

Canadian Churchman.

TORONTO, THURSDAY, APRIL 28, 1910.

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,
Box 34, TORONTO.

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

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.

May 1.—Fifth Sunday after Easter.
Morning—Deut. 6.
Evening—Deut. 9; or 10; Col. 3, to 18.

May 5.—Ascension Day.
Morning—Dan. 7, 9 to 15; Luke 24, 44.
Evening—2 Kings 2, to 16; Heb. 4.

May 6.—St. John Evan. ante Port. Lat.
Morning—2 Sam. 7, 18; Luke 23, 26 to 50; 24, 13.
Evening—2 Sam. 9; 1 Thess. 3.

May 8.—Sunday after Ascension.
Morning—Deut. 30; Luke 24, 13.
Evening—Deut. 34; or Josh. 1; 1 Thess. 5.

May 15.—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.

May 16.—Monday in Whitsunday Week.
Morning—Gen. 11, to 10; 1 Cor. 12, to 14.
Evening—Num. 11, 16 to 31; 1 Cor. 12, 27 and 13.

May 17.—Tuesday in Whitsunday Week.
Morning—Joel 2, 21; 1 Thess. 5, 12 to 24.
Evening—Micah. 4, to 8; 1 John 4, to 14.

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 the new Hymn Book, many of which may be found in other hymnals.

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 397, 243, 257, 567.
Processional: 179, 186, 400, 473.
Offertory: 175, 182, 186, 398.
Children: 686, 688, 693, 701.
General: 6, 37, 177, 627.

WHITSUNDAY.

Holy Communion: 191, 242, 264, 435.
Processional: 470, 536, 578, 625.
Offertory: 187, 188, 189, 441.
Children: 190, 576, 697, 701.
General: 186, 538, 594, 604.

THE FIFTH SUNDAY AFTER EASTER.

Indefiniteness is one of the greatest evils inflicted upon Christian thought and practice. It is born of blindness, and in turn gives birth to indecision and selfishness. It is the mark of strength, though often men and women holding most indefinite views about God, eternity, and man's relation to both, claim to be stronger than their more confiding neighbours. True strength

cannot issue in weakness. And weakness is always the mark of the indefinite. Now many people are imperilled by this weakness inasmuch as they are in captivity to the strange doctrine that attention to details of thought and practice interferes with the larger, truer view of God and eternity. These would despise even the "means of grace" as being things placed between the soul and God's direct action. But to-day's lesson is for such people. God has ordained and established the means of grace. And the analogy is drawn from every sphere of being,—God deals with man by the method of means. Therefore, the more closely we ally ourselves with those means the more closely do we approach God, our destiny. And we are to learn from the Epistle to-day and from St. James whom we commemorate this day that the conjunction of definite faith and definite practice with deep, earnest spirituality is possible. St. James was very careful in his attention to the prescribed duties of the religious life. And his epistle proves his sincerity and his spirituality. Like Mary, Zacharias, Elizabeth, Simeon and Anna, he was righteous. He obeyed the law of God as he knew it. And his Epistle shows that he entered into the eternal spirit of the law and of the worship of God. Now it is a feature of life that an extreme in one direction is indicative of an extreme in the other direction. The weakness of indefiniteness indicates the weakness of definiteness to which many fall victims. We have all met men and women possessed of most definite views—views exclusive of and also derisive of all other prospects—who have been pitifully weak because they have failed in the practical issues. These are only hearers of the Word and are poor hearers at that. They miss the spirit of their religion because with them religion is all "getting" and no "giving." All weakness begins and ends in selfishness. The hearer only has nothing to bestow upon his fellows, nothing to offer unto God. The "doer of the Word" may act upon certain lines, he may tie himself down to definite ways of doing things, but his very act of doing divorces him from selfishness, and teaches him the inner, eternal, spirit of the religious life. To-day the Church pleads for a religion expressing itself in worship and love. Does not the short exhortation in the Communion Office teach us the same lesson? Who are to approach the table of the Lord but those who worship in spirit and in truth, and are living in love with all men. By all means let us be definite in our Churchmanship. But let us see to it that our definiteness beclouds not the inner meaning of things. Let us hear all we can, and then do all we can to the honour and glory of God. Hearing is our inspiration; doing is the proof of God's merciful guiding, the earnest that our religion is pure and undefiled.

Straight Talk on Degradation.

Among the amusements on which so much money is spent nowadays, as detailed in another column, one of the undesirable is the expense of looking at games by professionals, and certainly the worst of these is prize fighting. We owe a tribute to Sir Robert Perks for his outspoken denunciation of the Methodist Social Union at a great meeting in the Metropolitan Temple in New York, and in using the language which he did he showed much moral courage. After detailing the interest taken by all classes in what he called the brutality and degradation of the Johnson-Jeffries prize fight. He asked, "When they ask me in England how the United States is progressing socially and morally, I shall say nothing about this prize contest, but I ask you what are American Methodists doing to allow this thing to take place?" No wonder the complainant audience was quite taken aback

A Private and Confidential Conference.

The Synod of the Edinburgh Diocese of the Episcopal Church of Scotland met to elect a Bishop in place of the distinguished Dr. Dowden, who had held the See for twenty-five years. After organizing in public, the Synod adjourned for private conference, and on resuming in the afternoon the Dean stated that the Bishop of Brechin had declined to allow his name to be put forward and thereupon the meeting adjourned to a later day. One point of procedure is worthy of notice and that was the avoidance of any public discussion or dissension. Under the practice followed on this continent there would have been evening papers filled with interviews, modified as contradicted in the morning ones, questions of privilege perhaps, in any case needless heartburnings. All discussion might be in private, no report of what took place, whether authorized or not, given out for publication.

A Book of Selections.

All our exchanges for some months have letters on Prayer Book revision. These indicate the determination that our worship shall be as devout as language can supply. Of course there are many suggestions which would lead to endless trouble. One is instead of the undesirable psalms, to substitute a compilation of selections from the best prose writers of any age or country, which might be read in our Sunday service. What heartburnings such a work would cause, some would be indignant at omissions, others at inclusion. If it is impossible to avoid trouble over including or excluding hymns, what would be the result in the case of prose writings in the Prayer Book? All the same the suggestion is a valuable one, and we would be glad to see such a volume for the Sunday School. It is the opinion of the writer (he would be glad to know if he is right) that there is a real want of a work of extracts or compilation on the ethics of religion, and on the history and truth of Christianity. There were some excellent chapters in that now forgotten collection, the Irish National readers.

The Three R's.

There seems to be a reaction among school managers in favour of the three R's, reading, writing and arithmetic. It is but natural that the poorer class on obtaining the power of expending the money should desire that their children should have all the fads and frills. It takes a little time and experience to show the mistake, to rub the gilt off the gingerbread. A writer in the Pall Mall Gazette said: "Whenever I come into contact with heads and managers of large business firms who employ a number of boys and girls I invariably hear the same old complaint, that the children turned out of our schools to-day are practically worthless for business purposes. He quotes an employer who declared, 'When I apprentice a boy or girl I have to turn schoolmaster and teach them how to write legibly and neatly. Then their spelling is so bad.'"

Parties in the Church.

It is always delightful to find great representatives of the various schools of thought in the Church making allowance for those who may differ from them. Dr. Eugene Stock is a splendid example of this. Himself a great and pronounced evangelical, he yet wrote in February last, these noble words respecting the approaching election for the Canterbury House of laymen. "Suppose either of the two parties succeeded in gaining all the seats, would that be for the advantage of the House? I ask my evangelical friends, do they really wish to exclude Lord Hugh Cecil, or Mr. Athelstan Riley, or Sir F. Holiday, or Mr. Lathbury? I ask my High Church friends, do they really wish to exclude Chancellor P. V. Smith, or Mr. G. A. King, or Mr. F. Bevan?"—"I decline to

even to those well
to those poorly
of the support-

the problem. To
the ONLY solution.

Policies provide
within the reach
clearly-worded con-
sistently valuable
years The
the largest Can-
e Companies.

st Life
Company
WINNIPEG

LINENS

quality—light or
ure linen—Irish
needed to give

anything in this
or samples and
what purpose it

etc., for Choir

D & SON
ast, TORONTO

RGH-
TURE
s. Fonts, etc.
atalog of
ass Goods
Co. Limited.
Ont.

DOMINION
ERVICE
Steamers

c-- Liverpool
ILINGS
L.M.S MEGANTIC
1,878 tons. Twin screw
steamers on the St.
duction of the ship-
or serving four decks
luxury of present day
ie steamers, including
ry attractive last St.
eir superb accommoda-
rd Class passengers.
STEAMERS
M.S. DOMINION
called Second Class
ngers receive the best
erate rate, they are very
aking a trip to the Old
omfort at a moderate

uested to communicate
assage on the above
mpany's Offices.
WINNIPEG
5 McDermot Ave.
Dams Street, Wex

LS.
al Bells. 12 Bond St.
CO., Hillboro, O.