

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 1, 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, 10, 9, or 8; Mark 14, 27 to 53.

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.

Personal.

We are all accustomed to the carefully prepared bewilderment of the lucky recipient of a testimonial. But we must in justice say that we were really and truly completely taken by surprise on reading the following paragraph in the Monthly Notes of St. Alban's Cathedral, Toronto. We can only thank the writer for his kind remarks, and assure him of our gratitude: "Every Church family should make it a rule to take a Church paper, and in particular, to give their support in this way to the paper of their own locality, when there is one. A Church paper, if well supported is a powerful agent of the Church, and its value depends upon the support of those whose organ it is. St. Alban's has a special congregational interest in the Canadian Churchman (the only important Church paper pub-

lished in Canada), and therefore the general obligation is in our case a particular one. Therefore, whoever elsewhere does or does not recognize and comply with the general obligation, each family of our congregation, or represented in it by the regular attendance of some of its members, should take note of the particular obligation and become a subscriber, if not so already."

Open Churches.

About fifteen years ago the cry against churches being kept closed and locked all the week was raised in England. But shortly afterwards bicycles began to scour through the land and now motor cycles of all kinds are to be met in every leading road. An old clergyman who is responsible for a church which he has been obliged to lock wishes to know what else he could do. He says "that now every summer brakes and char-a-bancs deposit about a thousand excursionists at the entrance to my churchyard. For many years I kept the church open, only to find at intervals certain of these excursionists lurching, smoking cigars, sitting on the altar-rails, and helping themselves to flowers from the altar vases. The evil increased, and I locked the church against them, indicating by a notice in the porch where the key and the caretaker might be found."

Union.

All our exchanges are full of comments on the judgment of the House of Lords in the Scotch Free Church case. The difference between English and Scotch training is marked. The former admit that where certain requirements are embodied in trust deeds, the terms contained in these deeds must govern. Consequently, there is much searching of heart among the office bearers of the dissenting chapels, where wide departures have been made from the doctrinal tenets which these chapels were built and put in trust to promulgate. But in Scotland there is a cry that the judgment is contrary to equity; that the Church was free to change with the changing spirit of the times, and one leading clergyman characterized it as "ungodly," that he should be tied down to a doctrine to which he subscribed his belief when he was ordained. At present it looks as if division would be increased, but better counsels may prevail.

Change of Thought.

The view of the United Free Church in Scotland, that times change and men change with them is undoubtedly true, and had their predecessors realized that truth, the disruption would probably have never occurred. In another part of the world we have had another illustration of human fallibility. The Bishopric of Calcutta was founded in 1814. No one then expected the growth of Christianity in India. And for many reasons there was great opposition in England to a Bishop of India, so much so that it was thought advisable to consecrate Dr. Middleton the first Bishop in private, and to dispense with the preaching of a sermon. Such an attitude would now be thought "ungodly."

The True Spirit.

In which our divisions should be considered should always be kept in view. The Rev. A. C. Headlam, D.D., is the principal of King's College, London, and deservedly occupies a very high position. As showing the esteem in which he is held, he was invited to address the students of New College, a Nonconformist one, and in the course of his remarks advised these young men on unity. "They were going," he said, "to work for Christ and His Church, but in a world where the Church was not in unity. They all felt that was not as it should be. The divisions were largely the result

of things that had happened in the past. He would speak as he should to his own students at King's College. Let them work always with the desire that some day they might all be united. Let that be behind everything; it would make a great difference to their relations with others. He did not believe in giving up old-fashioned principles, but he did believe in the study of one's own principles, and those of other people, that they might get to the Christian principle which lay behind both. They were separated on questions about the Church, about the ministry, about the sacraments. Let them approach these questions in the spirit of earnest research. That was the lesson of this century. In the spirit of the real men of science and historians, with their patient, thorough methods of getting at the truth, they should approach their problems not hopelessly or recklessly, but in sober, wise research, and God would work through them. They must remember that unity could only come through earnest desire and genuine prayer. That would shape their thoughts, actions, and words, and God's purpose would be accomplished."

Idle Children.

Some weeks ago, we read a suggestion of Canon Barnett in the Westminster Gazette, which, although dismissed as absurd at the time, has, during the last few weeks, repeatedly occurred to us. The Canon's suggestion was that the primary schools in London should not be closed at all. As he points out, the August holiday in particular deprives a host of children who are unable to get away into the country, of a place of recreation and of shelter from the heat, and compels them to spend their hours of enforced idleness in the hot streets, often with bad effect on manners and character. We expect our readers will say how absurd, just as we did at first. But if at all observant and residing in towns, and in the habit of passing through middle-class residential streets, one must have seen during the summer groups of boys and girls idling about. Dr. Watts has told us, what is too often forgotten, who it is who employs idle hands. Thinking it over, it seemed to us that the schools could be utilized to teach these idle children things as useful as their literary work. When in a few years, from present appearances, there will be no servants anywhere except in hotels and very rich families, how more than ever necessary is a practical knowledge of all house work, cooking and the elements of nursing. When so many young people are going West, every boy and girl should be able to sew, cobble his shoes, cook, make candles, soap, etc., and know something of carpenter and blacksmith's work. These suggestions may seem trite, but they are needed. How necessary has been impressed on us by a friend's statement that in the streets of Western cities, he had met many sons of Canadians doing unskilled labour because they had never been taught anything.

Chinese Names.

The names of the places where the Russians and Japanese are fighting are Chinese, and easily understood, when a few words are known. Yang means fortress, consequently Liao Yang is the iron fortress; Ping Yang the fortress of peace. Cleen is a walled city; Shan, a mountain; Hai, the sea; Kwan, a camp, consequently, Shau-hai-Kwan is the mountain sea camp. Ling is a mountain pass; Tao, islands; Pho, a harbor; Wau, a bay; Kuang and Ho, a river; Kow, a port; Fu, a first-class city; Ju, a provincial capital; King, capital; Pei, north, Nan, south. These explain Peking, Nanking, Hai Cheu, etc.

Trinity College, Glenalmond.

Is the name of the great school of the Scottish Episcopal Church, and we are indebted to the

er 1, 1904.]

carry a full
of Tools and
which suitable
- Mechanics
- Amateurs,
a full line of
ADDIS
English
CARVING
TOOLS.

, Limited,
, Toronto.

tyles
OWN IN
y,
UMING,

SUITINGS,
nd
gs.

& SON
Post-Office,
TORONTO.

iness so
vency of
e safety

THE
rican

on you.
have an
ing you
he

ALMENT

ecure to
at your
life.

IE
nto, Ont.

President.
F.C.A.,
g Director.
L.B., Sec.