

# Canadian Churchman.

TORONTO, THURSDAY, MAY 28, 1908

Subscription . . . . . Two Dollars per Year  
(It 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, 86 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 31.—Sunday after Ascension.  
Morning—Deut. 30; John 12, 2.  
Evening—Deut. 34 or Josh. 1; Heb. 7.

June 7.—Whit-sunday.  
Morning—Deut. 16 to 18. Rom. 3, 10 to 18.  
Evening—Isai. 11 or Ezek. 36, 25; Gal. 5, 16 or Acts 18, 24—19, 21.

June 14.—Trinity Sunday.  
Morning—Isai. 6, 10 to 11; Rev. 1, 10 to 9.  
Evening—Gen. 18 or 1 and 2, 10 to 4; Ephes. 4, 10 to 17 or Mat. 3.

June 21.—First Sunday after Trinity.  
Morning—Josh. 3, 7—4, 15; Acts 4, 12—5, 17.  
Evening—Josh. 5, 13—6, 21 or 24; 2 Pet. 1.

Appropriate hymns for the Sunday after the 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.

## THE SUNDAY AFTER THE ASCENSION DAY.

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

## WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.  
Processional: 152, 224, 232, 508.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

## Summer Worship.

One is almost inclined to write "The decline of worship in summer." However to put the matter fairly, those who disregard the duty and privilege of worship in the summer season, whether at home or away for a holiday, are not earnest and faithful Christians. Indeed the summer days and the vacation trip are sure tests of the slightness or soundness of one's Churchmanship. Writing of Churchmanship one is reminded of the looseness of the hold of Church principles on some people, both lay and clerical, when away for their holidays. In the Diocese of Massachusetts last summer at a place called Magnolia the

following notice was given: "All are cordially invited to these services; and members of other Churches are welcomed to the Communion." A contemporary referring to this novel procedure says: "One cannot help recalling the story of Bishop Philander Chase and his reverend son-in-law, who so far forgot himself as to utter a similar invitation in the Bishop's presence. 'Sammy,' said the Bishop, 'read 'em the Rubric at the end of the Confirmation service!' Sammy discomfited did so. 'Now,' said the Bishop, 'if any of you are 'ready and desirous to be confirmed march up.''" The good Bishop's advice might not come amiss, in a general sense, to some of our Canadian theological Sammys, who profess to be so fond of their Prayer Book, and yet, alas! who when quoting a text, too often seem to forget that most essential thing, the context.

## The Old Catholics.

We reproduce without comment an item of information from the Church Times: "For some twelve years, we understand, there has been on foot a movement for organizing an Old Catholic Church in this country, certain liberal Romanists having grown weary of Vaticanism. After long deliberation the Old Catholic Bishops decided to accept a retired Roman priest, the Rev. A. H. Mathew, as nominee for the Episcopate, and accordingly the Archbishop of Utrecht, together with the Bishops of Haarlem and Deventer, and Bishop Demmel of Bonn, have just consecrated Mr. Mathew as Bishop of the seceding congregations of English Romanists."

## Union in Australia.

In Australia the Presbyterian body is united in administration, organization and authority. This body some two years ago approached our Church in their neighbourhood with proposals for union. Negotiations have been going on calmly and carefully to that end. It is thought that the Archbishop of Melbourne, who is now in England, will present to the Lambeth Conference the fruit of these negotiations. Whatever the result may be there is this to be said: The subject has been approached in a manner worthy of the dignity and character of two great historic Christian bodies, prayerfully, earnestly, dispassionately. Dealing with points of difference in a frank and courteous spirit and searching for points of agreement with mutual consideration and sympathy.

## Chinese Opium Trade.

This subject is so vast that it is hopeless to cover the ground in any article of ordinary length. For two generations China resented our sending in opium. Now the Chinese Government keeps out foreign grown opium and enforces abstinence by the most stringent and heroic measures. The Church Times has an article upon the present state of the nation and the opium edicts. But, like a communication from a valued correspondent which we had to decline some months ago, it is too long and our people are too far away and care too little for us to say much. Yet it is of vital interest to the Chinese to keep the smoking dens closed. One important fact is noted in this article, that is, that China has a population of about four hundred millions and an area of over 1,530 thousand square miles. But one province, Szechuan, containing only one hundred and sixty-seven thousand square miles, and a population of about forty-five millions, produces over two-thirds of the whole crop of opium and consumes nine-tenths of it. In estimating, therefore, the reality and success of this movement over the whole of China it is necessary to keep this fact in mind, because it is manifestly impossible to calculate the progress made by comparing the yearly pro-

duction of opium alone, so many other factors have to be taken into account.

## The Workers.

It is nearly ten years since The Workers was first published, but its influence is not exhausted and now we regret to read of the author's death. Walter Augustus Wyckoff was the son of a missionary in India and born there in 1865. His college course was taken in Princeton, where he graduated at the age of twenty-three. After a post graduate tour in Europe he returned in poor health and determined, instead of ranch life, to walk across the continent, earning his living by day labour. He had begun to take an interest in Socialism, and he determined to find out from actual experience how the workingmen earned their daily bread and to come in actual touch with their habits and thoughts of life while regaining health. He lived the life of a labourer, and for eighteen months he toiled as a farm hand, as a member of a traction gang, as a hotel porter, and as a lumberman. No work was too humble or too hard for him. He worked his way from Connecticut to California. He started in 1891, and in eighteen months reached San Francisco in perfect health, like Dana after two years before the mast, but he did not publish his experiences until 1898. There is such a sincere sympathy with the varied ranks of toilers whom he met and worked with, and a broad outlook over the whole field which invited the attention of students, and others too, and started the literature which has grown up since he published, and which is too often degraded by the evidences of work for money and literary success. Wyckoff disdained anything of the kind, he wrote for the toilers, the employers and for patriotism, and we, in Canada, where the natural conditions so closely resemble those in the States through which his course lay, could take to heart the lessons and rejoice too in the possession of tracts of fields and farms and forests which touched his heart when in full strength and vigour he left the Eastern cities far behind.

## Popularizing Crime.

We have no hesitation in saying that the prominence given in the daily press to notorious criminals has not the slightest deterrent effect on crime. It is quite true that the press depends on the public for support, and that the public at large is prone to sensation. This by no means excuses newspapers, that are taken in the most respectable homes of Canada, for containing long and prominent narratives of events in the lives of criminals even though the writers mildly deprecate the daring deeds they so graphically refer to. Such articles rank with the "Dime novels" that have started many a lad on the downward course. Their influence is distinctly evil. It would be well were the guardians of children to destroy the family paper before the young people see it when it contains objectionable and injurious matter.

## Discipline.

Mr. Edmund Gosse, the well-known English writer, whose book, entitled "Father and Son," has been so widely read, in a recent interview has truly said, "That our great danger will come from the absence of discipline." . . . "It is essential for the strongest characters that there should be a period in which they are under rigid discipline of some kind or another." This will generally be admitted and by none more sincerely than by those who painfully realize that the very lack of such rigid discipline in early life has made their lives essentially incomplete and ineffective as contrasted with what they would have had the strong hand of discipline shaped, trained, and strengthened them in the formative years of life. In the lack of discipline—so evident in the youth