

Canadian Churchman.

TORONTO, THURSDAY, JUNE 20, 1907.

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.

Lessons for Sundays and Holy Days.

June 23.—Fourth Sunday after Trinity

Morning—1 Sam. 12; Acts 6.
Evening—1 Sam. 13, or Ruth 1; 2 Peter 3.

June 30.—Fifth Sunday after Trinity.

Morning—1 Sam. 15, to 24; Acts 9, to 23.
Evening—1 Sam. 16, or 17; 1 John 3, 16 4, 7.

July 7.—Sixth Sunday after Trinity.

Morning—2 Sam. 1; Acts 13, 26.
Evening—2 Sam. 12, to 24, or 18; Mat. 2.

July 14.—Seventh Sunday after Trinity.

Morning—1 Chron. 21; Acts 18, to 24.
Evening—1 Chron. 22, or 28, to 21; Mat. 6, 19—7, 7.

Appropriate Hymns for Fourth and Fifth 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.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 303, 339.

Offertory: 165, 248, 290, 365.

Children's Hymns: 341, 342, 346, 540.

General Hymns: 7, 12, 238, 243.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.

Processional: 218, 238, 270, 280.

Offertory: 174, 259, 268, 271.

Children's Hymns: 176, 194, 335, 338.

General Hymns: 214, 222, 223, 285.

THE FOURTH SUNDAY AFTER TRINITY.

While the Epistle for this Sunday holds out to us the blessed hope of everlasting life cheering us and encouraging us with the hope of an eternal rest which remaineth for those who have passed through the sufferings of this present time, the Gospel describes clearly the temper of mind and moral conduct which must be exercised here if we are to gain that goal. By the cultivation of our characters and lives in general are we even now preparing ourselves for "the glory which shall be revealed in us." Love and concord must be exercised here by us in every day life as a preliminary preparation during things temporal "that we finally lose not the things eternal." Th Gospel may be used as a sort of self-examination for ourselves in this respect. Have I been unmerciful? Have I judged others?

Have I condemned? Have I not forgiven? Have I withheld from any their right? etc., etc. It is a personal application to us, each one. Who ever is conscious of his own continual failings will never be hard upon the faults of friends. If we are aware of the beam that is in our own eye, then shall we never be hasty in pointing out the mote in a brother's eye. Here is the real cure: Learn thine own faults first; then amend them. After that God may enable you to see and correct with charity the lesser faults of others. How better can we know our faults and strive to correct them than by following our Church's explicit direction regarding self-examination before coming to the Holy Communion. "What is required of them who come to the Lord's Supper?" To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men." For there in the great sacrifice of Christ do we see the greatest example of Perfectness and the greatest Help to truly and earnestly repent of sins, and to live in love and charity with our neighbours and to lead a new life following the Commandments of God and to walk in His Holy Ways.

Church of England Waifs' and Strays' Society.

A letter to be found in another page revives interest in a historical charity, a short history perhaps, but yet an interesting one. The old town of Niagara has had its vicissitudes, it had one great up in the world, followed by many downs. It was the first capital of Upper Canada, a distinction which it lost to Toronto. Afterward it was the county town, but St. Catherine's secured this title and advantages. After this loss the jail stood empty for some time, but was at last purchased by and changed in character by Miss Rye. We, in Canada, owe much to Miss Rye. She was the pioneer of the schemes for aiding poor children which have so increased in number and popularity. At first she worked amid great obstacles. If any poor girl went astray she was called one of Miss Rye's girls. As a class Miss Rye's girls were deserving and good women. For many years the work has been quietly conducted and has dropped out of general notice. As to the merits of our correspondents complaint we know nothing, but the welfare of poor and neglected children or old people cannot be too carefully guarded. The Provincial Government appoint Mr. J. J. Kelso to examine the physical condition, schooling, etc., of the children and his reports are public property. As to the religious training and moral welfare of the children the ultimate responsibility rests on the people who send them out. We believe it is the Waifs' and Strays' Society of London of which a Mr. Rudolph is Secretary, and is believed to be under Church auspices. There is nothing worse than suspicion of unfairness, whether well or ill founded. Any doubt should be either verified or dispelled. If the previous Church training of the girls while in England is rendered futile by the management in Canada it is a serious matter and should be enquired into, and we doubt not would be at once put right. The proper authority to act would be the Rural Dean or Archdeacon.

Broadening the Horizon.

Nothing could very well have better illustrated the increasing strength of the Imperial spirit in Canada than the enthusiastic and respectful welcome tendered the Royal Japanese Prince Fushimi by our people. Nothing could have

been devised to prove more effectually the spontaneous and genuine warmth of our regard for our modest, gallant and most capable ally, the illustrious Emperor of Japan, than the hearty greeting given his distinguished relative in Canada. The graceful recognition by the Prince of Canada, as a link in the chain of Imperial diplomatic alliance between his own countrymen and ours of the British Empire is fully appreciated and proves the recognition which Canada to-day is receiving from the nations of the world. Long live the illustrious Emperor of Japan, say we, and may peace and prosperity be long assured to the gallant race who rejoice in his benignant rule.

Loaves and Fishes.

It is saddening to see the time taken in the Synod of the Diocese of Toronto, the labour expended and the intense feeling shown over the distribution of the income of funds held by the Church for the benefit of the clergy. So diverse is the opinion as to the proper mode of distribution and so determined is the effort of each individual who has a plan of his own for the solution of the matter that it seems impossible to come to any satisfactory agreement. Meantime one cannot withhold one's admiration of the patient silent and indomitable backwoods missionary and country parson who from the back benches wearily listen to the endless controversy over money, and true heroes that they are, after the jangling week is over go back to their storm swept hills, rough roads and widely separated stations and with barely enough money to keep body and soul together—through the long years of a devoted life, cheerily dispense the means of grace, "visit the fatherless and widows in their affliction and keep themselves unspotted from the world." These men are, indeed, and in truth the salt of the Church. God grant that the species may not soon become extinct.

The Companionable Man.

There is a duty that every man owes to his fellows which is too often seriously neglected. It is the cultivation of the habit of interesting and entertaining conversation. It adds a great deal of innocent and sometimes instructive enjoyment to social intercourse and promotes good fellowship and kind and sympathetic feeling. An example of the successful cultivation of this habit was the late Mr. Edward Grose Hodge to whom the "Saturday Review" thus refers: "Mr. Hodge had yet a large, delightful store of anecdotes to draw from. He had met in his time many of the great political figures of the second half of the nineteenth century, Disraeli, Gladstone, the seventh Duke of Devonshire, Sir Robert Peel, among them. In 1874, immediately after the Liberal defeat, he met Gladstone among the books, and exchanged a word or two with him about the election. 'My dear Mr. Hodge,' replied Gladstone, 'I feel as if a mountain were off my shoulders.' A friend notes the liveliness of Mr. Hodge's humour and a certain frolic in his talk of a choice and pleasant quality, always making for ease and friendship; to know him and to talk with him on books or on Nature was like reading Izaak Walton—a thing, as Lamb said, to sweeten any man's temper."

Gambling.

In concluding a recent sermon on this popular vice, which His Lordship characterized as worse than the drink the Bishop of Durham said: "Briefly, in closing, let a word be said about the remedies which may, God helping, touch this tremendous evil—an evil so clinging that work-

e 20, 1907.

& SON

ience in highclass
ledge of the world's
faction to customers
Silks, Dress
Millinery,
ing.
lek execution of
ing orders.

& SON

be Post-Office.
"O.

ERN

FIRE
and
MARINE

... \$3,570,000

... \$3,009,000

CE :

- ONT.

W. R. BROCK,
Vice-President.

W. B. MEIKLE,
General Manager.

engraving Co.

st, - Toronto

Zinc Etchings,
igning and
tography.

Samples on Appli-
cation.

Phone Main 213

OF LIFE

secured but it
the power of
to protect his
nd so make its
ree as possible
consequences.

ion afforded by
insurance in a
7 such as the
n Life is just
d have for this
little foresight
ion exercised
ent future hard-
nily at the time
not on hand to

olicy now while
rtunity permit.

RICAN LIFE
COMPANY.

ic, Toronto

President
Managing Director
Secretary

SINCE 1826
50,000,000
OL & OTHER
LY & CO. GENERAL
LIET. N.Y. BELL-ITAL
CATALOGUE & PRICES FREE