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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

September 18.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; 2 Cor. 10.
Evening—Jer. 22; or 35; Mark 14, 27 to 35.

September 21.—St. Mat., A., E. & M. Athan. Cr.
Morning—1 Kings 19, 15; 2 Cor. 12, 14 & 13.
Evening—1 Chron. 29, 10 to 20; Mark 15, 42, & 16.

September 25.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Galathians 4, to 21.
Evening—Ezek. 2; or 13, to 17; Luke 2, to 21.

September 29.—St. Michael & All Angels.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Dan. 10, 4; Rev. 14, 14.

October 2.—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; Ephesians 3.
Evening—Ezek. 18; or 24, 15; Luke 5, 17.

Appropriate Hymns for Seventeenth and Eighteenth 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 the new Hymn Book, many of which may be found in other hymnals.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 245, 256, 262, 630.
Processional: 376, 433, 449, 542.
Offertory: 329, 573, 599, 753.
Children: 697, 700, 707, 715.
General: 2, 416, 580, 664.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 261, 268, 433, 645.
Processional: 348, 406, 468, 473.
Offertory: 322, 397, 610, 646.
Children: 688, 694, 695, 703.
General: 3, 652, 660, 760.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

There are two words commonly used to designate and to describe the character of the Christian life. The first occurs in the Epistle for today. The Christian life is our "vocation," for God hath called us to it. "Come unto me all that travail and are heavy laden, and I will refresh you." The second occurs in the baptismal office and suggests the view we ought to take of the Christian life in its contrast with other forms of human activity and interest. The Christian life is our "profession." It ought to be our

first duty day by day to see that we grow into the likeness of Jesus Christ "both by mortification of sin, and by positive energy of righteousness." To be perpetually interested in this our profession, our business, means to be walking worthy of the vocation to which God hath called us. We must strive to make the vocation our profession. Consider the example of Jesus, the youth: "Wist ye not that I must be in my Father's house?"; and then again in full view of the Cross He exclaims: "Nevertheless not my will, but Thine, be done." From Him we learn to make the Divine vocation our great business in life. And surely in the light of the revelation of the Son of God no man can claim that a clear and distinct call has not been given?

The unity referred to by St. Paul in the Epistle argues indisputably for the clearness and definiteness of every man's vocation, of every man's profession. Now in connection with our Lord's fulfilment of vocation we have to notice an important point. He constantly refers to Himself as the "Son of Man." This designation He uses not primarily because of any Messianic indication, but rather to emphasize the lowliness of His human nature. As perfect man, Jesus is humble, lowly, meek, and we need to learn that such characteristics are most natural to manhood. Man is unnatural when he is proud and overbearing. The trustfulness and simplicity of childhood ought never to be lost but rather deepened and made more mystic with the advance of years. We cannot walk worthy of our vocation; we cannot attend to the things of the Father unless we endeavour to keep "the unity of the spirit in the bond of peace." And this can only be accomplished by lowliness and meekness. The Epistle for the day indicates the general character of our life in this world. The Gospel shows us the particular temperament necessary to a realization of vocation and a participation in that unity which characterizes our religion and shows it to be of God.

Ecclesiastical Concert.

In contrasting ourselves with other religious bodies we should avoid all appearance of false pride. Sound doctrine and strong faith are never so powerful and influential as when accompanied by true humility. It was well said by King George in his reply to the address of the Convocations of Canterbury and York: "The ends that we pursue are in harmony with the teaching of the Church and can only be achieved while we seek in faith and humility that perfect standard of conduct and sacrifice which has been revealed to Christian men." It is a sign of not only humility but strength to avail ourselves of good wherever we find it. Our Lord drew a lesson of good for all time from the conduct of the un-Christian Samaritan as opposed to the conduct of the Priest and Levite. Though we differ in points of doctrine from the Church of Rome yet the method and control exercised by that great religious body is well worth our study. Even so pronounced an evangelical teacher as Dr. W. H. Griffith Thomas says that "at the Reformation there was a definite break with Rome on questions of doctrine, while there was no break whatever in regard to organization and discipline."

The Training in Saskatchewan.

We are greatly indebted to Dr. Paterson Smyth for his letters in the "Church of Ireland Gazette." He takes up so many little points which need explanation to a stranger. We have no room for his letters unfortunately, but we must make room for his comments on Principal Lloyd's experiment when three years ago he went across for sixty young men to help in the rush of emigration.

"I visited the little Church College, as yet but a few wooden sheds in the fields. There are now ninety young students, of whom sixty are out in their mission stations, and thirty are taking their four months' turn in college. Four months each year is, of course, a very poor education. But what better could be done in that pressing need? I was very glad to meet the lads again, and spent a good deal of time questioning them and hearing their experiences. I hope in another place to tell of these more fully, but let me here say for the information of those in Ireland interested in the experiment that, all things considered, I was very pleasantly impressed with the result. I found a fine manly set of young fellows very presentable and deeply and enthusiastically in earnest. They spoke well, and with a quiet, manly simplicity. What struck me especially was the result of their three years of mixing with rough, plain, bedrock men. They were "man's men." They had learned to be easy, manly, sympathetically in touch with the lives of the men around them. Their unique life had knocked all priggishness and conventional and awkwardness out of them; and I saw no trace of the bumptiousness that I feared from their training. They were largely the sort of men that men would like to talk to, what we so sorely want in many of our young clergy who come out of theological colleges at home. I see all the defects. They will not be highly educated unless they read a good deal later. They are, perhaps, being brought up in a narrower school of theology than is good for them. But they are men, essentially men, and in Canada, especially in the lonely prairie regions it is men that count. All honour to Archdeacon Lloyd whose influence with them is such a great power for good. I was curious to know what sifting result would be from these three years. I learn that twelve of them had fallen out of the ranks into secular life, which is a healthy sign of the testing. And remember that not one of them has yet been admitted to Holy Orders. There has been no foolish hurry."

Medical Missionaries.

One has only to know the absurd and often barbarous methods pursued in some remote parts of the world to realize the power for good in such quarters of the medical missionary. It is said that whereas in the British Isles there is one qualified medical man for every 625 of the population, in Kashmir there is only one for every 500,000, and in China one for every 2,500,000. In the former country the native medical treatment consists of starving the patient for five days, and if that fails, in bleeding him for five next three or four days. In the latter country tiger's bones are given to the weak, and another remedy is a decoction made from his hair. The well-known traveller, Mrs. Isabella Bishop, says: "That of all agencies now in use in the world in heathen countries, the Medical Mission is the most efficient"; and again, "On the western frontier of China, I should say that a single medical missionary might do more than twenty evangelistic missionaries at the present time." It is said that to a medical missionary in Persia, who had successfully operated on the Governor of Yezd, patients flocked in such numbers that soldiers with fixed bayonets had to guard the operating room. As a result of his work a Medical Mission was established in Yezd.

The Trouble in Spain.

Some weeks ago the Rev. Thos. J. Pulvertaft wrote for the "Church of Ireland Gazette" on account of the silent revolution which is slowly working its way in Spain and Portugal. No writer had better information. He now explains the situation in Spain. We all understand that it turns on a protest against the orders. No one,