

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 8, 1904.

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.

CHECKS.—On country banks are received at a discount of fifteen cents.

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 2640, TORONTO.

Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.
Sixteenth Sunday after Trinity.
Morning—II Chron. 36; II Cor. 10.
Evening—Neh. 1 & 2, to 9, or 8; Mark 14, 27 to 33.
Seventeenth Sunday after Trinity.
Morning—Jer. 5; Gal. 4, to 21.
Evening—Jer. 22, or 35; Luke 2, to 21.
Eighteenth Sunday after Trinity.
Morning—Jer. 36; Ephesians 3.
Evening—Ezek. 2, or 13, to 17; Luke 5, 17.
Nineteenth Sunday after Trinity.
Morning—Ezek. 14; Philippians 3.
Evening—Ezek. 18, or 24, 15; Luke 9, to 28.

Appropriate Hymns for Fourteenth and Fifteenth 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:

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 165, 236, 512.
Offertory: 366, 367, 517, 545.
Children's Hymns 194, 337, 341, 346.
General Hymns: 2, 18, 36, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 335.
General Hymns: 7, 19, 169, 191.

The Archbishop of Canterbury.

The memorable though fleeting visit of His Grace of Canterbury has been an inspiring one, and deserving of record in a more permanent form than it is likely to receive. In this, and in next week's issue, we propose giving as full and accurate an account as possible of his tour. Such a narrative is one which is worth keeping for every reason, and we would suggest to our readers and subscribers that they should obtain and put aside extra numbers. Of course, at first they will say: "Oh, we saw all this in the daily papers"; but in five months' time it will read fresh and new, and in five years will be invaluable.

Scotch Troubles.

The great popularity of the author of "Lest We Forget" has waned somewhat, but he is constantly writing, and has produced the following statement, from which we have omitted certain characteristic language only. In view of the paragraph which immediately follows it is suggestive: Mr. Kipling saw "in his dream," as stated in a letter to the Navy League Journal, "a youth interested in public life might be careful to join a volunteer corps as soon after his majority as possible, for in my dream the law of the land laid down that he who did not volunteer should not vote. I conceived that the average young man might be rather annoyed at having to stand aside at public meetings, where rude voices demanded of him whether he was a voter. I dreamed that even at the humblest places—at village flower shows, mechanics' institutes committees, Oddfellows' processions and the like—the self-disenfranchised man would be open to offensive challenges when his name was proposed for any post. I dreamed that the professional and semi-professional players had lent their influence by ruling that neither cricketer, boxer, cyclist, sprinter, rower or football player should receive any recognition until he were a volunteer in good standing."

Algoma and the North-West.

We notice an appeal to English friends to aid in discharging a debt incurred during the illness of the late Bishop Sullivan, owing to the need of them raising the Clergy Sustentation Fund within a limited time so as to obtain the society grants. The Bishop is hampered by constant and increasing calls for men, which calls mean also greater funds, so we hope that a very special attempt will be made to clear off this old score and provide for the future. We in eastern Canada as well as in England should not forget the Bishop of Derry's words as applicable to all our North-West:

"Ah, brothers! ours the sin and shame,
Who send you, heedless of His Name,
With England's banner o'er you spread,
But no cross gleaming overhead,
No bell to stir the lonesome air,
No voices blent in praise or prayer,
Where the monotonous days forget
All His compassion, all our debt."

Play.

The point we wished to emphasize in the foregoing paragraph next to the increased volunteering was the change in English habits by the enormous waste of time in looking on at professional and semi-professional athletics. Mr. Rowland Hill, the captain-general of Rugby football, is not pleased with the effect of athletics on the community as a whole. "Too much time is spent upon sport. Games have a loafing effect if they are not recreations. Industry is necessarily a habit, cultivated in one's youth. What is a boy of twenty going to become when he has been doing nothing but play? He is absolutely ruined for indoor work. He will never settle down." Such language is needed to curb the present tendencies. Although old-fashioned, it might be worth looking up the old verses:

"With books and work and healthful play,
Let my first years be past."

Church Characteristics.

In a lecture by the Rev. E. C. Dawson, M.A., of Edinburgh, we found the following comment on our habits, a comment which every congregation will take in a different way, for all vary slightly but one, which deserves most careful attention: "There is one thing I can never ac-

count for quite satisfactorily to my own mind; and that is the curious atmosphere of decorous propriety which has gathered around the Church of England and all her branches. It is almost more than propriety; it amounts to primness. It is a reserve which is almost chilly. Is this due to anything in the Church itself? Has some spell been laid upon her, or is this merely part of the character of the race whose characteristics the Church so wonderfully embodies? No doubt certain individuals feel this keenly. The educated man or woman who seeks for an emotional outlet, who must be demonstrative in public prayer, sometimes seeks a congenial spot in Rome. The uneducated who feel the same way sometimes join the Methodists. It may be that such emotional individuals are abnormal, and that the bulk of the people prefers restraint, but it is worthy of notice that there is nothing in the Prayer Book itself calculated to stifle the full outward expression of a passionate devotion. The Litany throbs in reiterated response. The short Collects all conclude with an Amen from the worshippers. Minister and people share the service in quick and warmly-worded phrases. "Lift up your hearts." "We lift them up unto the Lord." "Let us give thanks unto our Lord God." "It is meet and right so to do." What could be more stirring to read? What often more composed in the actual utterance! Well, we may put it down to racial traits, but let us not forget that our Church makes every provision for the expression of the most fervent devotion, and that we need not go either to Rome or to dissent to find it."

The Consumption Scourge.

A German doctor named Prenzing has investigated the distribution of tuberculosis in Europe and gives the following unexpected particulars. There are two extensive areas where this disease does not do very much harm: the first comprises North Germany, Denmark and Holland and to a large extent England; the second, Italy. In Ireland, Scotland, Norway and Sweden, and also in France and Spain, the disease gathers force. It is of average strength in West Germany, Switzerland and the Austrian Alps. But its chief homes are Bavaria, and especially in Austria, Bohemia, Moravia and Silesia the deaths from this disease are the highest recorded in Europe. Yet so far as statistics are available through the entire east of Europe, Roumania, Galicia, Hungary, and Russia the deaths are greater than in Germany. There is proof that tuberculosis does not necessarily follow civilization and modern industry, nor that large cities assist it. As a matter of fact, those European States which are the most backward in culture and whose populations are almost exclusively agricultural show the highest figures in this disease.

Scotch Troubles.

An esteemed correspondent has found fault with us for our remarks on the Scotch Church muddle. Our interference consisted in expressing in our own language our sympathy with both sides, and had the writer waited a few days it would have been found that we did so in the company of the Archbishop of Canterbury. But Christian people in Canada are especially interested in this trouble. Union was in the air, and if the Scotch quarrel extends over theological points, our hopes of a partially united Christendom are blighted for the present generation. After the disruption the Presbyterians in this country split in sympathy with Scotland. Our hope is that with so much interest from abroad the combatants may pause before it is too late and come to a working agreement, taking care in the settlement to do so in such terms that

8, 1904.]

RENS
SES
4S
ONS

imited,
Toronto

yles
VN IN
7,
MING,

ITINGS,
id
s.

SON
t-Office.
ORONTO.

Men
from
about

ORD,

S

6 BELLS
PUREST BEST
GENUINE
BELL-METAL
FRAGILE

ERS

E. BERLIN
of all forms of
he cause, not
duce natural