

Canadian Churchman.

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Lessons for Sundays and Holy Days.

September 27.—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; Galatians 5, 13.
Evening—2 Kings 19 or 23, 10 31; Luke 3, 23.

October 4.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Eph. 4, 25-5, 22.
Evening—Nehem. 1 & 2, 10 9 or 8; Luke 6, 20.

October 11.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; Colos. 1, 1 to 21.
Evening—Jeremiah 22 or 35; Luke 9, 51-10, 17.

October 18.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; 1 Thess. 3.
Evening—Ezek. 2; or 13 to 17; Luke 13, 18.

Appropriate hymns for Fifteenth and Sixteenth 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.

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, 333.
General Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 320, 524.
Procession: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 477, 521, 637.

THE FIFTEENTH SUNDAY AFTER TRINITY

To-day the Church sets before us the last lesson for the year from St. Paul's letter to the Galatians; and what a necessary lesson it is! It is summed up in these words: "I bear in my body the marks of the Lord Jesus." What does St. Paul mean by "the marks of the Lord Jesus?" The physical proofs of his self-sacrifice for the cause of Christ. "No place was safe for Him—not even the bosom of the Church. On land or water, in the throngs of the city or the solitudes of the desert, His life was in hourly jeopardy." "There 'was no rest' either for his flesh or spirit." With what a meaning and inspiration his words

come to us! "I will most gladly spend and be spent for your souls" (2 Cor. 12:15). We would meditate, therefore, upon such self-sacrifice. Is it not the great need of the Church at all times? We begin to realize that failure can always be attributed to the lack of this spirit of devotion. For what does self-sacrifice indicate? An immovable faith in God, in redemption through Jesus Christ, in the means of grace, and in the glory that is to be revealed. The willingness to spend and be spent for the Gospel's sake is the necessary characteristic of every faithful, grateful, servant of God. This characteristic is quite in accord with Jesus' direction: "Seek ye first the Kingdom of God, and His righteousness." What is it that interferes with the sacrifice of self? The Gospel tells us, it is the fear that creature comforts may be lost. But surely if we remember the assurance of Jesus, "all these things shall be added unto you," there ought to be no obstacle to a whole-hearted service of God. Is it not a terrible comment upon our Christianity that it should be alleged that men are kept from offering themselves for the sacred ministry by reason of the small salaries! What would St. Paul think of that excuse? What must any faithful Christian think of it? In our frailty we fall even when we are pampering our bodies and saving ourselves. The strongest man is the disciplined man; the most effective Christian is the self-sacrificing one. The Church was founded upon self-sacrifice, even that of the Son of God. It was first extended by the martyrs. And even to-day every step of advance, every new movement forward, means self-sacrifice on our part. See how devotion is engraved upon the cathedrals, parish churches, and institutions of England. We in Canada are called upon to do pioneer work. If we do that work with devotion it will last for all time; if not it is bound to crumble into ignominious ruin. With God's help we shall eschew things hurtful and be lead to use and appreciate all things profitable to our salvation. And the issue of our devotion will be a personal attainment unto, and enjoyment of, the Kingdom of God, a spreading of similar blessings all over the world, and the greater glory of God. God calls us to be saints. The pathway of the saints is the pathway of self-sacrifice.

Upper and Lower Houses.

It is with pride and pleasure that we present our readers in this issue with the notable series of photographs of fathers and leaders in the Canadian Church from the first General Synod of 1893 to the last—that of 1905. When one considers the vast debt the Church of to-day owes to those noble and devoted men. The character of the men themselves, distinguished as many of them were, and are, for piety and learning, and all of them for love of the Church one cannot fail to be deeply moved at sight of these historic portraits. The presentation of them to our readers amply repays us for the cost, pains and labour we have bestowed on their publication. It is our constant aim and endeavour to maintain the representative character of the Churchman, and we feel that in tendering to our brother Churchmen these historic portraits we are helping to advance the cause that is so dear to us all.

Church Hymn Book.

This is the appropriate title chosen by a majority of the earnest and intelligent Churchmen to whom we opened our columns for an expression of opinion. We may say the opinion expressed is not one to be lightly set aside. It came by invitation from all parts of Canada and is representative of the choice of some of the most loyal and influential members of our Communion in the Dominion. The name appeals to us as being ex-

tremely well chosen. It is appropriate, descriptive, dignified, yet simple, in keeping with Church tradition and present day use. We know of no title that would more truly or plainly express the distinctive character of a collection of hymns intended for general use in our Church; and not its least merit is the freedom from the suggestion of a jingle in the attempt to associate the volume by name with the Book of Common Prayer, and the fact that it does not closely resemble the title of any of the denominational hymn books. We may add that we have had hundreds of strong and influential protests against the name associated with the last draft—"The Book of Common Praise." It is only fair to the "Churchman" to remind our readers that from the very outset of this matter we purposely refrained from supporting or opposing the proposed use of the title—"The Book of Common Praise"—feeling that the choice of a name for the new Hymn Book was a matter of such signal importance that it should be most carefully considered from every standpoint. Our sole aim has been to do everything in our power as the medium for the public expression of opinion by Churchmen on matters of general or special interest to the Church to bring forth a full, free and intelligent expression of that opinion. This, we believe, we have succeeded in doing, and whatever the result may be we are content to have done what we regarded as our plain duty to the Church.

Religious Education.

The progress of events in France consequent upon the abolition of the Concordat has been obscure, and it has been difficult to separate the truth from what the narrators wish us to believe as truth. Recently it has become apparent that instead of the Roman Catholic Church sinking it has developed great strength and new parishes and centres of activity are being established in increasing numbers. We have also read that the analysis of the figures of the decay of the nation show that the classes of society which are practically childless are those now in power, while in the districts and the classes of society whose beliefs approximate to those of French Canada the population increases normally. Naturally such people are ready to support religious schools and they seem, now that the clergy are leading the way, to be rising with enthusiasm and forming associations to establish and to maintain religious schools. It is unexpected to find the laws defied and the present democratic regime, which seemed to be overpoweringly popular in France, met by associations which with grim humour adopt the title of Fathers of Families. At this distance and with our imperfect information it is hopeless to do more than repeat what we read elsewhere. But there is food for thought in finding that deep down in the French character is a strong religious conviction that this is expressing itself in a determination to have the children brought up in a godly and pious manner, that these people are wholly different from the Godless, selfish, childless race which is depopulating France. The movement being in this sense a patriotic one is bound to attract the lovers of their country and race and is full of immense possibilities for good which may extend far beyond the boundaries of France. One lesson is very plain, that where the Bishops and clergy uniting in opposition to a law against religious education, are prepared to make sacrifices, to go to prison if necessary, they can rely upon the support of the fathers of families. Again the weakness of France is developing also. The present regime has a definite policy; a change of ministry would fail to ameliorate the situation; sooner or later there will be another revolution and the pendulum driven to the other extreme.

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