

Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 8, 1910.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

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Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

September 11.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; 2 Cor. 2, 14 and 3.
Evening—Nehem. 1 and 2, to 9; or 8; Mark 10, 32.

September 18.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; 2 Cor. 10.
Evening—Jer. 22; or 35; Mark 14, 27 to 53.

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.

Appropriate Hymns for Sixteenth and Seventeenth 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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 397, 420, 464.
Processional: 307, 448, 494, 653.
Offertory: 388, 408, 641, 705.
Children: 502, 686, 688, 697.
General: 5, 423, 523, 651.

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.

THE SIXTEENTH SUNDAY AFTER TRINITY

It is evident from the collect for last Sunday and the collect for this Sunday that man is not to be regarded as a solitary being, but rather as a member of a universal society, the Church. From every point of view this is right. Solitariness means selfishness. Too much individualism makes against the common weal. Whereas the recognition of the social instinct and of one's place in the universal society, is but the prelude to a life of happiness in service. Now, when man consciously takes his place in the Church he brings to the Church a quota of love

and service, and at the same time a quota of weakness. For nowhere is our inherent weakness more apparent than in our religious life. The sum of human weakness would swamp the Church in the twinkling of an eye were it not for the loving pity of the Lord God. Thus we are introduced to another side of God's providential love—“Like as a father pitieth his children, so the Lord pitieth them that fear Him.” And St. Paul in his Epistle to the Ephesians speaks of Christ loving the Church, and giving Himself for the Church, that it might be preserved from all weakness. The safety of the Church is of the Lord, (Proverbs 21, 31.). Now, there are two ways in which God works for the safety of the Church. The first is by a direct contribution of help. This is implied by the idea of co-operation. We are working not alone, but along with the Omnipotent, and He is able “to do exceeding abundantly above all that we ask or think.” Hence our confidence. And then God shows His pity for our weakness by a continual infusion of His goodness into the hearts and souls of men. “By grace are ye saved through faith, and that not of yourselves; it is the gift of God.” The rationale of every sacrament, of every approach to God, is that Christ may dwell in our hearts, that we may be rooted and grounded in love, be made steadfast in faith, and joyful through hope. And the effect of grace is that the goodness of God is reflected in the saints of God. No wonder then when we see our friends, ourselves, raised from the death of sin to a life of righteousness that we glorify God. “A great Prophet is risen among us; God hath visited His people!” Are we conscious of the continual visitation of the God head? God is always present to us; He never leaves us; it is we who turn from Him to weakness. “As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.” Let us co-operate with God in all things; let us welcome His grace and goodness. So shall we dwell safely in the wilderness, (Ezekiel 34, 25.).

A National Event.

One of the most important events in the round of the year in Canada is the Industrial Exhibition held in Toronto in September. This Exhibition or Fair has grown to such proportions and has become so diversified and attractive in its varied features that it may be well called a National, we might almost say, an international, event. Visitors attend it from all parts of Canada, from the United States, from Europe, and from various foreign countries. When one considers the rapid strides Canada has made in industrial and agricultural progress, the great tide of immigration that has set towards her rich and rapidly developing territories, and her vast resources, one need not be surprised that this great object lesson of what she is accomplishing should prove so generally attractive. The present Exhibition is on a larger scale than anything hitherto attempted, and is most creditable to the management, the directors and exhibitors.

A Welcome Visitor.

No visitor from the Old Land has made a better impression or has earned a heartier welcome than the Bishop of London. Indeed, so true and tried a friend has he proved himself that he is entitled to the freedom of the country. Bishop Ingram adds to the great experience and matured wisdom of an old world scholar and theologian the brimming enthusiasm of a thorough believer in the extraordinary promise of our Dominion in the new world. To the gifts of a great church leader he adds the presence of a progressive statesman. The frequent visits and the personal influence of this noble British Pre-

late cannot fail to be productive of great good to Canada. Most cordially do we welcome him to our shores.

Boy Scouts.

Boys are the material out of which men are grown and the character of the men of the next generation is largely determined by the spiritual, mental, and physical training received by the boys of to-day. The obligations of the Boy Scout are based on honour, self-denial and sympathy. And his training puts the sincerity of his profession of these noble principles to the proof in action. It was nothing short of a stroke of genius to direct the longing desire that the spirited and healthy boy has for adventure and outdoor exercise, fostered as it is by the stirring books of Marryat, Mayne Reid, Cooper, Kitston, Ballantyne and many another attractive and virile writer of wholesome romance into practical channels, channels that run in harmony with the sentiment of the home, the education of the school, and the good of the State. The wholesome discipline, the outdoor exercise and the habits of self-reliance and mutual co-operation brought into play in the training of the Boy Scout will help to make him a manly man and a useful citizen.

The Far North-West.

Under the above heading the Rev. Dr. Paterson Smyth is contributing a series of papers to the Church of Ireland Gazette. The first number of the series is delightful reading. It warms the heart of a Canadian to observe the keen insight, rapid survey, graphic description, literary allusion, imaginative touch, and practical sagacity with which this broad-minded, true-hearted “Irish-Canadian”—for so we must call the learned Doctor—describes our country, its people and prospects as he “follows this westward stream and studies Canadian questions at first hand on the spot.” At the end of his first paper Dr. Paterson Smyth asks the suggestive question, “Cannot the English Colonial Office do any better to formulate a wise emigration policy? There are the unemployed in thousands parading the streets of London, and provided the right sort come we can take any number. We have the resources vast and illimitable. We want men. England has the men unemployed and starving. She wants work for them. Cannot she do something better than her present laissez faire policy of letting emigration go on unhelped and undirected?” As we concluded this brilliant article we could not help looking back to the start of it where the writer says that “our own kith and kin, English, Irish and Scotch, (are) the most desirable of all immigrants for Canada to-day, especially the Irish, and with enthusiasm we emphasize the words “especially the Irish.”

Choosing a Name.

We cannot help sympathizing with our brethren of the Church in the United States in their desire to select a name for their Communion less lengthy and more in accordance with apostolic ideals than that by which they are at present designated. “The Protestant Episcopal Church in the United States of America” is a somewhat laboured and lengthy appellation. Even the religious body who look to Italy for their theological inspiration are somewhat impatient of their characteristic title, “The Roman Catholic Church,” and would doubtless, if it were possible, divest it of the term “Roman.” But time, use, history and geography have scored the term too deeply upon their organization to warrant the omission. We of the British Catholic Church are happily content. Our catholicity was British long before the visit of the Papal Emissary to

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