

Canadian Churchman.

TORONTO, THURSDAY, JUNE 8, 1911.

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

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.

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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,

Phone Main 4643.

Box 34, TORONTO.

Offices—Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

June 11—Trinity Sunday, St. Barnabas, A and Mar.

Morning—Isai. 6:1—11 or Deut. 33:1—12; Rev. 1:1—9 or Acts 4:31.

Evening—Gen. 18 or 1 & 2: 1—4, or Nahum 1; Eph. 4:1—17 or Matt. 3; Acts 14:8.

June 18—1 Sunday after Trinity.

Morning—Josh. 3:7—4:15; Acts 2:22.

Evening—Josh. 5:13—6:21 or 24; 1 Pet. 3:8—4:7.

June 24—Nat. of St. John the Bp., Ath. Cr.

Morning—Mal. 3:1—7; Matt. 3.

Evening—Mal. 4; Matt. 14:1—13.

June 25—2 Sunday after Trinity.

Morning—Judges 4; Acts 7:1—35.

Evening—Judg. 5 or 6:11; 1 John 1.

June 29—St. Peter A. & M.

Morning—Ezek. 3:4—15; John 21:15—23.

Evening—Zech. 3; Acts 4:8—23.

Appropriate Hymns for Trinity Sunday and First Sunday 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.

TRINITY SUNDAY.

Holy Communion: 192, 313, 449, 441.

Processional: 416, 440, 625, 657.

Offertory: 456, 483, 516, 631.

Children: 214, 558, 572, 701.

General: 1, 394, 545, 637.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 245, 433, 630, 643.

Processional: 376, 406, 449, 468.

Offertory: 512, 605, 657, 764.

Children: 697, 701, 707, 715.

General: 2, 416, 456, 483.

Denominational Novels.

Are a growing evil which ought to be reduced. These constitute an abuse, and the worst features are exaggerations. First of all, as a rule, they abuse and revile the Church from the 'verts of Rome, upwards or downwards. Even Mrs. Humphry Ward is behaving very badly. Robert Elsmere, poor, feckless, clever fellow, died, and was buried and forgotten years ago. But a widow and daughter survive, and Mrs. Ward is telling how they and their accomplices are working to destroy the Church from within. The Church Times has turned and lashed a novelist who advertises the good works of the Salvationists and some Non-conformists. No one objects to honest praise of good works, except when accompanied with dishonest sneers and slander of the good works of others. It is high time that this habit should be stopped, and the Church Times is entitled to praise in taking a stand for its own friends who have been specially reviled. It claims that the writer, and we may add a legion of others, was ignorant of the fact that modern systematized penitentiary and rescue work owes its inception, not only to a Churchman, but to a Bishop, and a High Church Bishop at that, and that the whole of England is dotted with homes and refuges built and kept up by the Church which he charges with apathy.

Thanksgiving Services.

The rector of a country parish told us in a recent conversation that he devoted the offerings on Thanksgiving Day to missionary purposes. They then became, he thought, the truest thanksgiving the parish could give to God for His past mercies. We refer to this conversation as we always delight to encourage any step that looks like a real venture of faith, and a real move forward in spiritual living. We might expect to receive more of God's mercies and blessings, if we honoured Him more by definite giving to Him as acts of praise and thanksgiving, instead of waiting till money is extracted from us by suppers and other questionable devices. Every parish should carefully consider whether they should not devote their offerings at such times as mentioned above to some form of Church extension rather than to the current expenses of the parish which are usually provided for.

The Episcopal Church of England.

It needs some such crisis as that brought about by the action of the Roman Catholic Church with regard to marriage to test the strength of our position, and to prove not only to those who claim the name Protestant, but to temperate and judicious Roman Catholics as well, that the credentials of our Church establish its authority, continuity, and catholicity. Take, for instance, the view expressed by that brilliant and scholarly Irish statesman, Edmund Burke, in his letter to Sir H. Langrishe, on the sound historical position of the English Church: "There has never been a religion of the State (the few years of the Long Parliament only excepted) but that of the Episcopal Church of England; the Episcopal Church of England, before the Reformation connected with the See of Rome, since then disconnected and protesting against some of her doctrines, and against the whole of her authority as binding on our National Church; nor did the fundamental laws of this kingdom ever know at any period any other Church as an object of establishment." How fair and true this view is will be generally admitted by all competent scholars.

The Mediating Church.

It is not recognized as fully as it ought to be, that in the best and most comprehensive sense, the Church of which we are members, and for which that great lawyer and distinguished statesman, Lord Selborne, claimed that, "it has a just title to be spoken of as the National Church," stands before the religious world as a great Christian centre towards which all who bear the name "Christian" may rally with a reasonable hope of re-union. On this timely and important subject Professor Newman Smyth takes strong ground in favour of our contention: "The Episcopal Church, by virtue of its tradition and position, has, as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the churches. How it will heed this call, in what definite and practical ways it may be guided to meet this opportunity, seems to be the first and immediate question of Protestant reunion."

True Freedom.

"In order that men may be truly free, and possessed of a freedom which is worth having," says Mr. W. Benett in his recent work on "Justice and Happiness," "they must not only attain the highest degree of efficiency, but must also direct it towards the highest end; and, in order to secure this, they must submit to government; that is to say, to the selection and regulation of their impulses by the inner guide, which every man may find, if he will look for it, in his conscience. This is the true internal freedom for each individual. He is truly free in himself when he exercises the greatest possible amount of activity under the control of his conscience." This is a modern way of emphasizing the fundamental proposition of St. John, that "he that doeth truth cometh to the light." He who turns a deaf ear to the voice of conscience is like a man who has to journey along a dangerous road and prefers to risk danger in the dark rather than to have it exposed by light. A dull, inactive conscience is a blind and futile guide for either life or death.

The Revolution.

Yes, a more complete and momentous one than has occurred for centuries in Great Britain is now in progress. Rather, it has progressed so far that results are apparent. The ownership of agricultural land is rapidly passing into the hands of strangers, and the pride of ownership of landed estates is passing also. Instead of the old lord or squire the old estates and stately homes of England belong largely already to the new rich, not simply the occupation, as has been recently common. Is the lot of the tenant going to be bettered? Time alone will show, but we trust that there will be fewer tenants and more owners. As we have often said, a new race of yeomen are needed, there is too much congestion in the towns and cities, and the old homesteads, instead of being a field or two of big farms, should support families again.

Scottish Emigration.

From Scotland we get more laments than from any other portion of the British Isles. The depopulation of the Highlands is no new cry. Since Culloden there has been a drain, and every change, to black cattle, to sheep, to deer, has brought the obliteration of old homes. All through Scotland the farms have been increased in size and the crofts and small holdings abolished, because the rents were more satisfactory and the shootings let for more. Now the farming people of the poorer class are emigrating, but those who have gone to the towns, Dr. Farquharson says, don't want to go back to the land. The