

Canadian Churchman.

TORONTO, THURSDAY, MAY 5, 1904.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

ADVERTISING RATES PER LINE - - 20 CENTS
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN
Box 2640, TORONTO
Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Fifth Sunday after Easter

Morning—Deut. 6; Luke 24, 13.

Evening—Deut. 9 or 10; 1 Thess. 5.

Sunday after Ascension.

Morning—Deut. 30; John 4, 31.

Evening—Deut. 34, or Jos. 1; 1 Tim. 4.

Whitsunday.

Morning—Deut. 16, to 18; Rom. 8 to 18.

Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16 or Acts 18, 24—19, 21.

Trinity Sunday.

Morning—Isai. 6, to 11; Rev. 1, to 9.

Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.

Appropriate Hymns for Sunday after Ascension Day and Whitsunday, 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:

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.

Proclamation: 147, 280, 297, 301.

Offertory: 149, 248, 396, 300.

Children's Hymns: 304, 342, 343, 346.

General Hymns: 148, 299, 235, 295.

WHITSUNDAY.

Holy Communion: 155, 159, 215, 313.

Proclamation: 152, 211, 224, 508.

Offertory: 153, 210, 212, 223.

Children's Hymns: 208, 213, 330, 332.

General Hymns: 154, 155, 207, 209.

What Church Union Involves.

Earl Nelson, in his charming papers on "Home Reunion," published weekly in Church Bells, refers, in its issue of March 11th, to Dr. Fairbairn's remarks on Archbishop MacLagan's overtures on Christian brotherhood. To the Archbishop's appeal for the exercise of more brotherhood Dr. Fairbairn answers: "Yes, if you will receive us at your Holy Communion and come to ours; if you will ask our ministers to preach in the minister; if you acknowledge the orders of our ministry and give up Apostolic Succession." Earl Nelson very pertinently paraphrases this utterance as follows: "I will acknowledge you as a brother Christian if you accept what my mind is at present able to accept and give up your beliefs which do not agree with my own." The cardinal doctrines of the Christian faith are, as Bishop

Carmichael has clearly shown, held in common by the Anglican Church and other Protestant communions. If Dr. Fairbairn or any other Non-conformist offers to unite on these, he is conceding nothing. On the other hand, the nature and authority of the Christian ministry are viewed very differently by Christians who unite on other things, and to propose a complete surrender by one party on highly disputed ground like this as a condition precedent to further discussion is to put the whole question out of the range of reasonable discussion. Almost every writer of importance who has discussed the proposed union of Methodists, Presbyterians and Congregationalists admits that federation is only a temporary expedient, and that the real need is organic unity. Organic unity being the goal aimed at, it is plain that the constitution of the ministry is the core of the difficulty, and to demand instant unconditional surrender at that point is neither diplomacy nor charity.

The Communion of Saints.

At Langdon, in North Dakota, a church was recently built in memory of Alonzo A. Alvord and Susan Alvord by their daughter. The memorial is, as the Bishop of North Dakota remarks, singular, and almost unique. "Generally," he says, "such memorials stand amid the scenes once familiar to the dead. They minister to the people who knew them here on earth; they are where their donors can for a while at least behold them. But this is far different. About 2,000 miles away from their former home, in a place where none of their kindred dwell, on this North Dakota prairie, which they never saw, stands this lovely little building, which in all probability its donor will never enter. It was her thought—a most gracious and unselfish one—to put this church where it seemed most needed, to aid in the clearest and strongest way a struggling mission; to evince, by completest proof, that sympathy which members of the Church should, and so often do, have for those fellow-members who are far away from their personal acquaintance." Such a gift is assuredly a beautiful illustration of the "Communion of saints" on earth. "Belief in this doctrine," says Pearson in his great work on the Creed, "will show itself in an ardent affection for the living saints and a reverent respect for those who are dead." An affection which overleaps a distance of 2,000 miles may well be called "ardent," and may well be appealed to as a fine instance of Christian fellowship.

The Birmingham Bishopric Scheme.

The hampered condition of the Mother Church, by reason of its entanglement with the State, is well illustrated by the Birmingham Bishopric scheme. Soon after Canon Gore became Bishop of Worcester he saw that his diocese was altogether too large, and he set his heart on dividing it, and securing a Bishop for Birmingham. With characteristic energy he has pushed the scheme till it is now ripe for legislative sanction. The endowment for the new diocese is almost complete, but the most stubborn difficulty is not a financial one. No division can take place without an Act of Parliament, and this necessity affords a coveted opportunity for Radicals and uncompromising partisans to attack the Church and make political and party capital. We might naturally expect that if the Bishop and Churchmen most interested desired it, and raised the necessary funds for endowment, the scheme would reach a quick and successful finish without opposition. But the malignant hostility which has met this and a similar scheme for another new diocese would seem to point clearly to two conclusions: (1) An unreasoning and determined opposition to the Church, which is largely political. (2) The pressing need on that account, of the Church obtaining freedom to do her own strictly Church

work in some properly constituted body of her own.

Gather Up the Fragments.

It is well known that one message in the Gospel for the last Sunday in the Christian year is to "gather up the fragments." We are thus instructed to carry over this lesson into the work of each succeeding year. Rev. W. Allen Challacombe, vicar of New Malden, Diocese of Rochester, England, describes in a recent interview how this idea helped him to build a mission church. "I suggested," he says, "the opening of a million penny fund, my object being to show that the smallest contributions would be welcome. The result was that I tapped many unsuspected sources, and at the end of eighteen months had obtained a quarter of the million. This thousand pounds, with a grant of £150 from the Rochester Diocesan Society, enabled us to build the church." Humble efforts of this kind might be made in any parish either to raise local endowments or to raise funds for specific objects, and, if they were persistently followed up, either by monthly collections or in some other systematic way, by a few willing workers who would cheerfully give them their time and attention, the result would in all cases justify our reverent regard to the spirit and meaning of the Saviour's words.

Ungava.

This name is as little known in Canada as it is in England, and yet it is a district of considerable size in Canada, being situated between Hudson's Bay and the Atlantic, and to the north of the Province of Quebec. It is peopled by Eskimos, to whom the Rev. S. M. Stewart, a North of Ireland man, was sent out by the Colonial and Continental Church Society in 1900. The motto of this society is "The Empire for Christ," and this policy led them to take an interest in this neglected corner of the Empire. Mr. Stewart has ministered there since 1900 with great faithfulness and self-denial, and is now on furlough in Ireland. The people are dirty, uncivilized creatures, and not only are the surroundings often disgusting, but the privations are very great. Letters would reach Mr. Stewart only once in a year, and sometimes only once in two years. His home has been a snow hut in winter and a skin tent in summer, but the society desire to send out with him a wooden house and a medicine chest when he returns in June.

Rev. F. Swainson's Bible Classes.

A short time ago we reproduced from the Church Family Newspaper an account of the huge Bible classes which Rev. F. Swainson built up at All Saint's, Sheffield. We follow his work with interest, inasmuch as he was at one time a C.M.S. missionary in our Canadian North-West. He was recently appointed vicar of St. Barnabas, Holloway, and his Bible class work in this parish was written up by the Church Family Newspaper in its issue of March 31st. The men's Sunday afternoon class then numbered 314 as the result of three months' hard work, and was growing at the rate of about fourteen a week. There is also a flourishing women's Bible class. He began this work by procuring a copy of a directory, and sending a circular letter to every householder in the parish. Then he started in to call on them. Those who came to the first class were asked to leave name and address, and were called on soon afterwards. Infidels often come to the class and send in questions which they consider posers, but the questions are usually welcomed and answered. Mr. Swainson is a great visitor, and the fruits of his thorough pastoral work are seen in the growing attendances. The evening congregation, which was set down at 231 in a recent census now numbers 1,000. The morning congregation, which