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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days

September 5th—Thirteenth Sunday after Trinity
Morning—2 Kings 5; 1 Cor. 14 20
Evening—2 Kings 6 to 24; or 7, Mark 7, to 24.
September 12.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9, 2 Cor. 4
Evening—2 Kings 10 to 32; or 13, Mark 11, to 27, 12, 13
September 19.—Fifteenth Sunday after Trinity
Morning—2 Kings 18; 2 Cor. 11, to 30.
Evening—2 Kings 19; or 23, to 31; Mark 14, 53.
September 26th—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Gal. 4, 21—5, 13
Evening—Nehem. 1 & 2, to 9; or 8; Luke 2, 21

Appropriate Hymns for Thirteenth and Fourteenth 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.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General: 231, 234, 243, 478.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 165, 236, 512.
Offertory: 366, 378, 517, 545.
Children's Hymns: 194, 337, 341, 346.
General: 2, 18, 36, 178.

THIRTEENTH SUNDAY AFTER TRINITY.

The ideal of a true and laudable service is set before us in the Eucharistic Scriptures for this Sunday. A feature of the loose thinking in every age is the oft-repeated dictum that it does not matter very much what a man believes as long as he does what is right. On a superficial glance the vox populi seems to be right. But a deeper study shows a most necessary and universal connection between belief and practice. The heavenly promises are ours because of the merits of Christ Jesus, and by reason of our faithful relation to and dependence upon Him. The highest moral development is coincident with the recognition and appreciation of the truth as it is in Christ Jesus. The lowest moral state is found amongst those tribes and nations which

know nothing of the revelation of God. Ethnology provides us with the argument against the superficial estimate referred to above. That science teaches us to distrust a moral system erected independently of the highest revelation. The Bible is precious to us as containing the highest inspiration to do good, and as outlining the way of life. The inspiration comes not only from positive precept, but also from the various doctrines enunciated in God's Word. The summary of the Law as quoted by the lawyer and accepted by Jesus Christ outlines man's relationship to God and to his fellows. The moral life, which men so highly estimate, is the expression and proof of the recognition of those relationships. The doctrines concerning God, man, and eternity, by description or enunciation, help us to a recognition of the relationships, and are, therefore, highly necessary to a true and laudable service. For service is but another way of speaking of the moral life. It follows, therefore, that we must be zealous in our meditation upon the Catholic faith and in our endeavours to spread that faith throughout the world. As long as the Church is faithful in presenting to her children the faith as it has been received no crisis will ever shake them, no "new view of God and of revelation" will ever distress them. We cannot add to that faith. We can only deepen our appreciation of it. And the better we understand and grasp it the more truly moral our lives must be. To be truly moral is to be Christ-like. But how can we be moral if we know not the Christ and the Truth He delivered to Holy Church? Truth is given us of the mercy of God that we may do true and laudable service and attain the heavenly promises. Every article of the Christian belief has a distinct and necessary connection with experience. And it is part of our duty in this world to connote that relationship. A narrow theological outlook has always been accompanied by a deficient morality; i.e., an imperfect service. The more comprehensive our grasp of truth, the truer our service, the more laudable our efforts to love God and man. Remembering the necessary connection between faith and righteousness, let us be earnest in our discipleship, that we may be effective in our discharge of duty.

Diocese and Parish.

Churchwardens and laymen generally are apt to forget that though their duty and interest are mainly concerned in the affairs of their own parish, their Bishop has as distinct a duty and interest in the affairs of the whole diocese. These related responsibilities are brought prominently into action when a vacancy occurs through the death or departure of a rector to some other parish. Though the wardens may wish to have the vacancy filled by some one of their own choice, they should remember that from his position, experience, and special knowledge of the men over whom he presides and of their respective fields of labour, as well as from his grave responsibility as their Diocesan, the Bishop should exercise a large discretion in all such appointments. A wise Bishop may be relied upon to make a prudent choice. And a well-advised parish should be slow to disregard the good offices of their chief pastor, whose aim and obligation should ever be to maintain within his diocese a condition of harmonious efficiency, and to be just and fair to the clergy as well as the laity.

The Victorian Era.

The Rev. Dr. Tulloch, whose father, Principal Tulloch, held a place in Queen Victoria's affection almost equal to that of Dr. Norman Macleod, gives us in his "Life of Queen Vic-

toria" some most convincing proofs of the progress made in her reign. He mentions the work of chimney-sweeping, done at the beginning of her reign by bits of boys and girls of five and six years—the younger and smaller the better—who were driven by blows and threats up narrow flues, often at the risk of life. Parliament put a stop to it in 1840, but it lingered on as late as 1864. He also remarks that there was no hospital for sick children till 1852 in London. The condition of hospitals may be judged by the fact that 2,600 soldiers were killed in the Crimean War while 18,000 of the soldiers died in the hospital. Such facts show the extraordinary progress that came in her reign. It has been well called "the Golden Age" of British history.

Eskimo.

A writer in the "Cornhill" emphasizes the good work done by the Moravian missions among the Eskimo in Southern Labrador and saving them from extinction. No race is more liable to suffer disastrous consequences from unchecked contact with civilization than are the Eskimo. Dr. Nansen said that even so mild a luxury as coffee has very traceable effects upon the constitutions of this people, and it is certain that the Moravian missionaries have stood between the Eskimo and indulgence in stimulants far more deleterious than coffee. The mission stations of Okak, Nain, Hebron, Hopedale, and Makouvik, extending as they do along many degrees of latitude, form sanctuaries for the converts, where under the wise and benign rule of the house-father (as the head of each station is called), they are encouraged to live an existence which preserves as far as possible all that is manly and wholesome in their characters. The influence which has led not only to the degradation but almost to the extinction of the Eskimo upon other littorals has invariably taken the shape of strong drink. Against such traffic the missionaries resolutely set their faces. Had they not done so, it is certain that the Eskimo would long since have become the victims of the itinerant trader, and, instead of a healthy and self-supporting community, the race would, a generation ago have vanished from the Labrador.

Looking Backward.

Canon Cowley-Brown begins in the "Scottish Chronicle" of August 6th a retrospect of fifty years. Writing of Dr. Pusey, the canon says: "These reminiscences of clerical life extend back to the beginning of the latter half of the last century, when I found myself at the very centre of the society where what is called the 'Oxford Movement' had its origin. That movement seemed by that time to have spent its first force. There were comparatively few, at least among the junior members of the university, who seemed influenced by it. Dr. Pusey was at this time one of the Canons of the House of which I was a humble member. He seems to have stood alone. His only disciple apparently among the 'Students' of the 'House' was Liddon, who was, indeed, his 'fidus Achates.'" Pusey took his turn with the other Canons in celebrating the Holy Communion in chapel, and always took the north end. I don't believe that at that time he cared a straw for vestments, or thought them of any significance. He seemed quite content with the surplice, hood, and scarf, which had been customary in the Church for three hundred years before him. The agitation which is still convulsing the Church had no encouragement from him. I believe he was urged on afterwards by some of the more eager members of his party. I remember his saying to a friend of mine, from whom I heard it, "I never was a Ritualist."