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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Fourth Sunday after Trinity.  
Morning—I Sam. 12; Acts 7, 35-8, 5.  
Evening—I Sam. 13, or Ruth 1; 1 John 2, to 15.

Fifth Sunday after Trinity.  
Morning—I Sam. 15, to 24; Acts 10, 24.  
Evening—I Sam. 16, or 17; 2 John.

Sixth Sunday after Trinity.  
Morning—II Sam. 1; Acts 15, 30-16, 16.  
Evening—II Sam. 12, to 24, or 18; Mat. 4, 23-5, 13.

Seventh Sunday after Trinity.  
Morning—I Chron. 21; Acts 20 to 17.  
Evening—I Chron. 22, or 28, to 21; Mat. 8, 18.

Appropriate Hymns for Fifth and Sixth 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:

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.  
Processional: 218, 232, 270, 280.  
Offertory: 174, 259, 268, 271.  
Children's Hymns: 176, 194, 335, 338.  
General Hymns: 214, 222, 223, 285.

### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.  
Processional: 291, 297, 302, 307.  
Offertory: 198, 255, 256, 379.  
Children's Hymns: 332, 333, 547, 574.  
General Hymns: 196, 199, 202, 546.

## Church Union for the Church's Sake.

We referred in a former issue to Chancellor P. V. Smith's letters on "Home Reunion," which appeared in the Church Family Newspaper. The second letter puts forward some striking facts which should appeal to the consciences of earnest Christians. A statement by the Bishop of Ripon at Bradford Church Congress was recalled, in which he declared that in the United Kingdom there were 40,000 ministers of all sorts—or, one for every 1,000 of the population—and 2,000,000 Christian workers—or, one for every twenty of the population. These numbers were enormously in excess of the needs of the nation, and yet the work was inadequately done. If

union came, many of these workers might be set free to grapple with Paganism and Islam. Then he refers to the two well-known societies—the "Liberation Society," which exists to attack the Church of England, and the "Church Defence Committee," which exists to repel the attack. The labour and money of such contending societies would in case of union be set free for the legitimate work of Christendom. If the expenditure that is now wasted in overlapping work, in controversy, in rival church building, rival Church newspapers, etc., could be prevented and turned into useful channels, the Church would be incalculably stronger to do battle with her real enemies, the world, the flesh, and the devil.

## Church Union for the Sake of the Nation.

Chancellor P. V. Smith points out the peril to national righteousness from the present discords. When the Federal Parliament of Australia was opened in 1901, there were several ministers of religion present, but so jealous were they of each other's precedence, prayers would not have been said if Lord Hopetoun had not said them himself. Houses of Parliament, ships of war, national institutions and celebrations are likely, if the present discord goes on, to be deprived of any recognition of God. The National Free Church Council is severely criticized for agitating that all teachers of public elementary schools should receive a training, free from theological tests of any kind. It is appalling to think that our present dissensions have the direct tendency to produce a godless state.

## Terms of Church Union.

The third and last of Chancellor P. V. Smith's letters on Church Union deals with some necessary features which will be found in any proposed scheme of union. Any true union will not involve identity of opinion, nor yet identity of ceremonial. This was clearly shown by the Lambeth Quadrilateral. That document, whatever acceptance it may meet with, was a great landmark in this discussion. The four things asked for were mostly simple and uncontentious—and many things that were mere matters of opinion were by that declaration removed from the arena of discussion. The four things asked for were: (1) The Word, (2) the Creeds, (3) the Sacraments, (4) the Ministry; and three-fourths of this scheme are almost universally accepted. The remaining subject of the Ministry is very widely accepted, and would be still more widely accepted if it were better understood. The Church puts forward no theory of Episcopacy, but says it is a "historic" system worthy of acceptance. There must be some one form of government adopted by all, or there is no union. Masons or Oddfellows could not work together if various lodges were under diverse systems of government. There must be one central system applicable to all or else the clash of authority would inevitably come. The fact that Episcopacy is accepted would not bar out Presbyterian and Congregational features of Government. The best of other systems could, therefore, be united with the best of our own. Here, then, a good platform of union is offered by the Lambeth Quadrilateral. It is a standing offer to other Christian bodies, none of whom have yet made a better offer. Three parts of this offer arouse little or no opposition, and the other part is put in such a form as to admit of being united with the best features of other systems.

## The Fruits of Discord.

Archdeacon Sinclair, preaching in St. Paul's Cathedral on May 22nd, gave some striking in-

stances of the fruits of discordancy among Christians. He mentioned that some years ago a Japanese deputation was sent to England to investigate the merits of the Christian faith. Dissatisfied with Shintuism and Buddhism, they were prepared to adopt a new faith, but after consultation with Professor Max Muller and many others, and discovering the dissensions between Roman Catholics and Protestants and other religious differences, they dropped their enquiry. He gives another lamentable instance of religious discord. In the Church of the Nativity at Bethlehem, which he visited this year, he found the Bishop of the Eastern Church and his canons conducting an afternoon service on a week day. In the midst of this service came a procession of Armenian monks, chanting their psalms with deafening loudness, without any regard to the service they interrupted. They possess part of the Church, and take this plan to show their independence and contempt for the Greeks. There is only one cure for such evils, i.e., "the unity of the Spirit" (Eph. 4:3). The Christian in living union with Christ becomes Christ-like, and when this spirit prevails it banishes bigotry, censoriousness and pride.

## Oxford Mission in Calcutta.

Among the annual meetings held in May special interest always attaches to the Oxford Mission in Calcutta. The deliberate, carefully-planned efforts of highly-educated University men to grapple with the wide and firmly-rooted civilization of the Hindoos deserves our close attention. The record of this Mission shows the same patient, plodding work that marks real progress in any path of life. Canon Liddon advised the first missionaries not to fix in their minds too clearly what they were going to do, but to watch the signs of the times. This they have done, and, little by little, their work grows. They have established schools for the children of native Christians; they edit a magazine, the "Epiphany," which circulates all over India. Hostels for the non-Christian students at Bishops' College were established, where they could be boarded and lodged and brought under Christian influences. These hostels have been extended from Calcutta to Barisal and Dacca. A sisterhood has been founded to reach the women, and so the Mission makes slow and steady progress in the mighty problem it has set out to solve.

## Pilkington of Uganda.

It is proposed to found a "Pilkington Exhibition" in connection with the Cambridge C.M.S. Exhibition Fund, of which Bishop Moule is president. This exhibition will be a memorial to the Rev. G. L. Pilkington, and the aim is to produce an annual income of £50 from a capital of £1,800. Pilkington's life is one of the most fascinating stories in the records of the Uganda Mission. He went there in December, 1890, and after seven years' work was murdered at the early age of thirty-three. His success in acquiring and translating the native languages and his patience and tact with the natives were phenomenal. His name lives as one of the noblest of the African missionaries who laid down their lives for Christ, and the "Pilkington Exhibition" will keep his memory green in Cambridge.

## Men Wanted.

Bishop Lang, at the annual meeting of the "Church of England Men's Society," deplored the lack of men at the Church services. He cited some noted exceptions to this statement, viz.: Mr. Watt's Ditchfield afternoon meetings in Bethnal Green, and Rev. F. Swainson's after-