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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 20, 1906.

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FRANK WOOTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Oct. 7—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; Philippians 1.
Evening—Jeremiah 22, or 35; Luke 8, to 26.

Oct. 14—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Colos. 3, to 18.
Evening—Ezek. 2, or 13, to 17; Luke 11, to 29.

Oct. 21—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 2 Thess. 1.
Evening—Ezek. 18, or 24, 15; Luke 15, 11.

Oct. 28—Twentieth Sunday after Trinity.
Morning—Ezek. 34; 1 Tim. 5.
Evening—Ezek. 37, or Dan. 1; Luke 19, 28.

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, 335.
General Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 477, 521, 637.

Keep us.

There is a wealth of meaning in that fine old Saxon derivative, "keep." It enters largely into the safeguarding and securing of life, property and character everywhere from the humblest individual in the community to the monarch upon the throne. From the duty of the constable who keeps watch and ward by day, or night, to that of the Lord High Chancellor, the "keeper of the king's conscience." This old and simple word of but four letters, so varied in its application to the weighty affairs of life—is profoundly expressive of man's great need and God's all powerful succour. Where else do we find this poverty admitted—this wealth acknowledged—and the divine aid supplicated with greater humility and reverence, and a truer sense of the bond of relationship between the human suppliant and the Heavenly Benefactor—than in the most apt and

devout words of the Collect:—"Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us into all things profitable to our salvation, through Jesus Christ our Lord."

Complimentary References.

"I value your publication highly. Its whole tone is pure and elevated, its reading matter good, its news interesting, and the stand you take in Church matters clear and sensible." It was a maxim of wise Richard Bentley that no man was ever written out of reputation but by himself. An older and wiser writer than Bentley has said, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." "The Canadian Churchman" is the frequent recipient of oral and written expressions of appreciation of a sincere, discerning and generous character from the clergy and laity, of all ranks, from the highest to the humblest. Though Churchmen may differ somewhat in their individual views, they are as one man in upholding the great essentials of the Christian Faith, and promoting the general good of the Christian Church. It is no doubt because we have, to the utmost, tried to do our duty as the authorized organ of the Church in Canada that we receive such letters as that from a prominent clergyman of the city of New York, whose kind and thoughtful words we have above quoted. That we are remembered within our own borders the following extract from a quite recent home letter shows. The writer, a prominent layman educationist, says:—"In my opinion 'The Canadian Churchman' continues to improve in both matter and spirit; its fair play and liberality should satisfy every fair-minded Churchman in our country, I regard the articles by 'Spectator' as decidedly well-timed and full of wise hints and just criticisms." We believe we are quite within the mark when we say that such cheering and stimulating messages from competent sources, unsolicited as they are, cannot fail to be most thoroughly appreciated by our many thousands of readers and well-wishers at home and abroad. They certainly are most encouraging to the Churchman and all connected with it. We can assure our friendly critics that in the future, as in the past, we shall continue to do our utmost for the noble cause it is our great privilege to advocate and represent—and whatever hard work, zeal for the Church, and a desire to be just, fair and progressive can accomplish it shall be our part to attempt to the utmost of our ability.

C.M.S. in British Columbia.

Under the above title the "Record" chronicles the jubilee of work in our West. In 1856, owing to the representations of Captain Provost, R. M., the society sent a young layman, William Duncan, as the first English missionary to the Indians beyond the Rockies. After much work, elsewhere recorded, in 1874 a congregation of 700 Indians worshipped God in a Church built by their own hands. In 1879 the See of Caledonia was founded, and Dr. Ridley became the first Bishop. In 1904 Bishop Ridley retired, and the C.M.S. very wisely selected from our midst Bishop Du Vernet to succeed him. During the first year of his occupation of the See, Bishop Du Vernet confirmed 193 persons. Of the five tribes in this northern country four have professed Christianity. Arrangements have been lately made with the Methodist Missionary Society by which the Naas River district has been given to the Church. An immediate result has been that the heathen have all united with the one church, whereas before they made

a divided work an excuse for holding fast to the old ways. That is what the "Record" records, all about Indians, not one thought or word about the English who are peopling this northern land, and who need missionaries just as much as any Indians.

Firstfruits and Tenths.

As an illustration of the curious questions which sometimes arise and call for legal adjudication in the Church of the Mother Land—some of which have their origin in very old customs or statutes we give the following item from an English Exchange:—"Mr. Justice Swinfen Eady delivered judgment recently in the friendly action brought by the Bishop of Rochester against the Bishop of Southwark to determine whether the sums payable to Queen Anne's Bounty in respect of firstfruits and tenths were apportionable. In May, 1905, Dr. Talbot was appointed Bishop of Southwark, and the plaintiff succeeded him as Bishop of Rochester. The collector of Queen Anne's Bounty, which was established in 1704, claimed £45 for first-fruits and £39 odd for tenths in connection with the income of the Rochester See (£4,500) for the year ending December 25, 1905; but the Bishop of Rochester contended that he was only liable from May. Dr. Talbot, on the other hand, submitted that the sums were not apportionable. His Lordship held that the annual payments must be treated as accruing due from day to day, and were apportionable as between the incoming and outgoing Bishops; the defendant, Dr. Talbot was therefore liable for so much of the sums falling due as accrued during his tenancy of the See."

Our Political Interests.

We need not vaunt ourselves. Somebody has been sedulously doing his little best to inflame popular feeling in Canada against England. Stories of intrigues between the Governor-General and others at Washington to settle questions behind Canada's back were circulated. The Cabinet was hastily summoned, it was said, in consequence of the discovery. It is authoritatively stated that no question connected with our country has been discussed without our representatives being the guiding spirits, and no action has been taken, or will be taken, except by our Government. It is stated by the same authority that the gathering of the Ministry at Ottawa has been caused by the accumulation of work, and that the Cabinet was required. Why do people invent such stories. Who, it may be asked, would be the gainer by inventing such stories, and what good is done by publishing them.

Malice.

Why is there so much wilful misrepresentation now-a-days. The venerable Bishop Potter, of New York, returned recently from England, and an alleged interview was telegraphed everywhere in which he was made to express his disgust at the hatred of Yankees prevalent in England. When the Bishop saw this he denied, as any one knowing him knew that he would, ever having thought or said anything of the kind. In fact he could not remember ever having said anything at all upon the subject. Why then was this item constructed. The answer is simply to create trouble and ill-feeling between the two countries, especially in the States. The statement was given publicity, but the denial was not. Why not?

Conduct.

President Roosevelt at a recent religious function in the United States, as a layman expressed the opinion, that conduct was the best evidence