

**DRESSES**

of our 1908, which shows fashions in Tub Suits Skirts

**& SON**

ubular, neumatic and electric

ates and Designs and rebuilding

**rch**

h Auxiliary Pipes Qualifying Tubes

\$500.00 nd catalogue.

**CO., Limited**

ONT. in Builders on the

**s**

**Sandals**

mer outing portable, durable the little p, according

**ACHFORD**

IE ST.

historic church, Philadelphia, was and totally deg a loss of about which Benjamin mental in erect. The church he first edifice re present build- 727. The Am- ganized, its con- the American pted within the in 1785. The , D.D., the first ia, is interred in rst the worship- ered within its ington, Adams, of others. Peo- ed, and nation- 1 in great rever- ssembled during ling the severe g.

# Canadian Churchman.

TORONTO, THURSDAY, JUNE 25, 1908.

Subscription . . . . . **Two Dollars per Year**

(1) 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 4642  
 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.**
- June 28.—Second Sunday after Trinity  
 Morning—Judges 4; Acts 8, 26.  
 Evening—Judges 5 or 6, 11; 1 John 3, to 16.
  - 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

Appropriate hymns for Second and Third 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.

**SECOND SUNDAY AFTER TRINITY.**  
 Holy Communion: 313, 319, 553, 637.  
 Processional: 189, 302, 544, 547.  
 Offertory: 275, 293, 296, 308.  
 Children's Hymns: 240, 335, 336, 337.  
 General Hymns: 1, 21, 36, 520.

**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.

**THE SECOND SUNDAY AFTER TRINITY.**  
 The Eucharistic Scriptures for this Sunday carry on, in measure, the lesson of last Sunday. St. John pleads for genuine love: "My little children, let us not love in word, neither in tongue, but in deed and in truth." Does not this remind us of a saying of Jesus, recorded by St. John in his Gospel? "God is a Spirit and they that worship him must worship him in spirit and in truth" (4:24). Here is the demand for genuine worship of God which must be based on a true appreciation of God and an eternal love for God. Then St. John goes on to connect love and knowledge. What is the Commandment of God? "That we should believe on the Name of His Son Jesus Christ, and love one another." Our belief

in, and knowledge of Jesus, will inspire and sustain our love of God and man. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." The Collect for this week is a prayer for the education of the soul, that we may be kept under the providence of God, and may be brought up in the steadfast fear and love of God. If our prayer be in earnest we shall receive an answer: God will open our eyes to see the wondrous things in His Law; He will open our ears to hear the blessed truths which Holy Church bears constant witness to. Thus do we learn of God. The Gospel illustrates most vividly the necessity of a true knowledge of God and holy things. The invited guests did not appreciate the invitation. "And they all with one consent began to make excuse." How unreasonable their excuses! Of such a character are they that with a truer appreciation of their host the men would never have made them. This is still the day of excuses. But in particular these summer days are days of excuses, and worldly reasons (?) are offered for the neglect of God and the worship of God. But remember love always finds a way. Those who know God; and love Him, who know that the Church is the Divine Society, and love it and all its ordinances, are to be found in the country or village church. Whereas those who go boating, sailing, fishing, riding or driving on Sunday do not really know God, nor do they really love Him. They have no appreciation of Holy Church or of sacramental grace. They do not appreciate the invitation, "Come, for all things are now ready." Let faithful Churchmen and women continue in their love of God and His Church. For such faithful perseverance is bound to do good. The day will come when the careless and ignorant will learn to know and to love the things that be of God, and then will they be ashamed of their excuses. "O taste, and see, how gracious the Lord is" (Ps. 34:8).

**The Opium Curse.**  
 It is not to be wondered at that men and women from European countries visiting or moving to India should, as it is brought to their notice, be appalled at the havoc wrought by the opium traffic on the minds and bodies of its victims. Not unlike leprosy, it marks out its votaries with dreadful distinctness; defaces the body, impairs and gradually destroys the mind. Strange, indeed, it is that a people so intellectual as the Hindus should so readily yield to the ruinous lure of the opium habit. But far stranger still is the fact that Christianized and civilized white men are content to profit by the degradation and destruction of the body, mind and soul of their fellowmen.

**Unscrupulous Gain.**  
 Mr. Justice Cassels is bringing credit to himself and profit to his country by the high sense of honour and manly independence he is showing in the investigation into one of the public departments at Ottawa. It is an outrage upon the country that contractors for the supply of public utilities should be allowed to receive profits that are out of all reasonable proportion to the market value of the articles supplied. We know no politics where public rights and morals are concerned. More power to the arm of Mr. Justice Cassels say we. We want more such men in high position in Canada.

**Business Honesty.**  
 As we sorely need to cultivate a spirit of unselfishness and courtesy amongst our children, so we have urgent need of cultivating the habit of honest dealing in business of all kinds. We may rest assured that the mean man, and the sharp man, though they may for a season outwit their

less adroit, or more honest competitors, will each find in the long run that they have made the great and almost irreparable mistake of life. Such men win money, it is true, but with it they also gather the contempt and not seldom the hatred of many whose good opinions it would have been worth their while to have won. Unclean gold fouls the hand that grasps it. The tighter the grasp the greater the defilement.

**The Change in Services.**  
 The Scottish Episcopal Church is at present engaged in revising its Prayer Book, the suggested alterations being published in the Scottish Chronicle and bearing a strong family resemblance to the proposals of Spectator. Older people accustomed in youth to the full Morning Prayer, Litany, anti-Communion and sermon have, as is natural, the doubts of age at the so-called improvements. Anthems, voluntaries, elaborate music and the Book of Common Praise, largely, they say, take the place of the Book of Common Prayer when the service was said by the people, and not sung by a choir. Largely these proposals are taken from the United States changes, some have stood the test of time, but many are as yet novelties.

**The Marriage Servio.**  
 There is one service which has been curtailed in the States and such curtailment is proposed for Scotland. One exceedingly valuable letter has been sent by one of the council, which says, and says well, what thoughtful people think, but have not the courage to express openly upon the point: "It is proposed to edit the Introductory Address in the Marriage Service so as to omit all reference to the precreation of children as the chief object of this sacred ordinance. Now, I have observed at several weddings that a silly prudery tends to an omission even of one verse of "The voice that breathed o'er Eden" in order to avoid all mention of children. But surely they are the crown and glory of the married state, and to all serious-minded persons at the time of marriage there should be present in mind the awe-inspiring wonder of the chief responsibility they are undertaking—that, namely, of transmitting their own characteristics to offspring, and carrying on the race through the link of their own personality. And I venture to say that never in history has it been so necessary as at present to emphasize the importance of this, the chief object for which marriage is instituted."

**King and Czar.**  
 A past master in bringing about and maintaining cordial relations with the sovereigns of the great powers is our beloved King. It is not marvellous that the Prince, whose coming into kingly office was regarded by some people with concern, should have proved himself, in a few short years, to be one of the most notable benefactors of his race and time. As son of the noble Prince Consort, and the good and gracious Queen Victoria it would have been strange, indeed, if the King had not inherited some of their splendid qualities and profited by their illustrious examples. He has done so to a marked degree. The influence of his gentle, yet masterful character, makes for peace and good-will wherever he goes. We are confident that Russia will be the gainer, in the best sense, as well as Great Britain, by the meeting of King and Czar.

**A Better Army.**  
 Mr. Haldane, the Secretary for War, is a bar- rister of great ability, who has surprised the nation by the energy with which he has pushed his ideals and aspirations for a territorial army. A London Scotchman, he has now visited Edinburgh and has addressed a conference of the two