

Canadian Churchman.

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Address all communications,

FRANK WOOTTEN,

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

Lessons for Sundays and Holy Days.

April 7—First Sunday After Easter.

Morning—Num. 16, to 36; 1 Cor. 15, to 29.
Evening—Num. 16, 36, or 17 to 12 or John 20, 24 to 30.

April 14—Second Sunday after Easter.

Morning—Num. 20, to 14; Luke 17, to 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, to 23; Luke 20 to 27.
Evening—Deut. 4, 23 to 41 or 5; Col. 1, to 21.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.

Processional: 130, 134, 136, 232.

General Hymns: 132, 498, 500, 502.

Offertory: 135, 138, 499, 503.

Children's Hymns: 197, 339, 340, 561.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.

Processional: 34, 133, 504, 547.

General Hymns: 222, 499, 501, 550.

Offertory: 132, 149, 219, 520.

Children's Hymns: 330, 334, 335, 337.

THE FIRST SUNDAY AFTER EASTER.

The service for this First Sunday after Easter, with its special Collect, Epistle and Gospel was originally intended for those who had been baptized on Easter Eve, who came on this Sunday (called Low Sunday) to lay up in the Church their baptismal robes as a token of their new duties and privileges. It is also appropriate to us. We, by our Baptism, have died unto sin and must now live in righteousness, as our Baptismal Office states. We must put away the leaven (that is the things which produce a corruption or depraved state) of malice and wickedness, that we may always serve God in pureness of living and truth. Notice how strongly the right faith is emphasized in this Sunday's service. "The truth," "the faith," "the witness." Then it is not good living that saves us. We cannot save ourselves by a good moral life. Saying, "I never injure any one," "I owe nothing," "I never do a dishonest act, nor cheat any one." Salvation is, "He that

hath the Son hath life." The whole of this epistle to-day is a declaration of "life through the Son of God." The "three that bear witness in earth are the spirit and the water and the blood."

Here is a sacramental witness, or outward and visible sign on earth of Christ's presence—Christ instituted Holy Baptism, Christ instituted the Holy Communion. By the first we receive His Holy Spirit, by the other His Body and Blood, and that by Divine and particular command. We believe that we have His presence here. We have faith in the Son of God. Our lives must be spent in pureness of living, and in pureness of the truth. Steadfast must we be, and regular in our mode of living. Changes cause disorders in health. Steadfast also must we be in the faith of the Church, as Christ's revealed Truth. Changes cause disorders in our spiritual life. It is necessary for us to hold steadfastly to the truth as revealed by Christ to His Church, and not only live the moral life, but make it complete unto salvation by belief in the truth.

Rich and Poor in Church.

One result of the Oxford movement which has been of immense benefit, has been the agitation to do away with pew rents; a movement which in Canada has been practically universally successful. There are drawbacks to it as there must be to every system. For instance, under the pew system the clergyman knew all his parishioners, and their habits, and if lax and irregular could note their absence and put in a word in season. Then the income was very regular. But there is now the invaluable feeling that any one is welcome in God's house, the more undeserving the more welcome; though the selfish are less generous, the sincere are more liberal and cheerful givers, and thus there is a better appreciation and understanding of what a Church stands for. It takes one by surprise to find in London the need still existing of the free and open Church association and to read of a meeting at Buxton, which is described as a stronghold of the pew rent system. Some of the remarks made at this meeting are worthy of thought and the dangers are our dangers also. In the course of his remarks the chairman said: "The great principle of Church-life is fellowship, and it is impossible to preach logically the doctrine of Christian fellowship, if the Church is divided between the poor who take a back or a side seat, and the favoured few, who, because they are able to pay, or because of their rank and station, are allotted the best and most prominent seats. All should be equal in God's House. If we could bring this reform about, it would undoubtedly help to reunite the Church and the working classes, who are now, and quite rightly, making their voices heard unmistakably in what concerns the life of the nation. If the Church will hold out her hand to these men, I am convinced they will become a bulwark of the Church. It must not be forgotten that the Church is a great missionary force in the world and in the home mission field we claim that the Association is doing a most important work."

God's House Our House.

As often happens the one with the most humour speaks the most truth, and the remarks of Ald. Harry Phillips at this meeting come home as true. To which of our Churches, aye, the individual members thereof, are they not, in part at least, applicable, and should have personal concern. Let each ask him or herself, "Have I spoken to, or made welcome a stranger in my Church?" "I say that this is a layman's question absolutely. Pew rents are not the fault of the clergy. We laymen could set the matter right in 24 hours if we liked to do it and make the

churches homes as they should be—not ice-houses. It should be our duty as laymen to extend a welcoming hand to every stranger that visits our churches. A man told me once that he had been to a church for two months and nobody had spoken to him. He came from a village where he knew everybody, and everybody knew him, and it is not surprising that he said he would not darken the doors of that church again. I persuaded him, however, not to give it up. I said, "You go next Sunday, and when the vicar gives out his text, you light up your pipe; somebody will speak to you quickly enough then." "Well," he went on, "what a satire on our Church, to have to tell a man to break the rules in order to get someone to speak to him. You don't find this sort of thing in friendly societies. The hand of fellowship is quickly extended to members of them. And why should this not be the case with the members of the biggest friendly society on earth! Pew-rents were the worst form of individualism. They cut at the root of the idea of family worship. The true idea of the family is that the greatest care and attention be given to the poorest and weakest members; that the shabbiest and most unfashionably garbed women be given the best seat. She is cut everywhere else because of her clothes. Now she is in God's House make her welcome. Put out a friendly hand, and make her feel at home."

Public Men.

A nation has a character as well as a man. The character of the nation is formed and maintained by the aggregate of character of the public men who are chosen by its people to guide its internal affairs, and to represent it in its dealings with the outer world. A tree is truly known by its fruit. A corrupt and debased electorate will choose men after its own taste to represent and govern it. A pure and upright electorate would not tolerate an impure and unscrupulous representative. A public man who leads a vicious and immoral private life will endeavour by audacity and subtlety to escape the searchlight of moral opinion. But he is in the same strait as the habitual criminal of whom Rolf Boldrewood writes that he may have many and daring escapes, but the law has a long arm and it will reach him sooner or later. Of one thing we may be tolerably certain that the public man whose private life is pure and honest will not have the public or private reputation of being unclean or untrustworthy.

A Coadjutor Bishop.

No doubt can exist in the mind of any earnest Churchman in the Diocese of Toronto that it is absolutely and urgently necessary that a Coadjutor Bishop should with the least possible delay be provided to relieve Archbishop Sweatman of many of his numerous local episcopal duties. It is a plain and urgent duty which the Churchmen of that diocese should promptly and manfully deal with. Their diocese has grown beyond the working power of any one Bishop. A change is imperative. Such appointment would further clear the way for the whole Canadian Church to reap the benefit of the unusual capacity for detail, mastery of method, and indomitable industry of the indefatigable Archbishop. There is, indeed, an ample field for the exercise of these, and other admirable and profitable qualities, matured by experience and stimulated by devotion to the good of the Church with which His Grace is endowed, and the sooner they are rendered available the greater will be the gain to the Church at large.

Personal Service.

The sermon of John Wesley, which we re-printed last week, and the addresses of General Booth induce enquiry as to the cause of their wonderful

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