

# Canadian Churchman.

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FRANK WOOTTEN,

Phone Main 4643.

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## Lessons for Sundays and Holy Days.

June 3—Whitsunday.

Morning—Deuteronomy 16, to 18; Romans 8, to 18.  
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 21.

June 10—Trinity Sunday.

Morning—Isai. 6, to 11; Revelations 1, to 9.  
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, 10, 17, or Matt. 3.

June 17—First Sunday after Trinity.

Morning—Joshua 3, 7—4, 15; Acts 2, to 22.  
Evening—Joshua 5, 13—6, 21, or 24; 1 Peter 2, 11—3, 8.

June 24—Second Sunday after Trinity

Morning—Judges 4.  
Evening—Judges 5 or 6, 11.

Appropriate Hymns for Whitsunday, and Trinity Sunday, 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.

## WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.  
Processional: 152, 211, 224, 508.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

## TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.  
Processional: 161, 166, 167, 179.  
Offertory: 162, 170, 172, 275.  
Children's Hymns: 169, 330, 335, 336.  
General Hymns: 160, 164, 509, 514.

## Unity of Spirit.

One of the chief evidences of the presence and power of the Holy Spirit is the existence of unity in the Church. As in the three Persons of the Blessed Trinity, "the Unity in Trinity," and the Trinity in Unity is to be worshipped." So, wherever the Holy Spirit abides, there with Him also abides unity. Unity is manifest between the glorious Trinity and the humblest believer. As it is likewise manifest amongst the various believers, whose duty and privilege it is, to receive and hand on the Sacraments, the Word, the Faith, the Doctrine, and the Tradition of the Church from Father to Son throughout all generations, until the coming again of our Blessed Saviour, Who liveth and reigneth with the Father in the unity of the Holy Spirit, one God, world without end.

## Sunday.

It may strengthen the determination of those members of parliament who support the Sunday Observance Bill, to know that Canada is not the only country in which the need is felt. The new machinery of movement, and the development of railway work have done much to change our Sunday habits. Fortunately, we have a strong body of supporters; and Archbishop Bruchesi, of Montreal, has used his great influence in support of the legislation. During the first week in May a conference was held in London to promote Sunday Observance. The Archbishop of Canterbury, presided, and was authorized by the King and Prince of Wales to express their earnest desire for the success of the movement, the Prime Minister sent a letter expressing sympathy, and the Duke of Norfolk represented the Roman Catholics, while other well-known divines expressed the support of other religious bodies. The problem is felt in London, and indeed in the whole of England, to be a serious and urgent one.

## Church Progress.

One thing is certain, that if Churchmen are really sincere in their desire to see their Church advance, they must supply the motive power. There are three efficient ways in which this can be done. One is by each individual Churchman engaging in some definite branch of Church work, and addressing himself to it with the same earnestness and perseverance that he devotes to his own business, or pleasure. A second is where the Churchman, instead of working himself, contributes the means to enable others to work. As when in the old war time a man drafted for the army instead of going on active service himself paid another to take his place. A third is where both money and service are loyally given by the Churchman to aid the work of the Church. It is idle for members of the Church to sit with folded hands and bemoan the lack of energy, and progress in the Church of which they are members. Her progress represents the sum total of the energetic work of all her working members. In a hive the drones only count as drones. It matters not how well conditioned, and self-satisfied they may be, they are only drones after all. The thatch that covers them, the busy life about them, and the work accomplished is not theirs, though they seek to get the benefit, and may have the credit of it as well.

## Non-Church Going Scotland.

In connection with the regret of the clergy in Scotland over the changed and non-church going habits of this generation, we stated that the "Edinburgh Scotsman" had opened its columns to letters in answers to the question, "Why do you not go to church?" The response has been an avalanche of letters which the editor has endeavoured to classify. This week there is a selection from those by married women. The startled editor says: "The number and character of these letters is one of the most surprising and significant aspects of the controversy. It is notorious that, in all countries, men form the great majority of the non-churchgoers; women are everywhere regarded as the mainstay of the Church; and we did not suspect that in our own land the number of women of mature years and of responsibility who deliberately shun the Church was so great, nor did we imagine that they were so much influenced by the spirit of the 'higher criticism' as their letters indicate. We lay special emphasis on this fact for the reason that the attitude of the mother towards the Church is likely to have a deeper influence upon the beliefs

and habits of the children than that of the father. If the mothers break away from the Church what can we expect of the coming generation? Let the clergy take note." A perusal of those published show in many, nay in most cases, that it was the indifference of the clergy and fellow-worshippers that stung the writers, who would have been loyal and affectionate, had a little sympathy been shown. Then the changed circumstances, the young family, the fashionable display, all had their share in the chill. But undoubtedly the desire for knowledge, and the failure to obtain any reasonable satisfaction, the revolt from the Confession of Faith, all tended to produce in Presbyterian Scotland this sad result.

## Cobalt.

It is curious to note the fitting of public interest from one part of the world, which gives promise of unusual mineral wealth, to another. California in the late forties drew the human tide to her shores. Then Australia and the Cape gathered the crowds of adventurers. British Columbia, and Alaska had their turn. And now comes Ontario with Cobalt as the centre of attraction:—The mining magnet drawing the fortune seekers; scientific and unscientific, polished and uncultured, honest and unscrupulous, cautious and reckless, to its hitherto rocky wilds. The discovery of the rich deposits of this valuable mineral; the quick spread of the news and the rapid gathering of investors, miners, speculators, and the motley throngs which like the mercenary bands of the middle ages, always are in readiness, to flit from treasure-field to treasure-field, and in default of ruder weapons to play their wits in pursuit of gain; and the varied and picturesque incidents of life, individual and collective, in this moving centre, present rich material for some Canadian "Rolf Boldrewood" to weave into a stirring romance. But the Church has also her part to play in this field of action. Is she playing it worthily, and well? What of Church work in Cobalt. Our readers await details!

## The Work of the C.P.R.

At the great banquet at Montreal to Sir Thomas Shaughnessy, of the C.P.R., that gentleman and the other speakers also gave details of the development of our country which should inspire the young generation all over the land. We harp, necessarily, on the duty of seeing that all the energy should not be confined to material growth. Among other things Sir Thomas said: "A very few years ago Canada was a country of vast area with a sparse population, and a considerable public debt contracted mainly for the purpose of providing transportation facilities by land and water. Her overtures for better trade relations with other countries were in some cases met with indifference bordering on contempt. Now population is crowding in upon her by hundreds and thousands; her commercial, industrial, and agricultural resources are being developed at an astonishing pace; she is prospering beyond the anticipations of the most sanguine. Other countries would now like closer trade relations, broader reciprocity. They have changed their tune. They would like to participate in her trade and furnish outlets for her exports. Can't we get along without that assistance tendered at this late date? Cannot the manufacturers and merchants of Ontario, Quebec, and the Lower Provinces, meet the requirements of the trade west of the Great Lakes until manufacturers have extended westward and at the same time furnish a home market for western products infinitely more desirable and profitable than any that can be found abroad? But necessarily we shall have