

# Canadian Churchman.

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**FRANK WOOTTEN,**  
Phone Main 4643. Box 34, TORONTO.  
Offices—Union Block, 36 Toronto Street.

## Lessons for Sundays and Holy Days.

April 14—Second Sunday after Easter.  
Morning—Num. 20, 10-14; Luke 12, 10-35.  
Evening—Num. 23, 14-21, 10, or 21, 10; Gal. 4, 21-5, 13.  
April 21—Third Sunday after Easter.  
Morning—Num. 22; Luke 16.  
Evening—Num. 23 or 24; Eph. 4, 25-5, 22.  
April 28—Fourth Sunday after Easter.  
Morning—Deut. 4, 10-23; Luke 20, 27.  
Evening—Deut. 4, 23 to 41 or 5; Col. 3, 10-21.  
May 5—Fifth Sunday after Easter.  
Morning—Deut. 6; Luke 23, 26.  
Evening—Deut. 9 or 10; 1 Thess. 2.

Appropriate Hymns for Second and Third 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.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.  
Processional: 34, 133, 504, 547.  
General Hymns: 222, 469, 501, 550.  
Offertory: 132, 140, 219, 520.  
Children's Hymns: 330, 334, 335, 337.

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.  
Processional: 179, 302, 306, 393.  
Offertory: 307, 441, 499, 532.  
Children's Hymns: 446, 565, 568, 569.  
General Hymns: 447, 498, 527, 537.

### THE SECOND SUNDAY AFTER EASTER.

Jesus said, "I am the good shepherd." How fond we are of dwelling upon this thought! The gentle Shepherd of erring sheep, the forgiving Shepherd of straying sheep. We crystallize the thought in our churches, paint it on glass for windows, carve it on stone on fountains, depict it on pulpits and hew it from wood. "The Shepherd and Bishop of your souls." The Bishop's staff also is symbolic of Him who giveth His life for the sheep. The Good Shepherd is He who gave His life for us, a sacrifice upon the cross—Christ, our Passover, sacrificed for us—and is also an ensample of godly life. He leads, and we, His sheep, must follow. He has left full guidance for our directions. There is no forceful compulsion. The Jewish law was, "Thou shalt not," and "Thou shalt." The Christian law is, "Blessed are they who follow." "Blessed are they which

hunger and thirst after righteousness, for they shall be filled." The Good Shepherd has provided all things necessary for our souls, and has shown us the way. There is the gentle, loving and tender promise of blessings to all who follow. It is an appeal of the highest type, and is not a threatening command. "Thy loving-kindness and mercy shall follow me all the days of my life, and I will dwell in the House of the Lord for ever." "The Shepherd and Bishop of your souls" has left to you the Shepherd's food, His Body and Blood, to feed His lambs. By His sacrifice He made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. Here, then, is the feeding of the sheep and the forgiveness of sin. He thus provides for all our needs and assists us in all our temptations. And the Fold is the Church. The collection of all within the divinely-appointed Home, where protection is promised and shelter offered. There shall be one fold and one Shepherd. Many are the wolves that would take us off—the world, the flesh, and the devil. Be faithful to your Home and your Shepherd. Wander not. Feed not in other pastures surrounded by dangerous temptations. Be regular at your Church. Be devout and earnest in your devotions. Be sincere and faithful in your prayers, and "daily endeavour (meaning to exert ourselves) to follow the blessed steps of His most holy life."

### Presbyterian Change.

The daily papers gave the utmost prominence to an announcement that the confessional was to be introduced into the Presbyterian Church. This startling news originated in a remark by the Rev. John Mackay, of Crescent Street Presbyterian Church, Montreal, in an address on the induction of a minister in that city. He was pointing out that this was no inexperienced young man, and told the congregation that they must trust their pastor to the fullest degree if there is to be a proper understanding between pastor and members, adding: "I am rather surprised that an institution which exists at present in the Roman Catholic Church has never been introduced into the principles of our Church. It is the only true medium by which a pastor can be to his congregation what he ought to be. I refer to the confessional." There is all the difference in the world between the exhortation in our Book of Common Prayer, which is now so seldom read, and so improperly omitted, advising those who cannot quiet their conscience to come to me or some other minister of God's Word and open his grief, that he may receive godly counsel and advice, and the Roman Catholic confessional. The Presbyterian Confession of Faith requires repentance and private confession of sins to God, and also that he who scandalizes his brother or the Church of Christ make public or private confession and declare repentance to those offended. How far beyond this Mr. Mackay proposes to go he did not announce.

### A Timely Warning.

One strong reason which moved us, with others, to republish and distribute the Rev. John Wesley's remarkable sermon on the ministerial office is the growing tendency towards private interpretation of the doctrines of the Scriptures, and public ignoring the plain and binding ordinances of God, and their authoritative declaration and exercise by the duly ordained clergy. If one of the greatest evangelists of modern times felt it necessary at the end of his life to warn and instruct his assist-

ants "to prevent a separation from the Church," we cannot do better than give the widest publicity to his remarkable sermon for the guidance not only of those who are without, but of those who are within the Church as well. We will mail this sermon in pamphlet form to any part of Canada or the United States on receipt of the price, eighty cents a hundred, postage prepaid. We have already received large orders. Orders can only be filled in order of receipt, and should be made promptly.

### The New Diplomacy.

All Canada is gratified with the democratic diplomacy of the Right Hon. James Bryce in coming amongst us so soon after his appointment as British ambassador at Washington, and mingling with our people in a spirit of unostentatious friendliness. Mr. Bryce's address before the Canadian Club at Toronto was one of singular interest, inasmuch as there are some points of resemblance between the political and social conditions of the Swiss and Canadians. His advice was sound that we should keep our public life dignified and pure; that the interests of the people should stand first, and that we should not allow the private interests of any person or class to stand in the way of the interests of the many.

### Purity in Public Life.

True and searching were the words of the historian and statesman to the people of Canada: "Having got the completest democracy you desire, all that remains is to make the government of the people as worthy, as pure, as dignified as it ought to be. It is not unfair to measure the conscience of a nation by the purity of its representatives." If Canada is to maintain the noblest traditions of the British race she must prove by the character of her representatives that her conscience is clean. There can be no doubt that the higher and more responsible the position to which a public man is elevated the greater will be the resulting good or evil to the country he represents from the unstained honour and scrupulous integrity of his private life, or its degrading immorality and unscrupulousness. Take, for instance, the position so long and honourably filled by Lord Strathcona as Canada's representative in Great Britain; and suppose that the Government of Canada were to appoint in the place and stead of a man whose private life has been so pure, honourable and beneficent as has been that of Lord Strathcona a man, we will say, of equal intellectual ability, but whose private life is believed to be debauched and disgraceful, and consider for a moment what a stain would be inflicted on the honour and virtue of the Canadian people as a whole, and what just and well-deserved contempt it would bring upon the fair fame of our country abroad, as well as upon the character of our public men. There is sterling honesty and manliness in the searching declaration of the British ambassador: "It is not unfair to measure the conscience of a nation by the purity of its representatives."

### Peace and Progress.

About the middle of this month a gathering will be held in New York City for the purpose of advocating the settlement of international disputes and differences by arbitration instead of by war. At this Congress will be gathered men of various nationalities prominent in different walks of life. The subjects to be considered and discussed at the meetings are all related to the effort to promote peace on earth. A step in advance, we hope, will be made through the instrumentality of this large and

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