

June 18, 1908.

ESSES

of our 1908 which shows fashions in

Tub Suits Skirts

ts, Dresses, Skirts

us materials in free, on request.

& SON

TORONTO.



WORTH RING

older every of Life In-ou less now ime.

you "intend not protect- v, and death ist expected.

improve with surable now, ext week.

sition of the Life is un- the best olders.

r advantage cy at once

erican rance any

Continent" Toronto

Everyone joy

n's Buds

ure and ful

ITED, TORONTO

# Canadian Churchman.

TORONTO, THURSDAY, JUNE 18, 1908.

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. June 21.—First Sunday after Trinity. Morning—Josh. 3, 7-4, 15; Acts 4, 29-5, 17. Evening—Josh. 5, 13-6, 21 or 24; 2 Pet. 1. June 28.—Second Sunday after Trinity. Morning—Judges 4; Acts 8, 26. Evening—Judges 5 or 6, 11; 1 John 3, 10. July 5.—Third Sunday after Trinity. Morning—1 Samuel 2, 10-27; Acts 12. Evening—1 Samuel 3 or 4, 10-19; Jude. July 12.—Fourth Sunday after Trinity. Morning—1 Samuel 12; Acts 17, 10-16. Evening—1 Samuel 13, or Ruth 1; Mat. 5, 33.

Appropriate hymns for First and Second 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.

FIRST SUNDAY AFTER TRINITY. Holy Communion: 312, 520, 530, 565. Processional: 306, 390, 534, 545. Offertory: 170, 216, 223, 235. Children's Hymns: 175, 304, 338, 344. General Hymns: 514, 526, 539, 542.

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.

THE FIRST SUNDAY AFTER TRINITY.

We now enter the non-festal part of the Christian year. From now until Advent Sunday the Church seeks to enforce the lessons drawn from the great truths which the first part of the year announces. The collects dwell on the spiritual relations of human life to God. The epistles and gospels all point out practical lessons. Now one of the most practical of lessons to be learned is that one to which St. Paul refers when he says, "I can do all things in Him that strengtheneth me" (Phil. 4:13). How true the statement of the Lord, "Without Me ye can do nothing!" Therefore our prayer this day, "Grant us the help of Thy grace, that in keeping of Thy Commandments we may please thee, both in will and deed." The first fruit of the spirit is love; and of this

spiritual gift the Epistle and Gospel have much to say and to suggest. The Epistle necessitates inspiration. Man unaided by God the Holy Ghost could never give forth such utterances concerning the nature, origin, and manifestation of love. And apart from spiritual guidance we cannot appreciate such teaching. "Let us love one another," urges St. John. Why? we ask. Because "love is of God, and every one that loveth is born of God, and knoweth God." Love is the proof of sonship, it is the earnest of knowledge, and of Communion with the Father. To love God is to abide with God. And He who loves God is sure to love his brother also. Now one of the greatest needs of our day is a greater display of brotherly love. The religion of Jesus Christ, while not denying the principle of congeniality, recognizes no caste system. "All ye are brethren." May we not argue, therefore, that all forms of social unrest and distress can be traced to a lack of brotherly love? Did brotherly love continue in every sphere and under every circumstance, did every man recognize the principle of stewardship, then the wars and rumours of wars would cease in all the world. Yes, the world needs to listen to St. John, "Beloved, let us love one another." And remember that such love shows zeal for the spiritual welfare of mankind as well as for the material prosperity. The Gospel enforces the lesson of the Epistle; Dives is rich, but selfish; he is anything but a steward; he does not even take any interest in his own brothers, let alone the poor Lazarus at his door. There is a Lazarus at every man's door. In other words, "The poor ye have always with you," i.e., those who need our love. And blessed is the man who embraces every opportunity of exercising his brotherhood. Every scheme of social amelioration is measured as to its strength and efficacy by its ratio of loyalty to the principle enunciated by Him, Who alone can set the world aright: "All ye are brethren," therefore love one another, for love is of God.

### Church Chimes.

We have never ceased to regret the discontinuance of that bright and interesting English journal, Church Bells. Not the least attractive feature by any means of its crisp and clever pages was the department that gave its name to the paper. If there be any sound in this discordant sin-stained world that conveys through the human ear a heartfelt message of charity, peace and abiding hope, surely it must be the stirring, softening chime of sweet Church bells. Many a wandering, wayward lad in a foreign land, or journeying on the broad-ocean, has been moved to better thoughts and purer deeds in some peaceful moment as the music of the old church chime, revived by association and memory, has come to him "like the touch of a vanished hand." And then how sweet and pure is the music of the chime to innocent childhood? How uplifting and soothing to those who are no longer children? To dwellers in the calm, untroubled countryside, or where the crowded city pours along the stone-paved streets their fevered living stream, or when the wearied mariner gladly nears his port, to one and all from the belfry tower of God's House comes with the soothing, softening strain of the chime—an inspiration and benediction—that move to goodness now and speak in solemn hallowed tones of blessedness to come.

### Russia.

During the election times, which are now happily over, for the present at least, it has given one a shock to see how active and ready to manage our affairs are the Russian refugees who have been given an asylum in our cities. Not only are these worthies desirous of political fame but they quietly but determinedly set themselves as above

the laws when ever they stand in their way. Such conduct gives a shock and suggests doubts as to the loudly asserted innocence of these people in the Russian troubles of recent years. Such doubts are increased from an unexpected quarter. A delegate of the Salvation Army gave a short outline of life in the cities between Warsaw and Odessa. He was amazed and our readers will be so, too, to learn that not only cities like Odessa are beautiful and able to give pointers to our best, but that in them all the population is as orderly and quietly governed and as well behaved as our own, except the one class which seeks the sympathy of the world. In Lodz, which he described as a beautiful city, he was received with the greatest cordiality by the Governor and his wife, who sat down with him, discussed the problems, what he could do with the greatest hope of success, and showed the liveliest concern for and interest in the poor. And yet these worthy people have lived under sentence of death for three years passed by these men who now tried to prevent the King visiting personally his amiable nephew. Truly Russia is still a land of mystery.

### A National Socialist View.

At the National Socialist Convention recently held in Chicago the following resolution proposed by Mr. Morris Hillquit, who said he was and always had been an agnostic, was adopted: "The Socialist movement is primarily an economic and political movement. It is not concerned with religious beliefs." As there are people who profess to be Christians, and yet who are prone to look this way and that for some popular novelty to graft on the old faith and doctrine. It is well that this plain outspoken declaration of the National Socialist Convention should be given wide publicity. The Church of God is founded on religious belief and perpetuated by religious practice. And it may be said that it is only concerned in Socialists, in so far, as it is its duty, to try by every fair means and with the utmost charity to lead them, as individuals, to believe in the Christian faith and practice the Christian doctrine. We have no hesitation in saying that whatever good there is in Socialism is derived from Christianity. Hence each Socialist, who becomes a Christian, will be surprised and rejoiced at finding that "the greater includes the less." As to the distinctive character claimed for Socialism by its supporters, that able and scholarly thinker, Mr. W. H. Mallock, has recently said, "That the more carefully, temperately and plausibly the socialistic position is stated the more surely does everything distinctive of it altogether disappear, or else the more clearly do the absurdities of everything which is distinctive of it emerge." Mr. Mallock, who is eminently qualified for the task, has recently written and published "A Critical Examination of Socialism."

### Water Conservation.

The Commission appointed by both the United States and Canadian Governments have arrived at a basis as to the amount of water which may be withdrawn from the Great Lakes by the Chicago drain and the amount which may be diverted from Niagara Falls to be returned to the river below them in practically the same quantity. So far as we can gather no allowance is made for the steady withdrawal, or rather reduction, of waters caused by the clearing of the soil and the growth of farms, towns and cities. The mighty flood of the Grand River, for instance, is much reduced, but the loss through bodies of waters like it, though more noticeable, is a mere nothing to the loss caused by the destruction of the original forests and the draining of the swamps and marshes and the consumption of waters by man and beast. Across the continent may be seen