mr. Johnson was not one to hide what he considered his light under a bushel, but on the contrary, was aggressive and vigorous in its display. He had done things which were considered at that time to savour of Romanism. During his curacy at Cobourg, he had built with his own hands a communion table which, in the opinion of many, had far too close a resemblance to a veritable altar to be regarded with equanimity by Protestant eyes. He had carved upon it the emblems of the cross; the ladder and the nails, the sponge and the crown of thorns. Moreover, it was an enclosed construction, and therefore could not be a proper "table." It excited the honest wrath of many of the parishioners, and it was ultimately removed from the church one night, and it still bears the marks of the zeal of those objectors who had pickaxes, as well as principles at their disposal, and were not disinclined to use them. Mr. Johnson, too, was the first clergyman

in Canada to discard the black gown for preaching in. He also decorated his church with mural inscriptions, one of which was "Confess your faults." Such a parson could not be otherwise than a recurring thorn in the side of his bishop, and a scandal to those who were of another way of thinking. By inference, we may suppose that on leaving Cobourg, and after his short curacy at Holy Trinity church and at Yorkville, Toronto, he was relegated to St. Phillip's, Etobicoke,



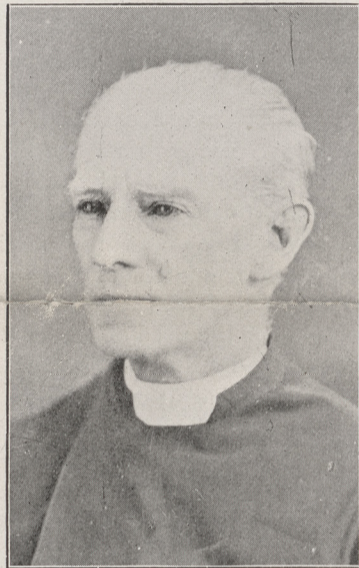
St. John's Church, Weston.

with the adjoining parochial charge of Weston, across the river, as to a comparatively remote place, where his peculiar views might be aired with less disastrous effects than in a more crowded and influential centre. St. Phillip's was the parish church of the township of Etobicoke, a frame edifice with a tower containing two bells. One of them was very large, the other was smaller and had in its substance a proportion of silver. Its name was spelled with two I's in compliment to its first minister. It was the burial place of a large district, and it is still one of the few churchyards around Toronto where one naturally recalls the lines of the Elegy. It may here be said that this church was destroyed by fire May 30th, 1888, and replaced by a beautiful little Gothic brick church, which was opened by Bishop Sweatman, in October, 1894. It is now under the pastoral care of Rev. F. H. Du Vernet, B.D., of St. John's, Toronto Junction.

Mr. Johnson was a man of much originality and force of character; of varied gifts and acquirements, of comparatively wide reading. The word compromise was not in his vocabulary. Moreover he was a man of blameless life and flawless integrity. What he thought to be his duty he would do at all hazards. The antecedents of such a personality are naturally of great interest. William Arthur Johnson was the son of that Colonel Johnson who was an aide-de-camp to the Duke of Wellington during the Peninsular war, and he was the Iron Duke's godson. Colonel Johnson sent his son to Twickenham College, which was at that time a noted school for gentlemen's sons. The Colonel lived at Down House, Surrey, in which, by the way, a few years ago Professor Huxley died. He was not only an example of military prowess, but he had considerable attainments, was a judge of art, and was personally acquainted with J. M. W. Turner and other celebrated painters. Even at that time, young William Johnson appears to have had thoughts of entering the Church. His father, however, would not hear of it, and ultimately obtained a commission for him in a cavalry regiment, where from time to time he, no doubt, came under the powerful influence of the Duke of Wellington. It may be supposed that the Duke's inflexible character, as that of the most distinguished man within the sphere of his acquaintance, would make a deep impression on the youth, and in after life, as a strict disciplinarian and a stern devotee of duty, he did honour to his early model. Military life, however, was not to be the path in which the boy was to tread. His father determined to leave

England and take up a grant of land in Canada. Here, therefore, he came with the Colonel and his family in 1831. The tract of land which was at their disposal was near Port Maitland, and if the Colonel had been as good a man of business as he was a soldier, his descendants would now be the possessors of great riches. But, like many military men who at that time came to Canada, he found himself unfitted for the new conditions of life. He appears to have thought that he could find an estate here similar to those of landed proprietors in England. He placed tenants on his farms, but he was lax in the exaction of rents, and his tenant-farmers instead of coming to the manor house to pay their dues with regularity, allowed them to fall in arrear, and ultimately claimed the land as their own, while much of the original grant was lost to the Colonel's family, through the effluxion of time, and, perhaps, through neglect to fulfil the conditions under which it had come into their possession.

Considerable obscurity hangs over this part of William Johnson's history, but we learn that he was a religious youth, and that at about this period he became acquainted with Rev. Adam Townley, a noted Methodist minister, who afterwards left the Methodist connection and joined the Church of England, becoming a somewhat bitter opponent of his former sect. It would be interesting to know something of the discussions



The Late Rev. W. A. Johnson.

which took place between these two eager spirits, and of the way in which the companionship of the ex-Methodist was instrumental in instilling the doctrines of Tractarianism into his young companion's mind. All we know, however, is that the neophyte determined to enter the Church, pursued his studies with that end, was ordained deacon and priest and became the curate of Archdeacon, afterwards Bishop Bethune, at St. Peter's,

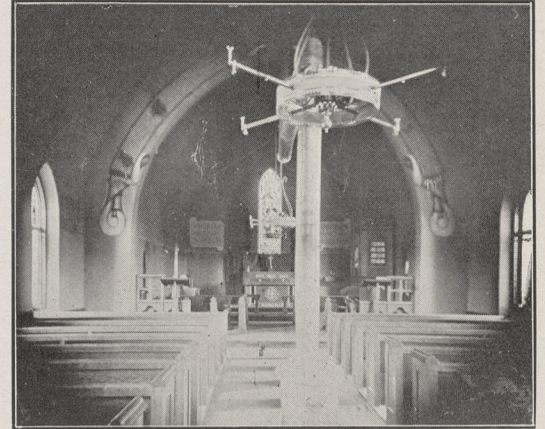


The Old Parsonage, Weston.

Cobourg, where he was from 1846 to 1848. The doubts which some of the parishioners entertained as to his views did not prevent his being presented with a service of plate and a silver ink stand on leaving. We next find him at St. Paul's church, Yorkville, a church on the site of the pres-

ent St. Paul's, Bloor St., Toronto, and afterwards as curate of Holy Trinity. He was inducted as incumbent of St. Phillip's, Etobicoke (adjoining Weston), in 1855, where he succeeded an Irish gentleman, Rev. "Tom" Kennedy.

Almost immediately, he began to hold evening services in Weston, on Sunday, and also week night services, using for this purpose the school-house of the village, which still stands on the Woodbridge road, west of it, and sometimes the



Interior St. John's Church.

house of one of the parishioners on the opposite side of the street from the present site of St. John's. He had now been married for several years to Laura Eliza Jukes, and lived with his family in a house, since burnt down, at the eastern end of the village, near the present worsted mills.

Buying three or four acres of land at the west of the village, from William Holley, he deeded an acre to the parish and started a subscription list to build the parsonage at Weston, which still remains as a tribute to his skill as an architect and the faithfulness of the tradesmen he employed. It is on record that Edward Miles gave \$200 as a thankoffering, and a considerable number of names of subscribers resulted from his energetic prosecution of his project. Some of these subscribers fulfilled their promises, but others did not, and as a matter of fact, he had to bear most of the cost of the parsonage himself. The same course of events occurred in the building of St. John's church, which was begun soon after the parsonage was finished.

Something has been said of the varied nature of Mr. Johnson's capabilities. He was an expert horseman, and vicious was the brute that he could not tame. Somewhere in his early years had come in a short course of study at Guy's Hospital, London, so that he was fitted in some measure to care "as well for the body as the soul" of a parishioner. He was an expert microscopist, and Professor Osler, of Johns Hopkins University, who was one of his pupils in the school he afterwards instituted, says that his researches in this line of science, and his knowledge of the instrument, were for that time remarkable. He could use any kind of tools, and as a joiner and cabinet-maker he could give points to the ordinary tradesman. The whole of the internal woodwork of the church, with the exception of the altar rail, which was the gift of a parishioner, was done practically by his own hands. He was a fair architect, an artist of considerable ability, and he was in request as a preacher, his style being direct, persuasive and forcible. He could talk well on most subjects. He was lithe, active, and untiring.

The idea of a school for the sons of gentlemen, where boys could be given a good education and at the same time instructed in Church principles, had already entered his fertile brain, and it seems to have been the next project that he busied himself with in addition to his parochial labours, and defending himself from the attacks that were frequently made upon him by polemical adversaries. This school—the direct progenitor of the present Port Hope School—was begun in a house on the

road now leading to St. Phillip's church. It was a deserted tavern, and has since been burned down. It was not long before he had sixty boys, some of whom were boarders at the parsonage, and others at various houses in the village. His known character as a disciplinarian, his attainments, and his general ability made his school highly popular. He employed the best procurable masters in various branches and his school grew and prospered. In view of its increasing importance, Mr. Johnson induced the authorities of Trinity University to consent to an arrangement in the nature of an affiliation, and it became known henceforth as Trinity College School. In 1871 it was removed to Port Hope.

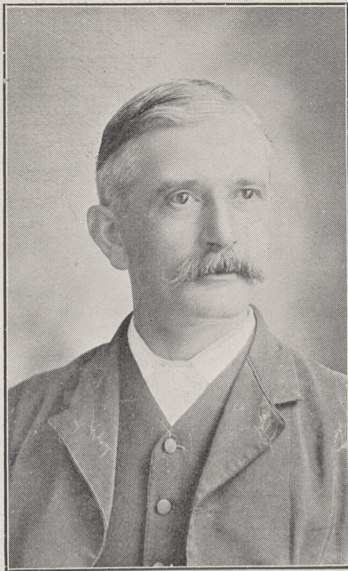
Meanwhile, the church dedicated to St. John had been completed. Needing an altar, Mr. Johnson went to Cobourg and found in a hen house the one he had made years before. It had been put to ignoble uses, but with loving hands he removed its defilement, and placed it in the chancel of his new church, where it remained till he left the parish in 1877. It is now used in St. Matthias' church, Toronto, and is an interesting memorial of one who will long live in the memories of all who came in contact with him during his life, and who must ever remain a distinguished figure in Canadian Church history. The manner of his death was distressing and pathetic. About the year 1877, there was an outbreak of small-pox in Weston, and a man died of the most virulent form of the disease. His relatives, in alarm, forsook the house and fled, leaving the corpse to go to corruption. After five days Mr. Johnson felt he could no longer leave the decaying tenement of a Christian soul unburied. Harnessing a horse to his light waggon, he went to the deserted house alone, wrapped up the remains in a sheet and put them in a coffin. With his own hands and unassisted, he performed all the rites of sepulture and returned home. But his blood had been poisoned by exposure to the noxious infection. The disease to which physicians give the name angioleucitis developed, and though he lingered for three years this deed of kindheartedness and what he thought his duty cost him his life. He was born in 1814, and he died December 29th, 1880. His son—the well-known and highly respected coroner, Dr. Jukes Johnson, of Toronto—says that his natural force was unabated up to the time of the sad occurrence that caused his death. When he was 63 years old, he walked into Toronto from Weston, went about his business during the day, and walked back home at night.

The spot where St. John's church and the parsonage stood side by side, was an ideal one.

Back from the dusty road, 'midst whispering trees
The church stood, sheltered in a calm retreat—
A grassy space amid the peaceful fields,
Behind it ran the Rail, and near it lay
The parsonage of him who built the fane.
So here, between two roads—the turnpike one,
The road of steam the other—rose a roof
Sacred to Heaven, to which all roads may tend.
Yet so sequestered was its neighbourhood,
The bird would nest unfrighted, and the flowers
Bloom there unplucked within this vale of rest.
On Sunday morning quiet broke the day,
And for long hours no trains went thund'ring by;
A peaceful sky of blue, unvexed by smoke
Hung o'er the scene: far off the city's noise;
Far off the cares and business of the week.
No loaded wains were on the dusty road
No sound of labour came across the fields,
As through the silent peace of things at rest,
We walked to church. The happy butterfly,
Whose life's a holiday, alighted near;
In the tall pines the wind sang. Holy peace
Brooded o'er all. *

But, as has been already mentioned, all this was changed during the evanescent but vivid incumbency of Rev. T. S. Robjent, who was a preacher of considerable eloquence. Several clergymen had, after the leaving of Mr. Johnson, been stationed for a time at Weston, among whom may be named: Rev. C. E. Thomson, now rector of St. Mark's, Carlton, and Rev. Canon Greene, of Orillia, during whose ministry a pipe organ was added to the church.

*Away from newspaperdom.



Rev. C. H. Rich.



Chancel Window Presented to St. John's Church, Weston, by Messrs. Mackey and Booth.

Before the advent of Mr. Robjent, who came from Bristol, England, there had been a sort of hiatus, during which services were held but seldom although the Sunday school was still conducted on Sunday mornings. With the coming of Mr. Robjent, divine worship was resumed, and such was the effect of his preaching that the church was crowded. His style was somewhat florid, and there was that in his oratorical periods that reminded some of his hearers of the tones of Irving or of Willard. Mr. Robjent was not only a fervent preacher, but a man of action, and it was not long before he persuaded his churchwardens to undertake the removal of the church from its sequestered site to its present position on the main street of Weston. The spectacle was therefore presented of the high-pitched roof slowly passing among the tree tops of the road. Mounted on rollers, the roughcast white building gradually approached its new site, where it was safely deposited and afterwards cased with brick.

Mr. Robjent, however, in the same year (1893), accepted an invitation to the United States, and the present rector, Rev. Charles Herbert Rich, had, therefore, with his churchwardens, to assume not only such advantage as might possibly accrue from the placing of the church in a more public position, but a considerable amount of debt for the improvements. Considerable credit is due to Mr. Rich for the earnest and persistent way in which he has discharged the responsibilities resting upon him, while too much praise cannot be given to those faithful friends of the church who have from time to time aided his endeavours. He has followed in the constructive footsteps of his predecessors. At the time of the removal of the church a substantial driving-shed had been erected at the rear of the building for the use of parishioners coming from a distance. It was, however, rarely used, and the idea occurred to Mr. Rich that it might be converted into a Sunday school and church hall. Plans were drawn, estimates were obtained and money was subscribed. As a consequence, "St. John's Hall" now replaces the driving shed and forms a most convenient addition to the church. A neat vestry, which is shown in the annexed illustration, was added last year.

Those who were present at the morning service on Easter Day last, also had the privilege of witnessing the unveiling of a new chancel window of fine workmanship, generously presented to the church, which bears the following inscription:

"To the glory of God. Presented by the Dominion Stained Glass Company, Mackey and Booth, proprietors. Rev. C. H. Rich, L. Th., rector. Easter, 1902." The subject of the design is based on the words: "Behold, I stand at the door and knock," Rev. iii., 20.; and the size of the window is 13 ft. high by 3 ft. 6 in. wide. It is after the original picture by Hofman. The services in connection with the unveiling of the window were of a hearty character, and were well attended, Holy Communion being celebrated at 8 and 11 a.m. Mr. Rich preached an appropriate sermon, taking for his text the words on which the window is based. He referred to the Church of Laodicea in connection with the mention of which the text occurs, and indicated that the soul has many doors at which the Lord knocks. The door of intellect, of convenience, of love, of fear, of hope. He also knocks in many ways, as by His Word, His Providence, by sickness, by loss of friends or wealth, by troubles of mind, body or estate. Also by His Spirit. The Spirit says: "Come." The knocking reveals His infinite patience, His condescension, His infinite love.

The following prayer was used:

O Lord God who hast commanded every man to offer unto Thee of Thine own gifts according to the purpose of his heart, and Who dost abundantly requite them from Thine eternal bounty. Accept the gift of this window now made unto Thee by Thy servants. Grant that it may be the means of illuminating the minds of the worshippers in this Church with holy thoughts and that they may bring forth in their lives the fruit of good living to the honour and praise of Thy Name through Jesus Christ our Lord. Amen.

The children's offerings in the afternoon amounted to \$19, and the evening service was largely attended. At the succeeding vestry meeting, the following officers were elected: Rector's warden, James Irvine; people's warden, John Humphries; sidesmen, G. Scott, H. G. Musson, J. McKittrick, J. K. Keefer, G. Roberts, B. A. Cumpston, G. H. Howard; lay delegates, F. Sims, W. C. Burrage, J. Humphries; auditors, J. K. Keefer, H. Musson.

THE REV. CANON SANSON.

A Unique Experience.

On the first and second days of this month Canon Sanson celebrated his sixtieth year in the ministry of the Church of England, and the completion of his fiftieth year as rector of Trinity church, King street east. We know of no other man, in Ontario at least, to whom it has been permitted to serve so long and so actively in the sacred ministry. And it is a very unusual experience for one man to hold the rectorship of one church for over fifty years. We offer to the venerable Canon our heartiest congratulations and hope that he may be spared for many years yet to adorn with his blameless and godly life the sacred office which he holds. It is needless to say that many and great changes have taken place in town and country, in Church and State during the long years of Canon Sanson's ministry. The city proper did not then extend more than one or two blocks north of Queen. There were straggling houses and open commons and fields all the way to Yorkville, and Yorkville was



St. John's, York Mills, 1842-1852.

only a small suburban village then. The bulk of the population lay to the east of Yonge, and the mansions of the wealthier families were found for the most part on Duke street, which is now rapidly being transformed into a great manufacturing centre. Bishop Strachan was then ruling the Church with a masterful hand; and he was only slowly relaxing his long-continued controlling grasp of the civil power. We had peace in our borders. The land was young and full of hope. We had no pessimists, no tramps, no infidels, no stock gamblers, no suicides. It was a different world from that in which we live to-day. Canon Sanson is essentially a conservative. He began his career as a devout Evangelical. He stands in the same place, and preaches the same doctrines to-day. The great Oxford Movement, which captivated nearly all the young men of his time, found no response in his mind. He was probably less influenced by it than any one of his contemporaries in this country. The same may be said of the recent destructive criticism. Canon Sanson has not been influenced by the brilliant imaginings of the German speculators. And this has not been due to lack of interest, for Mr. Sanson has been a reading man all his life, but to his noted conservatism of mind. Canon Sanson is, we believe, by birth a Scotchman, but he has lived so long in this country and has become so identified with all its interests, that he is essentially a Canadian. His ministry has been of the quiet, unaggressive, parochial character. He has never taken a prominent part in the public affairs of the Church, has seldom spoken in Synod or on public platforms; and has not often served on Synod

committees. And yet his influence in his own parish and amongst the men of his own school has been very great. It is stated that he has married 1,690 couples, and has baptized 6,098. He has been most assiduous in visiting the sick and in ministering to the dying. And now multitudes gather around him in his closing years and thank God for his quiet consistency and devout life. A special feature of the celebration which took place a few days ago in order to commemorate Canon Sanson's completion of his jubilee as rector of the parish was the presentation to the Church by the parishioners of a silver Communion Service, bearing the following inscription: "To the glory of God and in commemoration of the completion by Alexander Sanson, of fifty years as rector of Trinity Church, Toronto, June 1, 1902."

OBSERVATIONS ON THE ASSUMPTIONS, METHODS AND EFFECTS OF "THE HIGHER CRITICISM."

A paper read at Prescott, before the clergy of the deaneries of Leeds and Grenville, May 6th, 1902, by the Rev. R. S. Forneri, B.D. rector of Merrickville.

(Printed by request of the clergy).

(Continued.)

In this way everything in the Bible is accounted for, utilized or rejected, and when completed, the fabric has all the attractiveness of a new creation;



Rev. Canon Sanson, Toronto.

order has been evolved out of chaos, "the touch of genius has transformed a mere heap of stones into a gorgeous palace, or a grand harmonious temple." What wonder if the critics contemplate their new creation with entire satisfaction, as we may judge from the praise they lavish on one another. See with what gratification Professor Pfeidere hailed the advent of the book that secured the triumph of Graf's hypothesis. "I welcomed this work of Wellhausen's," he says, "more than almost any other; for the pressing problem of the history of the Old Testament appeared to me to be at last solved, in a manner consonant to the principle of human evolution, which I am compelled to apply to the history of all religion."

But now, I ask, what are we to think of this system of criticism? Does it deserve the name of scientific? Is it not rather a travesty on scientific methods? I will let someone answer for me who has the very best right to be heard—Sir J. W. Dawson. In the July number of the Nineteenth Century, 1890, he writes as follows: "I cannot accept the estimate some have of the scientific value of the so-called Higher Criticism, of which Robertson Smith, in England, and Wellhausen, in Germany, may be taken as advanced exponents. To me the methods of these men appear to be the reverse of those of legitimate science, inasmuch as they are not inductive but rather analogical and speculative, while it is their habit to build the most stupendous conclusions on the smallest pos-

sible basis of fact, or even of plausible conjecture. Their ingenious attempts to invert the pyramid of historical truth, and poise it upon its apex, would, if applied to any department of natural science, involve it in hopeless confusion, and would merit the reprobation of all legitimate, scientific workers." But there is more to be said in answer to the critics' assumption that the "Israelitish religion is nothing more" than one of the principal religions of the world. There are outstanding facts about the Hebrew race too wonderful and manifest to be gainsaid or overlooked, of which, nevertheless, our critics take no account whatever. One of these facts relates to the Bible itself. How is it that a people, notoriously lacking in originality, should have been the authors of a literature, unsurpassed for moral beauty and grandeur, and which has guided the wisdom of ages, and even now shows no signs of losing its pre-eminence? That is one fact. The other is even more marvellous, if possible. It differentiates Israel's religious history from all others, when we behold the ruined and down-trodden remnant of an intolerant race, at a time of great moral declension, giving birth to a religion whose spirituality is unique, whose sympathies, aims, and hopes are universal, and whose influence in the world has been overmastering.

Surely these two facts, which give the Hebrew people a towering position among earth's races, should prepare the Higher Critics for finding in the history of that people something more and something very different from the phenomena which other religions present. "To come, therefore, to the examination of Israel's religion, with



Trinity Church, Toronto, 1852-1902.

a formula, or equation, that will represent the history of all religions, and then apply it to the religion of Israel is to prejudge the whole question in a most unscientific way, and to run in the teeth of historical fact." "The science of comparative religion," says Professor Robertson, (from whom I have quoted the last paragraph), "is legitimate and most useful; but it becomes unscientific when it is a levelling science." We know how the Bible explains the problems raised by these and the other equally marvellous facts of Jewish history, by saying that they were a divinely guided people; and surely, if the forces which entered into the development of their history cannot be explained on natural principles, the inference is legitimate that they must have come from above. "It is the Lord's doing, and it is marvellous in our eyes."

Another observable thing about the methods of this new criticism, and which is largely responsible for its surprising results, is that it is almost altogether a subjective process. It relies upon internal evidence alone. De Wette, whose Introduction to the Old Testament marks an epoch in the history of the Higher Criticism, proclaimed this as the method of his school. Criticism, he maintained, must henceforth set aside tradition, and get to the facts by means of its own researches. All external sources of information, it was said, were wanting; but their loss was not material, and by no means to be regretted; for it called into existence that which after all was the surest guide—the Higher Criticism.

(To be continued.)

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.

OTTAWA.

Ottawa.—The Woman's Auxiliary of this diocese held its annual meeting last week in this city. Fifty-two out of the sixty-seven branches sent delegates, and three profitable days were spent together. Miss Sybil Carter, a deaconess from New York, who has been travelling missionary for the Domestic and Foreign Missionary Board of the United States for many years, spoke at both the senior and junior missionary meetings. Her special work lately has been organizing schools for making lace, among the Indians in Minnesota and South Dakota. She showed specimens of the lace, and told her audience what a wonderfully civilizing influence this beautiful fabric has proved. The Rev. H. A. Naylor also gave a very interesting limelight lecture on the "Valley of the Yukon," he having spent several years in Selkirk diocese. A very large number attended the opening service, at which the Rev. H. Kittson preached a most helpful sermon on the "Inspiring Motives of Missionary Life." Addresses at noon were given each day by one of the city clergy. The thankofferings presented at the opening service amounted to \$250—the object was the Widows' and Orphans' Fund of Ottawa diocese. When the roll was called it was found that 134 delegates were present, making this by far the largest meeting that Ottawa diocese has held. The reports for the year showed an advance in every department of the work. The treasurer's receipts have been \$2,646.88; the Dorcas secretary counts 60 bales, cash value, \$1,313.77. There are four new branches, one senior at St. Luke's, Ottawa; one junior at Pakenham, and two children's branches at Almonte and Lancaster. The total membership is now 1,744. One member of the board, Mrs. George Greene, the Dorcas secretary, was made a life member by the diocese, and the energetic president of St. Alban's, Ottawa, was honoured in the same way by her auxiliary and other friends. Four other new life members were introduced, Mrs. Samwell, lately of Wales; Mrs. White, of Cornwall; Mrs. Moffatt, of St. John's, Ottawa, and Mrs. Stiles, of Arnprior, making a total of twenty-two, for Ottawa diocese. Mrs. Muckleston, in reporting the triennial meeting, took occasion to return thanks for the provincial life membership given her by the diocese last September. Two of the fees (\$50), have been given to Lytton Hospital, and one to the Domestic and Foreign Board for missions, unappropriated. A communion set was given by Miss Sybil Carter for Peace River, Athabasca, and some fair linen to accompany it by the Lancaster delegates. The retiring corresponding secretary offers to support a second child, this one in India, and seven branches become subscribers to the Extra-Cent-a-Day Fund. The appropriations remain the same as last year with the exception of \$100 promised towards the salary of a missionary on the Piegan Reserve, and which will not be required there, as a generous friend in Calgary has provided the whole sum, so that this sum was transferred to mission work in Saskatchewan diocese, and also the sum of \$50 was promised towards Miss Strickland's salary in India. The thankoffering for next year will be devoted to Selkirk diocese. Much regret was felt at the enforced absence of the Bishop, who was away in another part of the diocese, and also that Mrs. Hamilton has not yet returned home. Sympathy was expressed with the Rev. R. W. Samwell, the new secretary of the Domestic and Foreign Board,

who is ill. After the auxiliary meeting had closed, a conference took place at which addresses were given and papers were read on diocesan subjects. The following officers were elected by the Diocesan Board of Woman's Auxiliary: Hon. president, Mrs. Hamilton; president, Mrs. Tilton; vice-presidents, Mrs. Read and Mrs. Montizambert; recording secretary, Mrs. Baker; corresponding secretary, Miss Bogert; treasurer, Mrs. G. E. Perley; Dorcas secretary, Mrs. George Greene; Leaflet editor, Miss Baker; organizing secretary, Miss Greene; junior secretary, Miss Parmalee; secretary of literature, Miss Burpee; treasurer, Extra-Cent-a-Day Fund, Mrs. Montague Anderson

TORONTO.

Eglington, June 5th.—The monthly board meeting of the Woman's Auxiliary was held in the beautiful new schoolhouse of St. Clement's church, Eglington, which was prettily decorated with flowers. Over two hundred delegates responded to the invitation of the Eglington and Deer Park parochial branches. Mrs. Powell, president of the Eglington branch, and Mrs. W. A. Baldwin, president of the Deer Park branch, each extended a hearty welcome to the visitors. Mrs. Williamson, the diocesan president, was in the chair. Mrs. Cummings, the corresponding secretary, reported a new life member, Mrs. Covert, and that the Bishop of Moosonee, during his visit to England had secured the money required for the endowment of the new Diocese of Keewatin. A letter was read from the Church of England Zenana Society containing an appeal for special prayer on Wednesday, the 11th June, for the removal of present difficulties. Mrs. Geo. Webster, the treasurer, reported the receipts for the month were \$299.96; expenditure, including annual united thankofferings, \$1,145.80. Mrs. Banks, the Dorcas secretary, reported a balance on hand of \$53.02, and that one small font and 40 bales of clothing had been sent to needy missions during the month. Mrs. Miles, the treasurer of the extra cent-a-day self-denial fund, reported that the receipts for the month were \$47.71, which was voted to the Zenana Mission Fund. Miss Edith Lee, the secretary-treasurer of the Juniors, reported the formation of a Boys' Mission Band in St. Anne's parish. Receipts for the month, \$52. Mrs. Hoskin reported receipts for the parochial missionary collections for the month amounted to \$262.35. At noon the rector, Rev. T. W. Powell, gave an earnest address on the Gospel for the week. Mrs. Davis, secretary-treasurer for the Hospital Committee, reported that twelve patients had been visited. Receipts for the month for flowers, \$1.50. A resolution of thanksgiving for the declaration of peace was read by Mrs. W. A. Baldwin, which was carried by a standing vote, and was followed by the singing of the "Old Hundredth." After lunch a very instructive paper was read by Mrs. C. Egerton Ryerson, on the Naoetsu Mission in Japan. The Woman's Auxiliary are to have a "rendezvous" in the Woman's Building at the Toronto Industrial Exhibition, where the members, from out of town in particular, are invited to come during their visits to the Exhibition. A very interesting letter was read giving an account of a meeting of a native branch of the Woman's Auxiliary in Matsumoto, in Japan. The delegates declared that it was one of the most enjoyable meetings that had ever been held by them.

William James Clutton, J.P., of The Mount, York, has bequeathed £6,000 for religious and charitable purposes. The Church Missionary Society, the Church Pastoral Aid Society, the British and Foreign Bible Society, the York County Hospital, the fund for the repair of York Minster, £1,000 each; the Colonial and Continental Church Society and the Irish Church Missions to Roman Catholics, £500 each.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

Quebec.—The following is a list of the official engagements of the Bishop for the remainder of the month: Sunday, June 15th—Celebrate the Holy Communion and preach, Cathedral, 11 a.m., and assist at Evensong. Monday, June 16th—Travel to Compton for confirmation, 7.30 p.m. Tuesday, June 17th—Preside at public closing exercises and prize-giving, King's Hall, Compton, 2.30 p.m. Return to Lennoxville. Wednesday, June 18th—Preside at meeting of corporation, Bishop's College. Assist at the prize-giving of Bishop's College School, and attend preliminary meeting of convocation. Thursday, June 19th—Celebrate the Holy Communion, Bishop's College chapel, 7.30 a.m. Attend convocation service, 12 noon. Assist at public convocation 3 p.m. Travel to Thetford Mines. Friday, June 20th—Drive to Maple Grove and consecrate new church, Upper Ireland, and take part in parish festival. Saturday, June 21st—Drive to Kinnear's Mills for confirmation. Sunday, June 22nd—Drive to Leeds for confirmation and Holy Communion. Drive to Campbell's Corner for confirmation in the evening. Return to St. Stephen's parsonage, Inverness. Monday, June 23rd—Return via Lyster to Quebec. Confirmation, Levis. Tuesday, June 24th (St. John Baptist)—Travel to Riviere du Loup for confirmation. Wednesday, June 25th—Return to Quebec. Thursday, June 26th—Assist at Coronation service at Cathedral, 11 a.m. Sunday, June 29th (St. Peter)—Ordination of deacons, Cathedral, 11 a.m., and assist at Evensong. Monday, June 30th—Preside at the first annual meeting of the corporation of King's Hall, Compton, at the Cathedral Church Hall, Quebec, 9 p.m.

On the recent resignation of Mr. T. C. Aylwin, K.C., from the position of hon. treasurer of the Diocesan Board of the Quebec Church Society, the vacancy has been filled by the appointment of Mr. Walter Henderson, care of Allan, Rae & Co., Quebec, to whom all communications intended for the Diocesan Board treasurer should now and henceforth be made.

Mr. Armitage Rhodes, of Bergerville, P.Q., has long desired to be relieved of the office of hon. diocesan treasurer of the Domestic and Foreign Mission Board of the Ecclesiastical Province of Canada. Mr. John Walker, 14 Laporte street, Quebec, has now, therefore, most kindly consented to fill Mr. Rhodes' place. All communications should consequently, now and henceforth, be made, not to Mr. Armitage Rhodes, but to Mr. Walker at the above address.

Sawyerille.—On Saturday, May 10th, the Bishop dedicated the chancel of the beautiful new parish hall, which has recently been erected for the benefit of all the congregations in the parish.

Coaticook, Way's Mills and Hatley.—On Sunday, the 25th ult., the Bishop held no less than four different confirmations. He began in the morning at Coaticook, where there were twelve candidates, eighty-five communicants, and a very large congregation, all of whom remained to offer their devotions in behalf of the candidates to the very close of the service. After dinner, a drive of about ten miles brought the Bishop to Way's Mills, where there was a full church, and three adult candidates were duly confirmed. Later in the afternoon by a further drive of eight miles, the Bishop arrived at Hatley church and confirmed ten more candidates, dwelling upon the coming anointing, blessing and crowning of King Edward VII., and showing to a large and interested body of worshippers how the Holy Rite of

Confirmation has in certain respects like high and holy objects. Quite late in the evening, the Rev. G. H. Murray drove the Bishop out to a farm a couple of miles from the rectory, and he there confirmed another candidate, whose health did not permit of her leaving home. It was altogether a very happy and pleasant day.

Richmond.—St. Anne's.—Lt.-Col. Harkom, a member of the congregation, recently presented this church with two handsome bronze electric light brackets to put over the altar.

MONTREAL.

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

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

Montreal.—Christ Church Cathedral.—Mr. John B. Norton, the organist of this church, recently passed the examination for the degree of Fellow of the American Guild of Organists (F.A.G.O.), The Rev. W. Percy Chambers, M.A., rector of St. Stephen's church, Lachine, and formerly rural dean of Brome, has been appointed to the chapter of this cathedral, with the dignity of canon, in succession to the Rev. Edmund Wood, who resigned. The new canon is a graduate of the University of Bishop's College, Lennoxville, and as a result of the work accomplished while incumbent of Aylwin, on the Gatineau, and later while rector of Knowlton, has the record of having built more new churches than any clergyman in the diocese, if not in Canada. A special meeting of the chapter was held on Monday, the 5th ult., the Very Rev. Dean Evans in the chair, at which the arrangements for the service at the opening of the General Synod to be held here in September next were revised and completed. A very cordial resolution of congratulation was passed to the Dean on his advancement to his present high dignity, for which he in a brief and graceful speech thanked the chapter. Archdeacon Norton and Archdeacon Ker were also congratulated on their recent promotions, and two new members—Canon Baylis, D.D., and Canon Chambers, M.A.—were warmly welcomed on taking their seats for the first time at the chapter meeting.

St. Jude's.—Mr. E. G. F. Malcouronne has been appointed organist and choir-master of this church. He commenced his new duties on the 4th inst.

St. George's.—It having been decided by a large majority of the members of this congregation that Hymns Ancient and Modern should be substituted for the Church Hymnal, a hymn-book which has been in use in this Church for many years past, at a special meeting of the vestry held on June 2nd, the following resolution was moved by Mr. A. F. Gault, seconded by Mr. Richard White: "That, inasmuch as the pew and seat-holders of the congregation have declared in writing their desire that Hymns Ancient and Modern should be used in St. George's Church, the vestry now agrees to the request and recommends the rector to confirm the views of the majority." The resolution was carried, 14 to 8, and the meeting adjourned.

Sabrevois Mission.—The closing exercises of this Mission School were held on Friday night last in the class rooms of the institution. The chair was taken by the Right Rev. Bishop Carmichael, and with him on the platform were the Principal of the school, the Rev. D. Lariviere, the Ven. Archdeacon Norton, Principal Hackett, and the Rev. Canon Chambers. The earlier part of the evening was taken up with a programme by the pupils which was followed by the reading of the annual report by the principal. This showed that a very successful year's work had been completed and that the institution was perhaps in a better condition to carry on its work than ever before. The prize list was then read and the

pupils came forward, one by one, to receive their hard-earned rewards. Amongst those who addressed the scholars and their friends were Mr. George Hague, the treasurer, the Ven. Archdeacon Norton, the Revs. Canon Chambers and Principal Hackett and the Bishop-Coadjutor. The proceedings were brought to a close by the singing of the National Anthem.

TORONTO.

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

Grace Church.—The Lord Bishop of Niagara held a confirmation service in this church on the evening of the 4th inst. There were thirty candidates in all. The Bishop delivered a most impressive and very helpful address.

Trinity.—The Church Missionary Society at its great May meeting in London conferred upon the Rev. T. R. O'Meara the position of one of its life governors. This honour it bestows only upon those who have rendered distinguished services to the cause of missions, either in the foreign field or in the work of organization at home. Mr. O'Meara's splendid services to the Canadian C.M.S. are well known to all its friends, who will rejoice to learn of the deserved distinction which has been conferred upon him by the C.M.S.

Norway.—St. John's.—The Lord Bishop of Niagara held a confirmation service in this church on Tuesday evening, the 3rd inst., for the Bishop of the diocese, when he administered the Apostolic Rite to no less than sixty candidates. There was a large congregation present at the service. The candidates were presented to the Bishop by the Rev. W. L. Baynes-Reed, the rector of the parish.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Guelph.—St. George's.—The Lord Bishop visited this parish on Sunday, June 1st, and confirmed 30 persons, 13 males and 17 females. This is the second confirmation in this church within the past five months. During an organ recital which followed the evening service, the vicar received the news of the declaration of peace and immediately resumed his surplice and conducted a short service, consisting of the "Te Deum," some hymns of thanksgiving and the National Anthem. On the following day a special service of thanksgiving was held at 12.30. The local militia attended, and the church was decorated with flags and maple leaves. The Lord Bishop gave a magnificent address, and the service was most hearty and inspiring. At the close of the address, the "Te Deum" was sung as a solemn act of thanksgiving.

Rockwood.—St. John's.—On Sunday afternoon, the 8th inst., the Lord Bishop of this diocese administered the sacred rites of Confirmation in this church. The church was filled with a most attentive congregation, and many more sat outside on the steps, and all were delighted with the Bishop's simple but beautiful address. The incumbent, the Rev. J. K. Godden, presented 11 candidates in all, this making 77 confirmed since he has been in the mission. The communicants' list here is wonderfully large for a country congregation.

HURON.

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

London.—Every year in London two important voluntary meetings are held before the regular programme of Synod begins; the first is a conference, open to all clergymen and laymen, held at

Huron College this year, on Monday, June 16th, at 8 p.m. The Rev. Rural Dean Hicks, of Simcoe, will preside, and two addresses will be given, the first by the Rev. A. K. Griffin, of Dresden, on "The Temptations and Difficulties of the Clerical Life," and the second by the Rev. C. C. Owen, of London, on "Men and the Church." Discussion on the first will be led by the Rev. J. T. Kerrin, of Jamestown, N.Y., and the Rev. Harold Sutt of Belmont, and discussion on the second will be led by the Rev. W. J. Andrews, of Berlin, and the Rev. C. C. Purton, of Glencoe. On the following morning, Tuesday, June 17th, at 8 a.m., a clerical breakfast will be held at Olympia Lunch Room, 186 Dundas street, London, in the commodious room where so many societies are accustomed to hold similar gatherings. The chairman at the breakfast will be the Rev. W. V. McMillan, of Princeton, and after breakfast an address will be given by the Rev. Canon Hill, of St. Thomas, on Edersheim's "Life and Times of the Messiah." Discussion on this address will be led by the Revs. H. A. Thomas, Lucan; R. S. Howard, Mitchell, and C. A. Anderson, Kingsville. Clergy who intend to be at the breakfast are required to send early notice (with 25 cents), to the secretary, the Rev. T. G. A. Wright, Thamesford.

St. Mary's.—Mr. W. E. Taylor, B.A., son of the rector, is spending his vacation at home, assisting in the services. On a recent Sunday, he preached his first sermon in this parish (though he has preached many times elsewhere). It was an able plea for the evangelization of the world, and for men to undertake the work, founded upon Prov. xxviii., 19, "Where there is no vision the people perish." The discourse was characterized by earnestness and by its spiritual tone.

Windsor.—The following is an obituary notice of the late Rev. Canon Johnson, whose death in this city took place recently. The deceased gentleman was born in Sandwich, Essex County, Ont., on the 1st of January, 1829. He was a son of the Rev. William Johnson, M.A., who was rector of St. John's, Sandwich, at the time of his death in 1840. A tablet erected by his friends and parishioners stands on one of the walls of the church. The late Canon Johnson was educated at Upper Canada College and Trinity University, his name appearing second on the roll at the latter seat of learning, where he completed his education about fifty years ago. At the time Canon Johnson left Trinity to proceed to Holy Orders, the Royal charter, enabling the college to confer degrees,

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had not yet been granted, and in those days of difficult travel the matter of securing his degrees of B.A. and M.A. was neglected. Recently, however, Canon Johnson had made application to the present Provost, the Rev. T. C. Street Macklem, requesting that, if practicable, or consistent with the rules of the university, he might be permitted at this late date to receive the degrees of B.A. and M.A., to which he felt he was really entitled. The Provost kindly brought the matter to the attention of the Executive Committee at a meeting which was held on the 13th of January last, and he wrote to Canon Johnson shortly afterwards to the effect that on the recommendation of that committee the corporation had passed a special statute to admit Canon Johnson to the degree of Bachelor of Arts at any regular convocation, and after the lapse of one year he could, if he wished, proceed to the degree of M.A. In quoting from a letter of the Provost to the late Canon Johnson, he says: "Let me congratulate you on your patience in waiting nearly fifty years for a degree that you felt yourself entitled to receive, and also on the success of your present application." The Provost also said: "For my part I felt that your claim was a just one." It is a matter of great regret that the deceased gentleman was not spared a little longer, so that his wish in this direction might have been fulfilled. On leaving Upper Canada College in 1849, Canon Johnson entered the Theological School at Cobourg, then under the principalship of Archdeacon Bethune, afterwards Bishop of Toronto. He was successful enough to come out at the top of the list and gain the first scholarship of £40 sterling per annum for three years. Canon Johnson was the rector of quite a number of parishes, and was the means of having built many parsonages. About twelve years ago, his health failing, he retired from active service, and has resided since, up to the time of his death, in this town, which adjoins Sandwich, where he was born. His remains now lie in the family plot, where are buried his father, the Rev. William Johnson, his first wife and two daughters. Canon Johnson had many friends, and to know him was to love him.

Markdale.—Christ Church. — The semi-annual meeting of the rural deanery of Grey was held here on June 3rd. At 11 o'clock there was a celebration of the Holy Communion, the Rev. F. Ryan, B.D., R.D., being the celebrant, assisted by the Rev. J. R. Newell, rector of Markdale. At 2 o'clock the chapter met for the discussion and settlement of matters affecting the deanery. The plan of the Bishop's visitation of the deanery of Grey was arranged. A committee was appointed with a view to the purchasing of a lantern to facilitate the teaching of Church history and the arousing of interest in missionary work. Votes of condolence were passed with respect to the deaths of the Ven. Archdeacon Mullholland, and the daughter of the Rev. William Hinde, rector of Shelburne. A paper, prepared by the Rev. G. M. Franklin, rector of Brookholm, on the "Principles of the Church of England," was not read for lack of time. At 7.30 a public service was held when the following clergymen took part: Rev. Messrs. Ardill, Hinde, Newell, Reilly, Franklin, and Appleyard. The Rev. J. Ardill, rector of Owen Sound, preached the sermon from St. John, iii., 8. He prefaced his remarks with a brief but eloquent reference to the termination of the war in South Africa. The next meeting of the chapter will be held at Shelburne.

RUPERT'S LAND.

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

Winnipeg.—His Grace, the Archbishop of Rupert's Land, has gone to England on a visit. He sailed from Montreal on the Allan liner SS. "Ionian," on the 30th ult.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—Saturday, May 31st, was a happy day for the rector and people of this parish, for on that day the final instalment on the rectory mortgage was paid off, leaving the property and house as the free possession of the parish, and a handsome addition to its material equipment. In pursuance of a resolution of the parish at the Easter meeting, 1900, steps were taken almost immediately upon the arrival of the present rector, Dean Paget, September 1st, 1900, to build a rectory. Four suitable lots near the church were purchased, and a comfortable and substantial house with furnace heat was built at a cost of about \$4,000. The ladies of the parish have by their energetic work helped largely to meet this sum; donations and subscriptions have come in, two lots given for the purpose by Archdeacon Cooper were sold, and after a year and nine months of energetic work the Churchpeople are rewarded by seeing the last balance cleared off.

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.

THE DECLINE OF THE CHURCH.

Sir,—I have been a reader of the Canadian Churchman for years, and have been much interested in the various letters that have appeared of late on the question of the "Decline of the Church," and beg of you space in your paper to add my mite on the all-absorbing topic. To my mind there is fault on both sides, and the sooner we laity and clergy acknowledge this fact, and make up our minds to stand shoulder to shoulder and to agree to "give and take," the better it will be for the Church in general. In this diocese of Fredericton, there is an extraordinary policy in vogue among us laity of always going afar-a-field when we want to choose a rector for any of our important parishes when they become vacant. In almost every case overlooking the many worthy men, who belong to our province, or who have come into our province and have worked long and faithfully in the Master's service, and who are left to toil on to their lives' end in the back country parishes, while young men are chosen from England, or the upper provinces, or elsewhere, and are given the best parishes over the heads of older men who are second to none in ability and cleverness. Our clergy are only human, like ourselves, and naturally lose heart and go elsewhere, where they can always better their condition many times over. Then, again, we laity so often marry out of the Church; these mixed marriages always work untold wrong and mischief, and the Church always loses in every case, as the Churchmanship has to be lowered to the level of the various sects around about us in order to keep peace in the family, and while there may possibly be cases in which the Church gains, as Mr. Houston states, yet the Churchmanship would be of such doubtful quality that it would not count. Our good clergymen often "treat" us to periodical sermons on the errors of the Church of Rome, or on the temperance question, or on some Sunday give notice that on such and such a Sunday they intend to preach a "Protestant" sermon, and they give it to us without gloves; but in all my forty-five years of life, I heard but one good man ever open his mouth in his pulpit on the evils of mixed marriages, and not only that, sir, but there are clergymen in this diocese who have contracted mixed marriages themselves and have been married by dissenting

ministers. We laymen do not always contribute as liberally as we ought towards our clergymen's stipends; this may be our one most grievous fault, and it may be, as the rector of Richibucto asks: "Can we expect people to pay full price for indigestible food?" The old proverb that "one man can lead a horse to the water, but that ten men can't make him drink," is exemplified in us men every day. We can be led to do anything, but we cannot be driven. We know what will lead us to church, and what will keep us there, but our clergymen do not always thank us for telling them, and often tell us in a most dignified and haughty manner that they are the rectors of the parish, etc., and it is when they lay down a certain line of action and then try to drive us to it, instead of leading us to it, as servants of the meek and lowly One, that the mischief comes in. To my mind, sir, what we want to-day is not particularly High Churchmen in our pulpits, or yet particularly Low Churchmen, but we do want honest, square "Prayer-Book" Churchmen, men who will give us the services of the Church according to the rules laid down in the Prayer-Book, which is our right, as laymen, to receive; and when they do not do that, they have no right to blame us if we do not open our hearts and pockets as wide as we ought to do. In this diocese, we have clergymen who seldom, if ever, give us what the rubric says we "shall" have on certain Sundays, viz., the Athanasian Creed. Other clergymen will on Ash Wednesday dip into the middle of the commination service and give us only the last half of it. Some will omit certain prayers in the marriage service, because they are not quite quite "modest," you know. Others will, without any authority whatever (and in direct violation of the rubric at the end of the confirmation service), admit to Holy Communion, Sunday after Sunday, members of the various sects, who are not members of the Church at all; and then wonder why our own young men do not come forward to be confirmed by the Bishop. They tell us that the rubric in question is only intended for our own Church members. I have often tried to influence young men to be confirmed, and have often been asked to explain why they have to be confirmed before being admitted to communion, when others outside the Church are admitted? My only reply has been to read the rubric to them, and to say that no clergyman has any right to admit anyone who has not been confirmed or who is not willing to be confirmed. In my lifetime I have lived under a number of different clergymen, and have had occasion to go to them often and to ask for an explanation of things that I did not understand; some have met me as "man to man," and the result was that my heart would open to them, and I would be satisfied. Others have told me that it was my duty to come to church no matter what the service was like; and I have been told that if I could not come to church without fault-finding, that I had better stay at home. In conclusion, sir, I would ask our good pastors to sink their own "little" views of what they think is the faith of the one Holy Catholic and Apostolic Church, and to give us the Church's true faith, as set forward in the Prayer-Book and the inspired Word of God, and let them try the experiment of being "shepherds" of Israel in the true sense of the word. One may be led to do much, but cannot be driven by the peculiar vagaries of any one man who may happen to be over us when these vagaries may be at variance with "the faith once delivered to the saints."

W. TYNG PETERS.

CHURCH DECLININGS.

Sir,—Will you permit a layman to say a word or two on this matter. I am not of the opinion that our dear old Church is in a decline at present. The rector of Cornwall tells us that we lose more than we gain by inter-marriages with dissenters, that it is more common for a young dissenter to come to our Church for a bride,

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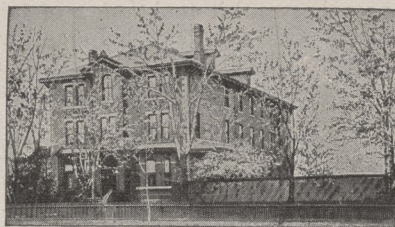
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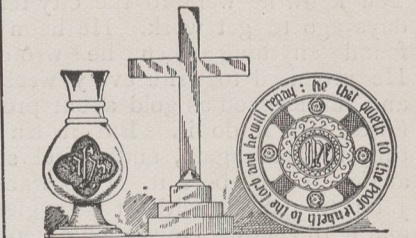
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DEATH.

GEEN. — Died, in Toronto, on Saturday, June 7th, Edgar de Forneri Geen, eldest son of Reverend A. L. Geen, Belleville.

SIX THINGS BEHIND.

"Rufus," said his mother, "did you mail the letter I gave you last evening?"

"Oh, mother; I forgot it. I meant to, but just then I had to go and get some new shoestrings, so it went out of my mind."

"But didn't I speak of those strings yesterday morning?"

"Yes; but just then father had called me to ask if I had weeded the pansy-bed the night before."

"And had you?"

"No, mother; I was just then writing the letter you said must go to grandma—"

"I thought you were to write that on Saturday."

"I meant to, but I had to do some examples that I didn't do on Friday, so I hadn't time."

"Rufus," called his brother, "didn't you nail the broken slat on the rabbit pen yesterday?"

"Oh!" Rufus sprang up in dismay, "I was just going to, but I hadn't watered the house plants, and I went to do that, and then—"

"The rabbits are all out."

Rufus hastened to join in the hunt for the pets. In the course of the search he came upon two tennis racquets which he had "meant to" bring in the night before, and they were in bad condition.

"There, now! it will cost ever so much to get these strung up. Why didn't I take them in, anyway? I remember, I hadn't locked the stable door when father called me, and then I hurried to do it before he asked me again."

Later in the day Rufus, with a penitent face, brought to his mother the letter which should have been mailed. During the rabbit hunt it had slipped out of his pocket, one of his brothers having found it in the damp clover, and it was now a sorry-looking missive.

"Rufus," she said, as he sat on the porch step near her, "I do not see how you can endure it to live such a burdened life."

"How burdened, mother?"

"You are always hurrying from one thing to another—"

"Why, yes, you see, when I'm told to do one thing, I generally have to wait till I do something I've been told to do before. Then, by the time I do it, likely I've forgotten the other thing, so when somebody else tells me to do something else, there's something ahead of it. It seems just so all the time."

"Exactly," said his mother, with a smile at his way of putting it. "You live all the time under a burden of undone duties."

"Well, it does seem," said Rufus, reflectively, "as though I was always about six things behind."

"That is a poor way to get along." "I guess it is," agreed Rufus, with energy.

"Then, why don't you try a better way? It is a bad habit. A habit clings to us and grows stronger. Every time we yield to it, it is more brick added to the character we are building. A brick is a small thing, and they are laid one by one, but, as a wall of habit rises day after day, how fearfully strong it is if the habit is a bad one! If you carry your habit into manhood—dragging along your burden of delayed or undone duties—what a wretched pattern of a man you will be!"

"I shouldn't like to be that," said Rufus, soberly.

"I hope you will not."

"But it does seem as though I never could get caught up."

"Brace yourself to it, my boy. Ask for the help we all need, even in what we consider our smaller duties, and then be on the alert to do every duty in its proper time. Promptness and reliability are among the best foundation-stones on which a boy can build character."

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the little Baya remained perched on the gun, apparently quite elated with its performance." Captain Tytler mentions also "the twirling of a stick with a ball of fire at each end. This the bird turns in several ways around its head, making luminous circlets in imitation of a native practice, the stick being held by the beak in the middle!" It is further asserted that in an ordinary cage or aviary they will employ themselves constantly, if allowed the chance, in intertwining thread or fibres with the wires of their prison, merely gratifying the constructive propensity.

THE LIGHT THAT MADE IT PLAIN.

One would have thought she would be as happy as a lark, down in the pretty town by the Hudson, with summer skies above, and wooded hills speaking of God's glory around, but she was not. A more unhappy girl than Maud Munson could hardly have been found, and why? Because of the spirit of envy, which had taken possession of her. Gracie Clark, who had come from the city with the Munsons, had a larger and finer display of dainty dresses than Maud, and everywhere the two friends went Gracie was dressed the better of the two. Now this seems a little thing, does it not, but it kept almost a constant cloud upon Maud's face, which otherwise would have been so pretty and winsome.

"I can't understand it," said her mother, in conversation with her daughter. "I thought you liked your dresses so much before we came, and now not one seems to suit you."

Maud attempted no reply, but the cloud upon her brow was not lifted.

"I thought at home," said Gracie, "you cared for me, but here you hardly seem to like to have me around."

"I can't imagine what's got into sis," was Bob's comment. "She don't act like the same girl she does at home. I wish we had never come to this place."

"Have you thought, wife," the father said, "that coming to this fashionable place has not been good for our little girl?"

He always thought of Maud as a little girl, thought the daughter considered herself quite a young lady. And so it went on. By the whole family was the change in one noted and felt. Too bad, was it not, for so little a thing to bring about so much discomfiture? And it was real discomfiture on each one's part.

But a sudden change came. Up against life crashed death, and by the flash of that terrible moment, Maud Munson saw things more as they were than ever she had done before. The little excursion steamer which started out so gayly in the morning, returned at night with one of the number dead. Laughing and talking with Maud and Gracie but the moment before, the very gayest of them all, had Fanny Brewster stood, and then a cry that none of those hearing could ever forget, a flutter of ribbons, followed by a hurrying to the steamer's rail of the ones left, in time to see the fair face raised appealingly, and then the




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waters closed in around the spot so many eyes were fixed upon. Who, standing upon that little steamer's deck, will ever forget the awfulness of that moment? No one. And oh! the contrast of the homeward trip, with the one wrapped in death lying near, compared to the outgoing one!

That night, in her mother's arms, Maud Munson wept out her sorrow and contrition, and acknowledged the littleness of that which she had made so great; and more than one, standing by the side of death, and gazing upon the face so strangely still and white, vowed vows never to be forgotten.

Daily to their long resting-places are borne the dead; those who were the same as we now are but a short time before. Why do we not see how little some things we call great are, compared to greater ones? But so many of us live as though we were never to die.



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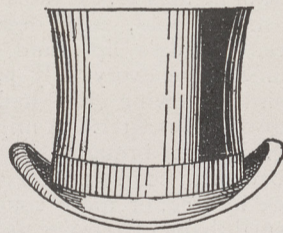
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TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

"BUT IF NOT."

Tap, tap, tap. Somebody was knocking at Aunt Marget's door. It was not a sufficiently aristocratic door to own a bell; it would have been sadly out of keeping with the rest of the house if it had been aristocratic. Aunt Marget, as she was spoken of by everybody, said she liked to have folks knock at her door, for she could tell who wanted to come in, most always, by the sort of a rap they gave. A bell tells little, compared with a knock.

"That's Content Morrison, I'm sure," thought Aunt Marget, hurrying to open the door, turning up her ample apron to make a sort of bag for the rags she was cutting to knit into a rug.

Content was always welcome at Aunt Marget's, but when she came it was often a sign that her mental frame was not in harmony with her name. Content sometimes wished that she had not been called after that far-away aunt of hers, but she comforted herself with the reflection that had the choice of names fallen upon any other of the set of sisters in that family, it might have been worse. She might have been called Mindwell or Freeloze or Temperance. Content was preferable, even if she did not always live up to it.

"I couldn't set myself at anything this afternoon, Aunt Marget," said the girl, on coming in, "and so I thought I would run over for a little talk with you."

"Dear heart, I'm glad you came. sit down by the fire; its big enough for two, isn't it?" The good woman laughed a contagious laugh. Everything was measured by the strictest economy in the small house. "The wholesome pinch of the just enough" forced its mistress into all sorts of contrivances, but never pinched her good humor out of her.

Content sat down by the cosy fire and answered the unspoken but evident invitation. "Tell me all about it," by beginning:

"It is John I'm troubled about. You know he went to the city ten days ago to get work. He hadn't found anything when he wrote. He promised to write every week, and he's as good as gold about promises. He'll do it. But it isn't time to hear again, and I feel so anxious I can't bear it. I do want John to get on without struggles and hard times. He is such a good brother. I do love him so. Is it wrong to want the best for him?" cried the girl appealing. Content and John were orphans and had lived with an uncle for some years. They were all in all to each other, Aunt Marget knew.

"Have you asked the Lord to give him what you want him to have?"

"Indeed, I couldn't bear to say away if I couldn't pray for Content, with deep earnestness in my heart."

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not serve thy gods.' I heard a sermon once on 'But if not.' The preacher said it took a deal of faith to say 'God is able to help, and will if it is best; but if not, we'll trust and obey anyhow, and it will be all right.' Anyone who can say that, can go into a fiery furnace if he's called to. Why shouldn't we be able, all of us, and all the time, to trust the Lord enough to say 'He may not take my way; but if not, I take his way on trust?'"

"We ought to," said Content musingly;

"If we ought to, we can," came the quick answer. "Don't worry about John. It isn't necessary that you should know about him to make sure that the Lord is taking care of him in the big city. I had to tell myself something like that only the other night when I got worked up over somebody else's trouble."

"What was it? Tell me, please," asked Content.

"I was out doing some marketing about dusk. I saw some grapes I wanted. I'm fair ashamed to say how I wanted them, but I hadn't got what I expected for some work and I didn't have to have any fruit, so I went on without. As I stopped at my gate, there was a young man leaning on it, looking so downcast I

"O, woman, in our hours of ease,
Uncertain, coy and hard to please."

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Dr. Chase's Nerve Food some time ago and I am convinced that it has given me a new life to this medicine. I have been at work for several weeks, and believe that I have been fully re-pleased for me to give to the hosts of persons who have tried this wonderful

Nerve Food 50¢ at all dealers, or Dr. Chase & Co., Toronto.

pitied him in a minute before he spoke. I knew something was the matter. A nice-looking fellow he was, and he said 'Good-evening,' and then, turning off sort of sudden-like, he asked if I wanted to buy a pretty picture he had to sell. He couldn't have thought it likely I could buy, but it seemed as if he must ask it, somehow. Then he explained that he was stranded here, passing through the place, and he wanted to sell a little painting to get money that he most have. He was a perfect gentleman, I could see, and I could see his trouble too. It went to my heart. I thought how I would feel if he were my boy, among strangers so, and without money. But I couldn't buy his picture. I gave him the names of two or three that I thought might be likely to, and he thanked me and went off in the dark. I couldn't get him out of my mind. It troubled me to think of him. Pretty soon in came my next neighbour, with some grapes, and you'll believe me. She had had some sent her and she wanted to share.

"When she had gone I said to myself, 'If the Lord will send me this fruit that I could get on without, won't he take care of a poor fellow in great need? I'll ask him to care for that young man and give him a chance to earn some money.' I did pray, but I kept worrying too. I said, 'If I could only know that somebody took the painting.' Then I told myself, 'The Lord can take care of the boy without my knowing. I'd like to, but if not, I'll trust the lad in the Father's care.' And after that I could go to sleep."

Content's time was up. "You have helped me ever so much," she said as she rose to go.

It is worth much even to get a glimpse of the lesson of trust in Aunt Marget's "But if not."

DOING GOD'S WILL.

Can God not enable you to do His will from your heart in your surroundings? Are you sorely tried by those surroundings? Are they, in themselves, humiliating to you or

exasperating to you? Are they full of acute heart-pangs, or heavy with a chronic heart-ache? Not one of these things is forgotten before your Lord. Your slightest pain finds response in His sympathy. But let that thought be the stepping-stone to this: that for you as for the slave-saint of Ephesus there lies open in that same Lord the blessed secret of a life which shall move amidst these same unwelcome surroundings as a life free and at leisure, and at peace, full of love and rest, blessed and blessing, a life hid with Christ in God, a life in which everything, from your rising up to your lying down, the smallest cross and the largest, is seen in the light of the holy, the beloved will of God, and so is met not with a sigh, or a murmur, but "from the soul."—Rt. Rev. Dr. Moule.

KNOW THYSELF.

Bear, in the presence of God, to know thyself. Then seek to know for what God has sent thee into the world; how thou hast fulfilled it; art thou yet what God willed thee to be; what yet lacketh unto thee; what is God's will for thee now; what thing thou mayest now do, by His grace, to obtain His favour, and approve thyself unto Him. Say to Him, "Teach me to do Thy will, for Thou art my God," and He will say unto thy soul, "Fear not, I am thy salvation." He will speak peace unto thy soul. He will set thee in the way.

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