

Canadian Churchman.

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Lessons for Sundays and Holy Days.

August 26—Eleventh Sunday after Trinity.

Morning—1 Kings 18; 1 Cor. 7, to 25.

Evening—1 Kings 19, or 21; Mark 1, 21.

Sept. 2—Twelfth Sunday after Trinity.

Morning—1 Kings 22, to 41; 1 Cor. 12, to 28.

Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 6, to 14.

Sept. 9—Thirteenth Sunday after Trinity.

Morning—2 Kings 5; 2 Cor. 1, to 23.

Evening—2 Kings 6, to 24 or 7; Mark 9, 30.

Sept. 16—Fourteenth Sunday after Trinity.

Morning—2 Kings 9; 2 Cor. 8.

Evening—2 Kings 10, to 32, or 13; Mark 13, 14.

Appropriate Hymns for Eleventh and Twelfth 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.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.

Processional: 34, 37, 516, 542.

Offertory: 210, 215, 511, 546.

Children's Hymns: 336, 338, 340, 571.

General Hymns: 7, 36, 288, 294.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.

Processional: 33, 298, 302, 304.

Offertory: 191, 165, 186, 189.

Children's Hymns: 194, 234, 341, 570.

General Hymns: 36, 163, 167, 295.

We Running May Obtain.

The compilers of the collect for next Sunday must have had in mind that graphic figure of the Runner taken from the Grecian games, and used with such aptness and power by St. Paul. How true, how real is the illustration? Not the on-looker. Not the loiterer. Certainly not he who is indifferent—wins the prize at a race. How then can it be urged with the slightest degree of reason or probability that those who neglect to seek and obtain a measure of grace, and who avoid the way of the commandments, can possibly hope to obtain the gracious promises and be made partakers of the heavenly treasure? As well might a man, who neglects his diet and training, hope to win the prize in strenuous competition with those who are as sound in wind and limb as he, and who besides have carefully and persistently prepared themselves for the day of the race.

Education Bill Resistance.

It is not to be wondered at that such a large and influential portion of the English Church, both clergy and laity, are so strongly opposed to the Education Bill of the British Government. One of the main contentions, and it appears to us, a most just one, of those opposed to it is, that the so-called Bible Teaching for which its advocates contend, is not the teaching of the Bible as interpreted by the Church. It is a teaching which ignores or misinterprets certain fundamental doctrinal truths which the Christian Church received from its Divine Founder, and the perversion of which has led to the error and schism with which so-called modern religions are rife.

Restoration and Preservation.

Very interesting restoration of the old buildings are being made in Virginia, and especially worthy of note is that of Burton Parish Church, Williamsburg, of which, it is said, that no church in the States has more interesting associations, nor any burying ground richer in historical and family traditions. The ruins of Jameston are being protected by a sea wall and a plan adopted, which it is believed will practically reproduce the lines and structure of the old church, which was built in 1640, and burned in 1676. The society for the preservation of Virginian antiquities is doing a much appreciated work. The tower of this church has, it is said, been long the most conspicuous and interesting monument of the earliest English settlement on the Atlantic shore. There is much to be thankful for in such needed action as it will probably be followed. At this time we read with great regret, the lamentation of an old Canadian, who after a half century of exile in the States, had returned to see for the last time his native soil, and whose heart was wrung by seeing the defilement of the tombs of the early people, and among them distinguished men in their day, ancestors of his own. From time to time we have called attention to such desecration. United action is all that is needed to set the ball rolling; a society is formed, and the early relics of the humble beginnings are saved.

The Christianity of To-Day.

Able and devout men, not without good cause, are arraigning the Christianity of to-day, and contrasting it with the explicit teaching of our Lord and His disciples. As has been said over and over again in these columns:—The profession of Christianity is utterly inconsistent with the common practices of worldly people. True Christianity is unmistakable. It is like the current coin of the Realm. It is pure metal from the mint, properly milled and stamped, and though it varies in degree yet be it gold, silver or copper, it is true to the eye, touch and ear. It looks, feels, and sounds what it is, a genuine coin. Not so the counterfeit; the product of deceit and fraud. Base is design. Harmful in circulation. Like the hypocritical Christian. Evil attends it wherever it goes.

Unionism

Among workers has completely revolutionized skilled labour from the days of journeymen and apprentices. In England a valuable outgrowth has taken the form of co-operation, and these societies unite for mutual advice and help. The address of the President, Mr. J. C. Gray, at the thirty-eighth annual congress at Birmingham contained much valuable information, even as to the weaknesses to be surmounted. He said there was more in co-operation than they had ever yet seen, and more than they had ever attempted to get out of it. To his mind, the weakness of their

present-day co-operation was that it rested on the personal loyalty of individuals, who were in most cases only bound by self-interest to the co-operative society to which they belonged. Then in most societies, the bulk of the capital was held by very few persons, and thousands of the members never had more than a few shillings of financial responsibility, and merely used the store as a means of getting goods at the lowest possible cost. Another great source of weakness was the antagonism that existed between the various societies which constituted the movement. He asked them to consider whether they were realizing the true aims and ideals of co-operation or were merely tending to the attainment of a glorified system of commercialism. He suggested that the time had arrived when they ought to consider the desirability of blending some of the old ideals with the newer methods and devising some system for drawing together in a closer bond of union the scattered forces which made up the co-operative movement.

Labrador.

It has been the dream of many that the Dominion of Canada should be enlarged by the incorporation of Newfoundland. As time goes on such a result seems to become more unlikely, and that for some generations at least, Newfoundland like Norway, will retain a government of its own. A question of jurisdiction has arisen as to the coast of Labrador, between the two governments of Newfoundland and Canada, which ought to be settled without delay. A friendly arrangement should be made now, there will be fewer interests to be adjusted and fewer complications to be got rid of. What is meant by the word "coast," is involved just as it was in the Russian claims in Alaska. Canada claims that Newfoundland has administrative rights on the Labrador coast, but no jurisdiction beyond it, Newfoundland on the other hand holds that Labrador extends inland for 100 miles, and what is the coast is open to argument. Mr. J. J. Hill has directed attention to this difficulty indirectly. He is said to aspire after Hamilton Inlet as a terminus for his continental railway. This inlet extends about 100 miles into the interior, and is said to be navigable by large ocean steamers, it is north of the fog belt, and if easily accessible, would be the shortest route to Europe, there have always been climatic obstacles, but now-a-days these do not deter apparently.

Church Work in Ceylon.

"The Australian Churchman" has the following interesting reference on this subject: "In giving an account of his labours in Ceylon, the Rev. W. Balding recently said that work commenced there in 1818, and it was, therefore, one of the earliest C.M.S. fields." "The island was about the size of Ireland, and was inhabited by about three millions and a half of people, two millions of those being Singhalese. Since he had been in the island he had baptized 1,250 persons, the majority of whom were Buddhists. The Ceylonese converts compare favourably with Christians at home in many ways. A year ago the Tamil Christians in the North of Ceylon sent a birthday gift of £250 to the British and Foreign Bible Society. Six years ago some of the Christian coolies on the Kandyan estates sent as a Centenary offering to the C.M.S. 125 guineas. The boys of Kandy College maintain their own College Mission, and send workers to outlying villages. The girls of a boarding-school recently gave up meat and fish, and lived on rice for a fortnight, in order to send £5 to the Bishop of Calcutta towards the Indian Famine Fund." The unselfish devotion of these noble girls proves the power of Christian Faith.