

Canadian Churchman.

TORONTO, THURSDAY, JULY 2, 1908.

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

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Address all communications.

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Office—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.

July 5.—Third Sunday after Trinity.

Morning—1 Samuel 2, to 27; Acts 12.
Evening—1 Samuel 3 or 4, to 19; Jude

July 12.—Fourth Sunday after Trinity.

Morning—1 Samuel 12; Acts 17, to 16.
Evening—1 Samuel 13, or Ruth 1; Mat. 5, 33.

July 19.—Fifth Sunday after Trinity.

Morning—1 Sam. 15, to 24; Acts 21, to 17.
Evening—1 Sam. 16 or 17; Mat. 9, 18

July 26.—Sixth Sunday after Trinity

Morning—2 Sam. 1; Acts 25.
Evening—2 Sam. 12, to 24 or 18; Mat. 13, 24 to 53.

Appropriate hymns for Third and Fourth Sundays 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 274, 305.
Offertory: 220, 275, 366, 549.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.
Processional: 215, 224, 339, 303.
Offertory: 248, 256, 290, 365.
Children's Hymns: 341, 342, 346, 540.
General Hymns: 7, 12, 238, 243.

THE THIRD SUNDAY AFTER TRINITY.

As Jesus stood in the presence of the proud and disdainful Pharisees and Scribes and took note of their selfish indifference to the spiritual and material needs of the people of Israel, He rebuked their selfish pride, and, in parables, reminded them of the value of all souls in the sight of God. What sinner or publican would dream of going to a Pharisee or a Scribe for spiritual comfort? To Jesus they came and He spoke words of help to them, words which filled the hungry with good things, while the rich went empty away. There is inspiration in the knowledge of the plan of God, and of the ways of Heaven. Therefore Jesus would fill us all with a zealous love for souls by revealing to us the rejoicing of the whole company of Heaven over one sinner that repenteth.

We look about us. We see many souls perishing amidst the dangers and adversities of a wicked world. What is our attitude to them? Pride and disdain prevent us from fulfilling the service God requires of us. But zealous love exercises its ministry in perfect humility, and is not ashamed to seek for the lost, that is to go into the places where the lost usually are. The sinners and publicans drew near unto Jesus to hear Him. The very sinful to-day do not draw near to hear about Jesus. Therefore the Church and her members, those who love souls, have got to go after the lost sheep. In other words the Church must be actively engaged all the time in rescue work. Now when we say this of the Church we do not mean to forget individual responsibility. The Gospel says that it is the shepherd who goes after the lost sheep, and the woman who looks for her coin of silver. So each member of Holy Church must remember his or her responsibility in this work. It is our brothers, our sisters who are perishing. That is the first lesson. "All ye are brethren." This lesson inspires to service. It sends men and women after their brothers and sisters, to bring them within the hearing of the Gospel—of that word which is "the power of God unto salvation." The rule of service adopted by the Brotherhood of St. Andrew and the Daughters of the King is an illustration of that inspiration. Every baptised man and woman must be a good Samaritan to those brothers and sisters who have wandered into the far off land of sin and misery. Remember the value of a soul saved. "There is joy in the presence of the angels of God over one sinner that repenteth."

"O lost and found! all gentle souls below
Their dearest welcome shall prepare, and prove
Such joy o'er thee, as raptured seraphs know,
Who learn their lesson at the Throne of Love."
—Keble.

Pan-Anglican Congress.

Churchmen everywhere have had their hearts warmed and their imaginations stirred by the great London Congress. Representatives of the Anglican Church, one might almost say from every part of the world have there foregathered to consider and discuss questions and pass resolutions aiming at the quickening of religious life and the promotion of its growth. It reminds one of the great councils held in the historic past, when the representative dignitaries, ecclesiastical, came together to discuss and decide questions of faith and practice. We shall look for much good to result from this Congress. No doubt it will inculcate a broader and deeper sympathy amongst Churchmen, a greater unanimity of opinion and a fuller realization of the fact that we are indeed and in truth all members of one great body whose mission is "peace with honour" and progress with brotherly love.

Shocking Outrage.

In Cleveland, Ohio, the National Education Association intends to dig up the remains of an Indian named Omic, who was executed over a hundred years ago and interred in the public square in the open space south of the old stone church. The Indians are naturally hurt at this desecration and the intended exhibition for the amusement and gain of the Western Reserve Historical Society. We do not object to the digging up of the body of Omic," Chief Thunderwater said, "but we do object to making these bones objects of unwarranted curiosity. At the beginning of the last century the fur trade along the shores of Lake Erie on both the Canadian and American sides, was exceedingly profitable. Indians and whites alike were engaged in trapping muskrats, beavers, and other furred animals, which were found in abundance here. Omic and Semo, two Indian trappers, had to

fight for an existence, in spite of the teeming animal life all around them. Nightly they were robbed by whites, who stole not only the animals, but the Indians' traps. For years these two men eked out a miserable existence. They were shot at by whites while protecting their property. In one of these encounters a white man was killed. Omic was caught near Sandusky, brought to Cleveland, and publicly executed for the murder of the white man. Semo preferred to 'open for himself the gates of paradise.'" We ask, what have the Christian clergy of Cleveland been doing for three months not to protest against this insult to a fallen race? They, and all these Society members, owe a public apology to the Indians; and they call this ghoul-like conduct educational! Poor children with such teaching.

The Bar.

Notice has been taken in the press of the opinions of Mr. Bryan on the morality of advocacy and some views that have been expressed on the same subject by a body of representative lawyers in the United States. Mr. Bryan was firm and clear in denouncing the character and methods of the unscrupulous advocate. There will always be a wide difference in the conduct of a reputable and a disreputable lawyer. Take the case of a barrister who has just made a deliberate statement of what he called facts to the court. A statement that his opponent in turn positively denied to be true, and as deliberately pronounced to be untrue. Let us turn from this revolting picture and consider for a moment the character and conduct of such an advocate as the late Christopher Robinson—a man whose statement of fact, or of law, was regarded with confidence and respect by the bench, the bar and the public. Whenever a dishonest, scheming, unprincipled man becomes a barrister we may rest assured that his conduct at the Bar will be in keeping with his ill-reputation. And on the contrary, whenever a man studious, upright and honourable is chosen all who have to do with him will realize that the law is indeed what it is claimed to be—a noble and learned profession. The fountain of the law can only be kept pure and beneficent by preventing those who would defile and sully its waters from approaching their source.

Purification.

By the time this number is printed the city of Toronto will be committed to a large and much needed work of purification. The daily journals have vied with each other in denouncing the evil state of pollution and the need of reform. A late repentance possibly, but ever welcome. A great deal could have been done with the \$1,500,000 which the City Council could have applied to the work, but neglected to do so. Now they have a mandate, and it is to be hoped will not go to sleep again. And we trust cities and towns on both sides of the lakes will watch the result and will themselves adopt and improve on what Toronto may achieve. It is a field for honourable rivalry.

Neglected Duty.

At the Pan-Anglican Congress a paper was, owing to His Lordship's illness, read for the Bishop of Birmingham, in which Dr. Gore scored our Church for its long and reprehensible neglect of the oppressed and weak. A tremendous act of penitence followed by reparation was called for by the learned and devout Prelate. We have said that the persistent and faithful practice of the doctrines of the Church would render Socialism even in its best form, uncalled for. At the same time we admit and deplore the fact that Socialism and all such movements, crude and objectionable as some of them are, have been brought into being by neglected duty on the part of Churchmen and women. So long as pride, prejudice, selfishness

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