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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

July 9.—4 Sunday after Trinity.
Morning.—1 Sam. 12; Acts 15:1—30.
Evening.—1 Sam. 13 or Ruth 1; Matt. 4:1—23.

July 16.—5 Sunday after Trinity.
Morning.—1 Sam. 15:1—24; Acts 19:21.
Evening.—1 Sam. 16 or 17; Matt. 8:1—18.

July 23.—6 Sunday after Trinity.
Morning.—2 Sam. 1; Acts 23:12.
Evening.—2 Sam. 12:1—24 or 18; Matt. 12:1—22

July 25.—St. James A. & M.
Morning.—2 Kgs. 1:1—16; Luke 9:51—57.
Evening.—Jer. 26:8—16; Matt. 13:1—24.

July 30.—7 Sunday after Trinity.
Morning.—1 Chron. 21; Acts 28:17.
Evening.—1 Chron. 22 or 28:1—21; Matt. 15:21.

August 6.—8 Sunday after Trinity.
Morning.—1 Chron. 29:9—29; Rom. 6.
Evening.—2 Chron. 1 or 1 Kgs. 3; Matt. 19:27—20:17.

August 13.—9 Sunday after Trinity.
Morning.—1 Kgs. 10:1—25; Rom. 11:1—25.
Evening.—1 Kgs. 11:1—15 or 11:26; Matt. 23:13

Appropriate Hymns for Fourth and Fifth 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 the New Hymn Book, many of which may be found in other hymnals.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 249, 250, 253, 260.
Processional: 44, 45, 292, 303.
Offertory: 289, 564, 621, 636.
Children: 50, 708, 714, 715.
General: 1, 29, 301, 317.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 251, 254, 433.
Processional: 384, 386, 397, 646.
Offertory: 573, 599, 601, 653.
Children: 261, 603, 604, 701.

THE FOURTH SUNDAY AFTER TRINITY.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."—Rom. 8:18.

The primitive Christian preaching disturbed long-established order and questioned customs and ideals cherished for generations. It, therefore, aroused prejudices and provoked antagonisms. The priests and Sadducees were sore troubled because the Apostles "proclaimed in Jesus the resurrection from the dead." Hence they caused their imprisonment. When Paul drove out the spirit of divination from the slave girl at Philippi he was charged with setting forth customs "which it is not lawful for us to receive or to observe, being Romans." The charge was upheld and Paul was imprisoned. Being the most active of the Apostles, S. Paul was "in labours more abundant, in prisons more frequent." These frequent imprisonments did not check his ardour, nor were they characterized by idleness. Tradition tells us that amongst the first preachers of the Gospel in Britain were soldiers who had been chained to S. Paul in Rome. During his first imprisonment at Rome he wrote the Epistles to the Philippians, Colossians, Ephesians, and to Philemon. The second imprisonment gives us the Second Epistle to Timothy. The importance of these Epistles cannot be over-estimated. They outline the faith and they uphold our faith. History repeats itself. Savonarola wrote his still famous Meditations on the 31st and 51st Psalms while in prison awaiting death; Tyndale translated many books of the Old Testament in a cold, damp cell at Vilvorde; John Bunyan wrote "Pilgrim's Progress" and "Grace Abounding" within the confines of Bedford Gaol. "The school of adversity has often proved not unfruitful in works of genius." What a blessed thing for the world that men can rise above the sorrows and privations of persecution! In rising they bless themselves and their fellows. Herein lies one proof that spiritual things are real, that they comfort men and inspire men to comfort others, even when earthly joys and physical freedom are withdrawn and interfered with. Why do men thus rise? Because they effectively resist the temptations arising from deprivation, restraint, the temptations to call down vengeance, to plan revenge, or to brood gloomily and idly over one's misfortunes. But why do men resist these temptations? S. Paul tells us: "But now abide faith, hope, love." He who could argue with Jews that Jesus is the Christ, who could make an impression upon the philosophers of Athens, who could make a Roman king tremble, would not be turned aside from his faith by clanking chains or dismal cell. He who could utter the words of our text would not be tempted into idleness or reproach in the day of persecution. S. Paul's faith was so strong that he looked forward to the future with a sure and certain hope that God would continue to work out His purposes. We do not find love in a prison unless there be faith and hope. S. Paul's love prompted him to write to his beloved converts, his sons in the Gospel. Love of the truth made Savonarola forget the fiery torture and compose his soul in meditations which comfort countless souls to this day. Love of the English people warmed the chilled fingers of Tyndale and sped him on his work of translation. Let us see to it that our faith is persistent, our hope well grounded in knowledge, and our love undying. Then we, too, shall escape the slavery of untoward circumstances, and shall rise grandly victorious over every restraint. We all have our depressing circumstances. Let us rise above them into that life where "all is fullness of joy, and pleasures for evermore."

Open-air Services.

Now that the outing time has come we hope our clergy and laity will avail themselves of the opportunity of holding and assisting open-air services wherever and whenever they can be held to advantage. This is a growing and praiseworthy custom, and cannot fail to do much good. One strong point in favour of such services is that they reach a class of people who are not habitual churchgoers. In fact, they do missionary work in the home field. For many years the Salvation Army and other bodies of religious people have been in the habit of making their open-air appeal to the lounge or passerby on the streets of cities, towns, or villages, and we believe that much of the success of these religious workers may be attributed to the fact that they go out "into the highways and hedges" after the people instead of standing aloof in calm, self-satisfied dignity and expecting the people to go to church. We should remember that this is the glad, warm summer-time, which disposes "the man on the street" to turn a willing ear to a good and cheering word well spoken.

Men and Methods.

The children of this world are indeed and in truth wiser than the children of light. It has gone the round of the papers that in the city of Toronto a zealous Mormon is carrying on a house-to-house visitation with the object of getting proselytes. And doubtless he will get them. We remember the saying of an experienced insurance company manager: "That it was not so much the character of the company as it was the zeal, judgment and tact of its agent that brought success." It seems that this opinion is only too true. Whilst most of the members of the old, historic Church are reading their newspapers or the latest novel, making a friendly call, going to club or theatre or taking their "well-earned rest" in some such agreeable fashion, the zealous Mormon is like a sparrow-hawk, quartering every inch of his chosen field of labour, and winning a man here and wooing a maiden there to the faith of Brigham Young. It would be interesting to know how much house-to-house visiting, not of a social character, but with the avowed and determined object of seeking and winning recruits to the Christian Church is going on throughout the districts and parishes of Canada day by day, and even night by night, throughout the weeks and months of the Christian year. One of the greatest obstacles to the progress of the Christian religion is the indolent, insincere and nominal Christian. Can it be wondered at that General Gordon, when writing from Egypt to the Secretary of the Church Missionary Society in London in 1878, warned him not to send "Lukewarms"?

Whither Drifting?

To many thoughtful Canadians there is something peculiarly disquieting in some transpiring events of a national and religious character: the Marriage Decree, as we may call it, of the Roman Catholic hierarchy; the offensive and boastful taunt of their oratorical priest in Montreal against the Protestant religion; the refusal of the Roman Catholic who is Premier of Canada to join the British Government in certain patriotic measures at the Colonial Conference; the alleged public declaration of a French-Canadian judge that people of his nationality were living in a state of "armed peace," and that of Mr. Bourassa, reported at the same time and place, that French-Canadians should do their utmost to advance the interests of their own nationality. These and other similar events are by no means reassuring. They certainly do not tend to promote feelings of kindness and sympathy amongst the people of Canada. We cannot for a moment believe that this hostile spirit