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Lessons for Sundays and Holy Days

May 2.—Third Sunday after Easter.
Morning—Num. 22; Luke 22 to 31;
Evening—Num. 23; or 24. Col. 3, 18-4, 7.

May 9.—Fourth Sunday after Easter.
Morning—Duet. 4 to 23; John 1 to 29
Evening—Duet. 4, 23 to 41, or 5; 2 Thess. 1.

May 16.—Fifth Sunday after Easter.
Morning—Deut. 6; John 5, to 24.
Evening—Deut. 9, or 10; 1 Tim. 5.

May 23.—Sunday after Ascension.
Morning—Deut. 30; John 8, to 31;
Evening—Deut. 34; or Josh. 1; Titus 2.

Appropriate Hymns for Third and Fourth Sundays after Easter, 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 EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 179, 215, 302, 306.
Offertory: 307, 441, 499, 532.
Children's Hymns: 446, 565, 568, 569.
General: 447, 498, 527, 537.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 243, 292, 295.
Children's Hymns: 233, 329, 333, 336.
General: 220, 240, 260, 261.

THE THIRD SUNDAY AFTER EASTER.

One of the chief results of the Resurrection of Jesus Christ is the changed view of life in the world. It gives force and emphasis to the words of Jesus. "Seek ye first His Kingdom, and His righteousness." It inspires St. Paul thus to write to the Colossians: "Seek the things that are above, where Christ is seated on the right hand of God." The Resurrection of Jesus brings life and immortality to light. It establishes and confirms the belief in the life to come. One practical issue is the necessity of making due preparation in this life for the life beyond the grave. The issue teaches us to regard Christianity in the light of a means of preparation for eternity. In fact Jesus teaches us to do this. For does He not say, "I am the way . . . no one cometh unto the Father but by Me." In our Lord's teaching "to

come unto the Father" means to attain unto the true destiny of the soul. Thus do we learn that we are made for eternity and that the soul's only rest is above. Again there is emphasized the idea that here we have no abiding city but that we seek one to come. There is admittedly a great deal of unreality in the average life. A good deal of profession is made with the mouth that finds no place, or little place, in the daily round. We rejoice in Jesus' Resurrection, at the prospect of our own rising from the grave. Yet how often we are utterly cast down by death! How anxiously and wearily men labour for the things of earth! The Church has a message for every age. And her message to the busy, toiling, care-ridden, spirit-worn, men of our day must be this lesson of the Resurrection. "Be anxious for the things that are above, where Christ is." There is nothing so restful as this anxiety for heavenly things, this hunger and thirst after righteousness. This anxiety brings rest, for Jesus says that satisfaction is the reward of those who seek, who mind, heavenly things. The cares of this world bring greater cares, but no peace. To care for, to make provision for, the life to come is to assure one's self of rest and peace in this world of sin. The Church lays great emphasis on this lesson during the weeks after Easter. Examining the Collects we find a common thought pervading them all. And that thought is well expressed in to-day's Collect: "That they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same." Here we have renunciation, and walking in the way of life, the fellowship of Christ's religion, and between these two ideas comes in the idea of true faith in God and Truth, to which reference was made last week. The Church apparently regards the Resurrection of Jesus Christ as an inspiration to better living. The example of Jesus inspires because He is alive forevermore. His teaching inspires for the same reason. Example and teaching have the Risen Lord behind them. And this is what we can say of no other teacher known to man. The inspiring power of Jesus is absolutely unique. Therefore our relation to Him finds no parallel in any other of our relationships. He is above at the ultimate point in all progress and development. He draws us above who seek Him. Therefore we make bold to say that apart from Him we can make no progress. Not to be in relation to Him is to be out of the sphere of development. How careful then we ought to be in our conversation among the nations! Evil witness cannot accuse the good conscience. But beware even the appearance of evil. "By their fruits ye shall know them," the Master said. And in accordance with the principle we believe, and experience confirms us in believing, that development in the spiritual life is self-manifesting. And one result of that manifestation is that our well-doing and well-being silence the ignorance of foolish, unprogressive, men. Inalienable peace and joy characterize those who learn the Easter lesson of putting heavenly things first and of preparing in this life for the life to come.

A Disloyal Suggestion.

In an evening paper we read a statement, said to have been made privately by a delegate originally from the States, now a Canadian of the West, attending the recent Laymen's Missionary Convention. According to this gentleman the Church could gain no hold upon the settlers pouring in from the States on account of the prayer for the King used in the Liturgy. This surprises us, as in the Prayer Book across the lines the forms for the President and those in authority do not substantially differ, yet we have never heard of any one leaving the Church through political or per-

sonal dislike of the persons who for the time filled high office. Then the delegate said that the immigrating Church people would affiliate with denominations that did not introduce the subject of monarchy into their Communion service. We do not appreciate any difference in the portion of the service at which the public prayers may be offered as making any difference in the sincerity of the petitions. Nor do we believe that our Presbyterian or Methodist neighbours are less loyal than we are or would insult them by the suggestion that to add to their numbers they would leave out the accustomed petitions for the Sovereign. So far as our information is concerned, and it is extensive, the clergy and delegates find this very class the most loyal to their Church, set an example of liberality and self-denial in its cause, and even prefer the old petitions that have come down through the centuries. They find them a link with their forefathers of long ago and as a class would, we are assured, be the last to sever the bond. Why should any one not sincerely and earnestly pray for the head of the nation? No, we have no fear of loss on that account, our anxiety is for want of money and clergy. In casting about for them we have appealed to our brethren in the States to assist us to care for these good people and we repeat the request now.

A High Standard.

It should be the constant aim of the people of Canada to require of the men to whom they give representative positions a high standard of private character. They may rest assured that if they give a man, let him be ever so clever and capable, prominence in public life when his private reputation is doubtful that, sooner or later, they will have reason to regret it. A country is lowered in the eye of the world when men holding the highest positions in its gift are charged with being immoral or unscrupulous. It may be said that it is incident to human nature that such charges should be occasionally made. Nevertheless the old rule still obtains, that "Caesar's wife should be above suspicion." The just inference is that the men who guide and control the affairs of a nation should be men whose private life is so honourable and upright of itself that it affords a strong defence against charges of dishonour and unscrupulousness in their public positions.

Inspiration.

Without attempting to enter into controversial matters respecting inspiration, we may safely say that everybody admits both human and Divine elements or factors in God's Word. St. Luke asserts the human element clearly enough in the beginning of his Gospel, and we might as well deny the Incarnation of our Lord, as deny the human element in inspiration. But to admit a human element in inspiration does not in the least detract from its completeness and its Divine character. The Bible is still the message of God, albeit, as Bishop Westcott put it, "the message of God to man through Man." In like manner, Bishop Pearson, speaking of the prophets, said: "What they delivered was not the testimony of man, but the testimony of God delivered by Man." If God speaks to man at all, there must be an incarnation of truth, as there is an Incarnation of God, and to say that truth is incarnate or "delivered by Man" does not in the least disparage God's revelation or detract from the most exalted conception of inspiration.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together gleam out so brightly in the pattern of life that God approves.