

Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 12.—Sunday after Ascension.

Morning—Deut. 30; John 3, to 22.
Evening—Deut. 34, or Jos. 1; 1 Tim. 4, to 18.

May 19.—Whitsunday.

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

May 26.—Trinity Sunday.

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

June 2.—First Sunday after Trinity.

Morning—Josh. 3, 7—4, 15; John 13, 21.
Evening—Josh. 5, 13—6, 21, or 24; Heb. 9.

Appropriate Hymns for Sunday after Ascension and Whitsunday, 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.

SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.

Processional: 147, 280, 297, 381.

Offertory: 149, 248, 296, 300.

Children's Hymns: 304, 342, 343, 346.

General Hymns: 148, 299, 235, 295.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.

Processional: 152, 211, 224, 232.

Offertory: 153, 210, 212, 223.

Children's Hymns: 208, 213, 330, 332.

General Hymns: 154, 155, 207, 209.

SUNDAY AFTER ASCENSION DAY.

The end of the great forty days has come and our Lord has ascended into Heaven. His work and mission to mankind is accomplished. He has now "ascended into Heaven" to prepare a place for us, and to plead the sacrifice of the Cross as the Redeemer. He who was both priest and victim has passed into the heavenly courts and there perpetually pleads the merits of His earthly life and death, offering continually His blood shed for sinners. There He sits a "Priest upon His throne," engaged in presenting to God the Father, on our behalf "the life which He once for all laid down and has taken again and never needs to lay down from henceforth." In the great Memorial Service of His Death and Passion our Lord instituted the Holy Communion. In this service we show forth the Lord's death. It is the Memorial Sacrifice of Christ's Body and Blood. Many are the discussions pertaining to the Holy Eucharist, connect-

ing it with the Oblation which the Lord is continually presenting before the Father in Heaven, as well as connecting it with the sacrifice of Calvary. The truth may be that in the Holy Communion we have both connections. The Victim of the great sacrifice of Calvary is now ascended and lifted up on high, and pleads the sacrifice before the Father and by means of the Sacrament given to us by Him, we plead that same sacrifice on earth. The satisfaction of the sacrifice upon Calvary lay in the "obedience unto death" so the gifts in the Holy Communion, the broken bread and outpoured wine, mystically are the torn body and shed blood and are presented before God the Father upon earth in union with His Sacrifice pleaded in Heaven. What He does in Heaven, He enables us to remember here upon earth and join with Him also in offering. Although ascended into Heaven He has amply provided for all our needs here: by Church, Sacraments and prayer. "Wherefore let us beseech Him to grant us true repentance and His Holy Spirit, that those things may please Him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy through Jesus Christ Our Lord."

Conferences.

There can be no question that our London relatives are thoroughly desirous of being hospitable and kind to the delegates to the Colonial Conference. Indeed their attentions are embarrassing, and a wish is so apparent, and is even expressed that in return the delegates should do something nice, that the positions of all parties concerned are rendered embarrassing. It is not for us to assume the rôle of political wisdom, but we are quite within bounds in hoping that the allied or allying legislators will follow the lead of Sir Wilfrid Laurier and avoid anything approaching a cut and dried agreement for future management. Successful constitutions are the product of growth and experience. A conference at varying intervals is eminently desirable, but the proceedings should be as frank and sincere as they are secret. Results may be made public, but the daily programme should not be cabled all over the world, nor whispered to a favoured London journal. One consequence of these conferences seems to be that the outsiders are adopting and expressing convictions quite at variance to the policy of the Colonial office. Londoners themselves care more for the spectacles and were much impressed with the procession of the Premiers. But the Premiers could not have been so agreeably impressed with the Cockney intelligence. What abyss of ignorance was shown in greeting Sir Wilfrid Laurier with the Marseillaise. The last thing intended was to insult Canada, the French Canadians, or Sir Wilfrid personally, and yet what could have been a greater insult.

Care of the Church.

There is one object which never fails to cause pain to a sincere Churchman—it is a neglected and decaying church building. A sad illustration is such a building of the lack of reverence and affection for the House of God on the part of the Church members who are accustomed from time to time to repeat the solemn words of the Creed within its crumbling walls. Most of these people are of respectable character and live in neat and comfortable homes. Some of them, it may be, are well off in a worldly way. Were you to visit their homes you would be struck at their neatness and order. No neglect or decay would be tolerated in them. No crumbling walls, rotten walks and fences or other evidences of neglect and unconcern are there to be seen. Surely such

lack of respect, reverence and affection for God's house should be put an end to wherever it exists.

France and the Vatican.

At last the difficulty between the Vatican and the French Government has emerged from the confusion of conflicting reports and of apparent contradictions. The concessions offered by the French Government are seen to have been generous, far beyond anything allowed to other religious bodies. The reason they were refused was, it seems, that they were concessions to the French clergy and not to the Pope. The long war between the French Kings and Emperors and Republican rulers is revived in our day, and it would be presuming too much to say that it is over. It is simply entering into a new phase. On the long roll of disputes we find Francis I. entered into a Concordat with Pope Leo X., but it was not acceptable to his council. The great Louis XIV. objected to the then Papal encroachments and summoned a council, which formulated resolutions, among them, one that the Pope could not override the Gallican liberties, but Innocent VII. spurned them. So the trouble has gone on until now Napoleon's Concordat is put an end to, and apparently the old Gallican spirit is dead. But who can tell what will emerge from the dispute?

The Farmer and the Immigrant.

In some quarters there is a tendency to exaggerate the hardships of the immigrant and to do scant justice to the farmer. There are two sides to this question. It should be remembered that there are cases where the farmer has gone to town for that purpose, and has engaged a newcomer to go on his farm and work for him, has spent money in providing him with food, and at the last moment has had to return to his farm alone, his hired man having deceived and deserted him. Then again the farmer has taken a newcomer to his home, fed him, and treated him as if he were one of his own family, and after a fair trial has found him unwilling, or unable to do a fair share of the work allotted him, unwilling to improve in his work, discontented and complaining, and at the same time expecting and demanding the wages of a capable farm hand. We would not for a moment defend unfair conduct by the farmer to the immigrant but we do say that the farmer deserves fair play as well as the immigrant.

A New Community.

We are constrained to give our readers a short notice of a society of ladies, which was organized and worked in South London, where Bishop Yeatman-Biggs was an assistant Bishop before being translated to Worcester. These ladies were, and are still known, as the Grey Ladies. They receive no money, on the contrary, they pay, fifty pounds a year, they take no vows and leave the society at any time, giving a sufficient notice before hand, so that their individual work may be taken up by others. The number has grown from three to sixty and the ladies are said to work harmoniously with the Deaconesses, Sisters and others who have so much to do in crowded London. The Bishop has got three to start in Coventry in his new diocese. Whether they will succeed under the somewhat different conditions remains to be seen, and it is doubtful whether such an organization would be useful or successful in the North-West.

Christianity and China.

Proof is forthcoming from witnesses, whose evidence cannot be lightly brushed aside, that the persistent and self-denying labours of Christian missionaries in China are bearing abundant

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