

Canadian Churchman.

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Lessons for Sundays and Holy Days.

April 29—Second Sunday after Easter.
Morning—Numbers 20, 10 14; Luke 20, 27—21, 5.
Evening—Numbers 20, 14—21, 10, or 21, 10; Col. 1, 21, 2, 8.
May 6—Third Sunday after Easter
Morning—Numbers 22; Luke 23, 26 to 50.
Evening—Numbers 23 or 24; 1 Thess. 3.
May 13th—Fourth Sunday after Easter.
Morning—Deut. 4, 23; John 3, 22.
Evening—Deut. 4, 21 to 41, or 5; 1 Tim. 1, 18, & 2.
May 20—Fifth Sunday after Easter.
Morning—Deuteronomy 6; John 6, 41.
Evening—Deuteronomy 9 or 10; 2 Tim. 3.

Appropriate Hymns for Second and Third Sundays after Easter, 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 EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 504, 547.
Offertory: 132, 149, 219, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 299, 469, 501, 550.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 215, 302, 306, 393.
Offertory: 307, 441, 499, 532.
Children's Hymns: 446, 565, 568, 569.
General Hymns: 447, 498, 527, 537.

A Holy Life.

True religion appeals with insistent power to the conscience of man. Let a man be never so worldly, let him be even a scoffer at religion in his secret heart he cannot fail to admit to himself that the pure, consistent and devout life of his religious friend has something wonderful and enviable in it. The humility, self-denial, persistent pursuit of goodness; the charity, patience, and toil for the good of others; the love of the Church, of the brotherhood, and of those who are without its fold, and the constant though gentle effort to lead them into it, are, to the worldly, mind, evidences of fanatical folly, but to the spiritual mind they indicate some of the marks of those who daily endeavour to follow the blessed steps of His most holy life, who is their true ensample of a godly life.

Prince Arthur's Visit.

Canada takes just pride in welcoming Prince Arthur to her Dominion. Her people, with no servile or snobbish feeling, but with the hearty

and manly sentiment of not the least important branch of one of the most powerful and enlightened empires on earth, hold forth the right hand of cordial greeting to one of her royal family. These visits of members of the reigning house are welcome for many reasons, one of the chief of them being the evidence afforded by their presence amongst us, even for a few days though it be, that they fully realize the strong bond of sentiment which binds the crown to its vast commonwealth; and that it is their desire, by personal attention to its widespread people and local study of their diversified conditions, to strengthen that bond so far as it lies in their power to do so. This fact is thoroughly appreciated by the people of Canada in common with all King Edward's loyal subjects the world over.

The Bible Society.

We are always very pleased to hear from our friend, Mr. Justice Hannington, and only regret that we cannot agree with everything in his rather long letter. We take it that the judge disapproves of our objection to send very large sums out of Canada through the Bible Society; and secondly, to our wish that little or no money should be contributed in a year when the claims at home are so exceptional. To take up the first point. We cannot express our views better than by using the language of the late Chief Justice Sir John Beverley Robinson when zealots reproached him for giving land for a building to Methodists: "Frequently, in the most lonely parts of the wilderness in townships where a clergyman of the Church of England had never been heard, and probably never been seen, I have found the population assembled in some log building earnestly engaged in acts of devotion, and listening to those doctrines and truths which are inculcated in common by most Christian denominations, but which, if it had not been for the ministrations of dissenting preachers, would for thirty years have been but little known, if at all, to the greater part of the inhabitants of the interior of Upper Canada. . . . If there had been no ministers in Canada but the few clergymen of our Church, zealous and enlightened as they were, I fear it would have often happened that the obligation of an oath would have been imposed upon jurors and witnesses whose first and only acquaintance with the Scriptures would have commenced when the Gospels were put into their hands in a court of justice." Holding the views so well expressed by the great Chief Justice, of which the above is a short and imperfect extract, we felt that the old Bible Society was worthy of all praise and support where it worked in neglected districts. But we were not aware that the result of the re-arrangement was to take funds from Canada for use in other parts of the world at the discretion of the London society. We felt that this land of Canada requires at the present time all the funds which can be contributed for objects such as the Bible Society seeks to achieve. It is quite true that the donors belong to all religious bodies, but they are all similarly situated. The Methodists looked in vain for eighty Missionaries this spring. An analysis of the emigrants to Canada this spring showed that the adherents of our Church are about eight to one. This, we think, exaggerated, but whether or not, the claims are there. If our Bible Society, instead of sending over money, had asked for it on the ground of the excessive immigration, such appeal might—it ought—to have done something to open the eyes of good people in England to their shameful neglect of the spiritual needs of their own migrants.

—There is a majesty and an authority in the truth which is all its own. Proclaim it plainly and confidently; it will win its own way.

The Care of Our Own Household.

A minor point in Mr. Justice Hannington's letter was that we, instead of asking for money to be devoted to strictly Church purposes, should have asked for more for ourselves and not interfered with contributions to other excellent objects. We must take the world as we find it. A few give generously, others give much, but by far the greater mass of people are like the countryman whom Andrew Lang tells of. Sandy, on being asked for five shillings for the Sustentation Fund for his own eternal good, replied: "Man, me give five shillings to the Sustentation Fund for such an object! I canna afford it, even to buy tobacco." Do not the whole of us give to Church or charity only after providing generously for our luxuries. There are few, very few, who would double their subscriptions, be the objects ever so praiseworthy. Consequently we differ altogether from our mentor in his criticism of the Bishop who appealed to his people to remember home needs first, and told of church after church closed and barred for want of funds. There may be some special reasons for this sad state of affairs; but surely there should be a possible provision of travelling Missionaries or lay readers, so that those of the household should be provided for. In agreeing with the Bishop in his appeal for his own parishes we feel that something must be very wrong to have brought about such a state of things. What have the clergy, the rural deans, the archdeacon been doing? Why have the lay delegates in the Synod been silent at this loss of Church privileges? And how does it come that such a good Churchman as Mr. Justice Hannington, instead of backing up the Bishop in his call to have the churches reopened, should write that the money should not be diverted from other good works?

A Good Year.

Most encouraging has been the showing of the Easter vestry meetings; and this showing represents a year of hard and self-denying work. It is, indeed, a reward to the faithful clergy and laity who have patiently and perseveringly stuck to their work, and, despite all difficulties and discouragements, without and within, have kept their courage warm and determination unshaken to realize at the last that victory has been on their side. The congregation has grown; the debt has decreased; Baptisms, Confirmations and Communion have largely increased; new life and energy have developed in the parish. "Forward!" has been the watchword, and forward has been the march. But we have great need to be wary lest unwonted prosperity cause us to relax our efforts instead of redoubling them. The cause is great; the need is pressing; the fight only ends with life.

City Cleanliness.

We again thank the "Outlook" for a word to encourage us in our efforts to have the smoke nuisance reduced. It seems hopeless in our large towns. The only thing we can suggest that can stir our municipal officers seems to be an Anti-Smoke League. In Toronto they have had for some time an anti-smoke by-law, but unless some public-spirited citizen chooses to put it in force of his own accord no one else seems to do so. The factories and the large buildings with elevators continue to emit foul smoke from low chimneys in unrestrained volume. What encouragement is there to put up fine buildings when your neighbour—possibly your own firemen—blacken it all through unscientific appliances and stoking. The "Outlook" points out what is equally true on the water fronts, the craft which in summer pour forth clouds which