

# Canadian Churchman.

TORONTO, THURSDAY, APRIL 21, 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,

Phone Main 4643. Box 34, Toronto.  
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.

April 24.—Fourth Sunday after Easter.

Morning—Deut. 4, 10 to 23; Luke 18, 10 to 31.  
Evening—Deut. 4, 23 to 41; or 5; Phil. 1.

St. Ph. & St. Ja., A. & M.

Morning—Isai. 61; John 1, 43.  
Evening—Zech. 4.

May 1.—Fifth Sunday after Easter.

Morning—Deut. 6.  
Evening—Deut. 9; or 10; Col. 3, 10 to 18.

May 5.—Ascension Day.

Morning—Dan. 7, 9 to 13; Luke 24, 44.  
Evening—2 Kings 2, 10 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, 18; Rom. 8, 10 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, 10 to 15; 1 Cor. 12, 10 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, 1 to 8; 1 John 4, 10 to 14.

Appropriate Hymns for Fourth Sunday after Easter, and Sunday after Ascension Day, 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.

### FOURTH SUNDAY AFTER EASTER.

Holy Communion: 253, 256, 260, 386.  
Processional: 440, 636, 650, 664.  
Offertory: 165, 388, 577, 583.  
Children: 708, 709, 730, 751.  
General: 19, 25, 171, 390.

### 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.

## Lay Reading.

Another matter that might not unprofitably be discussed is the power of a licensed lay reader in a case of necessity—that is, where no clergyman is at hand, or can be obtained to take the Burial Service. As for instance where such lay reader is taking the Church services in a remote parish, a death occurs, no clergyman is available, and the body of the dead Christian must be laid in the grave without the Burial Service of the Church, or in the alternative, the service is to be taken by the lay reader who is taking duty in the parish. In considering any such question as this, it should be remembered, that the status of a licensed lay reader is different from that of an ordinary layman, inasmuch as he has been appointed and duly authorized by a Bishop of the Church, with certain necessary limitations, to conduct services in Church and to read sermons to the people. It, however, should be said that such lay reader has no authority to preach his own written or extemporaneous sermons to a congregation save where he has been specially authorized by his Bishop so to do.

## Lay Baptism.

The validity of this ceremony has been acutely and learnedly discussed recently in the columns of the Living Church. The concluding letter on the subject by G. E. Moulton, strongly upholds the lay position, quoting Blunt's reference in his annotated Book of Common Prayer to "the long-established tenet of the Church of England that lay baptisms are in some cases necessary and are not to be repeated." It also contains the following interesting references: "The validity of lay baptism was maintained by Tertullian" (De Bapt. xvii). "It was allowed by the Patriarch of Alexandria in the case of some boys baptized by Athanasius when he himself was a boy" (Rufin. 1-14). St. Augustine maintained it to be valid not only in cases of necessity, but under other circumstances also (Aug. De. Bapt. vii. 102; Cont. Parmen. ii., 13). He also refers to Hooker's emphatic words, "yea, 'Baptism by any man in case of necessity,' was the voice of the whole world heretofore" (Ecc. Polit. V. ch. 61, 3).

## Three Good Tests.

There is so much playing at religion and tacit religious profession without practice of religious principles that it does an earnest Churchman good to re-read the three tests for a parish proposed by a noted Bishop. They are: "First—How many of the laymen are doing active Christian work? Second—How much does the parish give for missions? Third—How many of its young men are volunteering for missionary work?" It may be said "These are great tests." So they are but they were propounded by a great Bishop. One who adequately realized the greatness of his office, the greatness of the cause in which he held high command, the great responsibility of those who held office under him and the greatness of the results that must be realized as proofs of the proper discharge of their duties by those charged with responsibilities so great. No such results can accrue to those who are in dead earnest about everything else but religion and who are content to lull their consciences with a religious profession unsustained by religious practice.

## Typical Results.

The contention of those medical men that the persistent and excessive strain required by modern athletics is injurious, has received an illustration by the result of an inquest on Mr. Henry Smith Wright, a former Conservative member for South Nottingham. The evidence showed that his enlarged heart weighed 20 as against the normal 12 ounces. It was said to be the typical heart of an athlete, the enlargement

being attributed to the fact that as a young man the deceased had done a great deal of rowing. He was a well-known rower at Henley.

## An Interesting Discovery.

The skill and knowledge of the modern explorers of the lands of ancient civilization are being rewarded by wonderful discoveries. The Berlin Archaeological Society has found on the site of Pergamon, in Asia Minor, the remains of a great sanctuary and temple of the goddess Demeter, built about 262 B.C., to which additions were made after the country passed under the Roman rule. Within the sanctuary, besides the high altar to the goddess were altars to over half a dozen other deities. Of special interest is an imperfectly preserved inscription on a marble altar which is deciphered to be a dedication to "the unknown gods." This recalls Paul's address in the Court of Areopagus in Athens, when he was asked about the foreign deities he was talking of. In his reply he said that when he was going about and looking at the objects that you worship "I observed an altar on which the dedication was inscribed: 'To an unknown God.'"

## A Treasured Name.

The date of this issue, or, it may be, a day or two thereafter, is, or will be, the anniversary of the birth of a great Englishman. Indeed, so widespread has been the affection roused in the hearts of men of all nations and countries by the works of Shakespeare that his genius has become a common heritage of mankind. And yet, it cannot be wondered at that he who wrote these words: "I do love my country's good, with a respect more tender, more holy and profound, than mine own life" should have his memory especially revered by his own countrymen. Shakespeare, it is true, was not without defects as a literary craftsman, but in the splendour and universality of his genius his defects are no more to be regarded than are the spots on the mid-day sun. Of the man, William Shakespeare, no one could speak with greater weight than his friend and comrade "Rare" Ben Jonson, who wrote of him: "I loved the man and do honour his memory on this side idolatry as much as any. He was indeed honest, and of an open and free nature, had an excellent phantasy, brave notions, and gentle expressions." Whatever may be said of the life and character of the man, who more than any of his fellow-countrymen has endeared the literature of his country to the world at large, we rejoice in the fact that according to the ordinance of our beloved Church, he was baptized on April 26, 1564. And in April 1616 he was buried in the chancel of the beautiful Church at Stratford-upon-Avon. The memory of William Shakespeare will ever be cherished with tender affection, not alone by the dwellers in the beloved land of his birth but as well by those of whatever race and creed they may be, who seek to find instruction and inspiration in the noblest and loftiest fields of human literature." "Here," says Carlyle, "is an English king, whom no time, or chance, Parliament or combination of Parliaments, can dethrone. This King Shakespeare, does not he shine, in crowned sovereignty, over us all, as the noblest, gentlest, yet strongest of rallying signs; indestructible; really more valuable in that point of view than any other means or appliance whatever? We can fancy him as radiant aloft over all the nations of Englishmen, a thousand years hence." From Paramatta, from New York, wheresoever, under what sort of parish constable soever, English men and women are, they will say to one another: 'Yes this Shakespeare is ours: we produced him, we speak and think by him; we are of one blood and kind with him.' The most common-sense politician, too, if he pleases, may think of that."

distributing large  
not interested in  
straight guaran-  
to pay, so much

est Policies are  
Participating Poli-  
rates anywhere  
Policyholders in  
guaranteed bene-  
arnings and low  
at-West Life.

t Life  
Company  
WINNIPEG

ble Linen

1 Manufactur |  
ome ecclesiastical  
6—Gothic trellis  
ythe Sacred Mon-  
Wheat and Bun-  
In centre an Or-  
er of Grapes and  
em stitched ends.

ds long, \$5.00  
\$6.00  
ds long, \$7.00  
\$8.00  
x27 in., \$1.00  
IE GIFT.  
n to Mail Orders.

& SON  
ist, TORONTO

GH-  
URE  
Fonts, etc  
atalog of  
ss Goods  
g. Co. Limited.  
Ont.—

DOMINION  
RVICE  
teamers  
-- Liverpool

LINGS  
M.S. MEGANTIC  
878 tons. Twin screw  
steamers on the St.  
duction of the ship-  
serving four decks  
luxury of present day  
steamers, including  
y attractive last St.  
ir superb accommoda-  
d Class passengers.

STEAMERS  
S. DOMINION  
alled Second Class)

ers receive the best  
ate rate, they are very  
cing a trip to the Old  
mfort at a moderate

ested to communicate  
assage on the above  
pany's Offices.

WINNIPEG  
McDermot Ave.  
ame Street, Wee

LS.  
Bella. Send for  
CO., Hillabore, O.