

1909.

Hem  
mbroi-  
across  
asteful  
ticle.  
pair.

ders.  
**SON**  
**IONTO**

ships  
TIC,  
rew.

Lawrence  
builders'  
s. Every  
rent day

pool  
3, July 31  
Aug. 7  
Aug. 14  
Aug. 21  
Aug. 28  
also again  
passengers  
' and the  
' as one  
' (class) are  
ird Class  
d rates at

t. West.  
t. Ave.

**NE**  
(RS)  
- 30  
5

**DOL**  
**W**  
**N**

ctorian"  
Steamers  
e Route.

phlet.  
"Gram-  
ie largest  
between

an Line  
ply  
**INE**  
**onto**

**D**

Irish  
tain  
the  
an.  
red.  
ian  
36  
Ont.

# Canadian Churchman.

TORONTO, THURSDAY, MAY 20, 1909.

**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,**  
Box 34, TORONTO.

**Phone Main 4643.**  
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.

**SINGLE COPIES, 5 CENTS.**

## Lessons for Sundays and Holy Days

May 23.—Sunday after Ascension.  
Morning—Deut. 30, John 8, to 31;  
Evening—Deut. 34 or Josh. 1; Titus 2.

May 30.—Whitsunday.  
Morning—Deut. 16 to 18, Rom. 8 to 18.  
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Act 18, 24, 19-21

June 6.—Trinity Sunday  
Morning—Isai. 6, to 11; Rev. 1, to 9;  
Evening—Gen. 18; or 1 & 2, to 4; Ephes. 4, to 17; or Mat. 3

June 13.—First Sunday after Trinity.  
Morning—Josh. 3, 7-4, 15, John 20, to 19,  
Evening—Josh. 5, 13-6, 21 or 24; James. 4

Appropriate Hymns for Sunday after Ascension Day 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 DAY.

Holy Communion: 294, 298, 316, 319.  
Processional: 147, 280, 297, 301.  
Offertory: 149, 248, 296, 300.  
Children's Hymns: 304, 342, 343, 346.  
General: 148, 235, 295, 299.

### 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: 154, 155, 207, 209.

### ASCENSION-TIDE.

Part of St. Paul's prayer for the Ephesian converts is that they may receive the spirit of wisdom and revelation in the knowledge of God in order that they may know the exceeding greatness of God's power "according to that working in the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places" (Ephesians 1:17, 19, 20). God manifests His omnipotence supremely in the exaltation of Christ Jesus. For this exaltation is a foreshadowing of the final and complete overthrow of evil, and the absolute sway of righteousness. The lesson of Ascension-tide and that of Easter-tide are

one, viz., the triumph of the spiritual. This we see in the Resurrection. It was not possible for the grave to hold the Lord of glory. The grave cannot hold any man forever. The Resurrection—the triumph of the spirit—must come. It is also seen in the Ascension. This earth is not the eternal abiding place of the spiritual. "Here we have no abiding city, but we seek one to come." Jesus ascends because the Home of the spiritual is Heaven. What significance has the Ascension for the individual? In answer let us ask another question. Who ascended into Heaven? The Son of God. Yes, and by that reception into His own Home the Father marked His complete satisfaction with the Mission of Jesus Christ, the Son of Man. How inspiring and encouraging the prophecy indicated in that fact. Our Brother is in Heaven. We too shall rise and ascend into the heavenly places. The Ascension of Jesus reminds us of our ascension, and bids us prepare now for that life to come. And in this respect we see why Jesus ascended. He went up into Heaven that He might come closer to all mankind, to assume His universal relationship. For Jesus as God is omnipresent, i.e., He is found of all who seek Him. The explanation of the Ascension is to be found in our need of communion with the God-head. For a few weeks we have been studying the development of the spiritual life. We have learned that renunciation and active righteousness are at once the conditions and signs of spirituality. But there is another condition, viz., communion with Christ Jesus. He alone takes away the barrier between man and man—the barrier which prevents the rule of peace. He alone is the reconciler of man to God. For He alone is the way to the Father. Peace is the tranquil state in which every Christian finds himself. But there is no peace except in communion with Jesus Christ. And because Jesus is at the right hand of the Father on high He is in relationship with all men who will seek unto Him; and in perfect relationship with Jesus there is the potentiality of a true spiritual development. How come we into communion with Jesus? (1) By doing His will. "In His will is our peace" wrote the great Christian poet of the Middle Ages. To do the will of Jesus is to be one with Him. (2) In meditation and prayer. Communion depends upon a knowledge and an appreciation of God and His purposes. And prayer is the outward manifestation of our recognition of the presence of God. These spiritual exercises bring and keep us close to God. (3) In the Holy Eucharist. For therein we feed on Christ by faith with thanksgiving. In the Divine Feast we are united to the Prince of Peace. Such communion implies perfect rest of body and soul, acceptable worship and efficacious service. And these things are the outward signs of a true spiritual character. God calls upon you to develop that spiritual nature. The Church desires to minister to that nature. Therefore let us "depart from evil, do good, seek peace and ensue it."

### "Rest and Change."

It has not taken the Bishop of Toronto long to prove his warm and sincere interest in the clergy of his diocese. Already his Lordship is taking the initiative in planning a season of rest and change during the summer for such of the clergy as wish to avail themselves of it. It is proposed to rent a house at Centre Island opposite the city, provide a housekeeper, and entertain in that beautiful and healthful summer resort six or eight clergymen for two weeks at a time at an almost nominal figure. We have long wished that some such arrangement could be made to bring into the lives of our clergy just such an opportunity as this for simple, inexpensive and mutual enjoyment and recreation. We heartily commend this

practical way chosen by the Bishop of proving his genuine sympathy for the clergy committed to his supervision, and we hope there will be such a general response from them as will prove their thorough appreciation of his Lordship's action. It might, of course, complicate matters, but we wish that the wives of the clergy could also have been brought within the scope of the plan. What a capital idea it would be were the Woman's Auxiliary to supplement the plan of the Bishop by making similar provision for the wives of the clergy!

### Letters of Commendation.

It is many long years since we first inserted paragraphs pointing out the duty of both parson and parishioner in the matter of letters of commendation upon the latter leaving the parish. From time to time, annually we may say, we have repeated the advice. The subject is again brought to mind by reading in the Church Times a letter from Australia giving an account of the voyage of the Bishop of North Queensland, Dr. Frodsham, and an item in his address: "So few Church people emigrating to Australia carry 'letters of commendation' of any kind whatever. Two-thirds of the emigrants were members of the Church of England. The remainder were Presbyterians, Methodists, Baptists, Congregationalists, Jews and Roman Catholics. All the Congregationalists, Baptists and Jews, most of the Methodists, and a goodly number of Presbyterians carried papers of one sort or another introducing the bearers to their respective Churches in Australia and New Zealand. I could not find one solitary member of our Church with such an introduction, although many came from well-known and well-worked parishes." This startling rebuke has attracted very considerable attention, as it indicates either a want of knowledge by the incumbent of the poorer parishioners or else a want of sympathy on both sides. Our contemporary, the Scottish Chronicle, has taken up the subject with great energy and in detail. There is, of course, no need to say anything to our own clergy or people.

### The Decay of Faith.

Miss Sarah A. Burstall has published a book entitled, "Impressions of American Education in 1908," in which she enlarges on the subject we so recently deplored, the absence of any concerted attempt to compensate for the fact that the State school does not and cannot include religious training in its programme. The people confessed to her that neither the family, the Churches or the Sunday School are under modern conditions sufficient for the work, nor was there any strong public opinion in the matter. Naturally the leaders feel it and some express it as Whitelaw Reid did of the ordinary citizen: "He may outwardly denie the decay of faith, but he inwardly feels it." Her own comment (remember she is English) is: "No one can study this literature, and talk to leading Americans about their problem of religious education, without feeling how great is our advantage in retaining in our ordinary State schools the religious education which has always formed a chief part of our ideal. America warns us how terrible is the loss, how great the danger to the stability and moral health of the nation, if we abandon this essential element in the life and growth of humanity and of the individual."

### Report of the Missionary Congress.

The Report of the National Congress of the Laymen's Missionary Movement, recently held in Toronto, will be issued in a book of about 500 pages, and the first edition will be several thousand copies, as a large number of subscriptions were received during the Congress and since that