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TORONTO, THURSDAY, OCT. 20, 1904.

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Address all communications,  
**FRANK WOOTTEN**  
Box 2640, TORONTO  
Offices—Union Block, 36 Toronto Street

## LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 23—Twenty-first Sunday after Trinity.

Morning—Daniel 3; II Thess. 3.  
Evening—Daniel 4, or 5; Luke 17, to 20.

Oct. 30—Twenty-second Sunday after Trinity.

Morning—Daniel 6; II Tim. 1.  
Evening—Daniel 7, 9, or 12; Luke 20, 27—21, 5.

Nov. 6—Twenty-third Sunday after Trinity.

Morning—Hosea 14; Titus 3.  
Evening—Joel 2, 21, or 3, 9; Luke 23, 26 to 50.

Nov. 13—Twenty-fourth Sunday after Trinity.

Morning—Amos 3; Heb. 7.  
Evening—Amos 5 or 9; John 3, 22.

Appropriate Hymns for Twenty-first and Twenty-second 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.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.  
Processional: 447, 474, 548, 603.  
Offertory: 224, 235, 273, 280.  
Children's Hymns: 175, 176, 571, 574.  
General Hymns: 359, 477, 630, 633.

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.  
Processional: 239, 362, 445, 604.  
Offertory: 172, 299, 296, 308.  
Children's Hymns: 173, 301, 572, 573.  
General Hymns: 360, 549, 632, 638.

## The Anglican Young People's Association.

This Association, which aims at retaining the young in communion with the Church by associating them together with their pastor and one another at the critical period of their life which follows their confirmation, is attracting much attention, and branches are being formed in all parts of the country. Where it has been organized it is declared to be most useful and helpful and to meet a long-felt want; and where no society of this kind exists, or where it is desired to unify existing societies it affords a basis for organization and unification. The aim of the A.Y.P.A. is to promote worship, work, fellowship and edification. It is comprehensive in its principles, locally adaptable in its methods, pro-

notes uniformity of organization and action, and is non-partisan. By means of it the young are associated together for religious, social and intellectual improvement. The edition of 1,000 copies of the Manual has been exhausted, and a new Manual has just been published containing many new features and suggestions which will largely increase its usefulness. The suggestions as to religious and devotional meetings have been prepared by a clergyman of wide parochial experience, and the literary subjects have been chosen and arranged by one who was a successful educator in the High Schools of Ontario, as he is now a successful parish priest. The Manual will prove very helpful in the organization of new branches, and in adding interest and efficiency to those already in existence. Copies can be obtained on application to Rev. Canon Brown, Paris, Ont., or Rev. C. R. Gunne, Clinton, Ont.

## The Ex-Sultan Murad.

A writer in an English journal, speaking of the death of the ex-Sultan Murad, recalls the almost forgotten tragedy of twenty years ago. When Midhat Pasha, patriotic if perhaps ambitious, secured the downfall of Abdul Aziz, he found his successor, Murad, too weak and cowardly to make even an attempt to rule. In the next brother, Abdul Hamid, clever and agreeable, Midhat believed that he saw one filled with his own patriotic zeal, his own eagerness for liberalism and a constitution. With revolted provinces and imminent war the change of rulers was easily made. A Turkish Parliament met, and for one year Abdul Hamid played his part as a constitutional ruler. With the exile and murder of Midhat his real rule began. Never again were such men as Midhat called to his councils. All liberal tendencies were discouraged, while no pains were spared to secure the allegiance of the army. Where his predecessors would have done the ex-Sultan speedily to death, Abdul Hamid had him closely confined as a madman. For twenty years none in Constantinople knew certainly whether Murad was alive or dead; and yet, idealized by the "Young Turks" and the remnant who cherished the aspirations of Midhat, he became the centre of their hopes and dreams. "The reformers of Turkey were in reality uttering the last word of despair when they set their hopes upon the restoration of an imbecile." The knowledge of these dreams and hopes but intensified the fears and the tyranny of Abdul Hamid. To-day the Sultan and his Government enjoy an autocratic power such as they have never possessed since the Ottoman came to Europe. Two ideas Turkey has imbibed from the West—the conception of a bureaucracy and the uses of the telegraph. The official of to-day is the mere executant of the orders received from Yildiz; no murder or suspicion in any part of the country but is at once transmitted thither. A certain perverted genius and the haunting fear born of the living tragedy of Murad has brought the system to perfection.

## Bishops' Palaces.

The visit and the demeanour of the Archbishop of Canterbury showed how completely the old ideas which hedged in an English Bishop have gone. Another evidence of the modern working Bishop is their dislike to their expensive and lonely palaces. Many have been already given up, and we now read that Rose Castle, so long the manor of the Bishops of Carlisle, is somewhat of an encumbrance to the See. The maintenance of so large an estate is a burden to the working Bishop of these times, and there are rumours of an intention to alienate this ancient and historically interesting house.

On sentimental grounds the step is to be regretted; but if utility is considered it is well advised. When Bishop Stubbs was translated from Chester to Oxford he vainly tried to get the Ecclesiastical Commissioners' consent to the sale of Cuddesdon Palace, and then consoled himself by poetry, printed in his recently published letters:

I am Bishop of all I survey,  
Dean and Chapter don't matter a fig;  
In the central demesne of the See  
I am master of Peacock and Pig.  
O Cuddesdon, where can be the charms  
The Commissioners see in thy face?  
Kettel Hall had been better by far  
Than this most inaccessible place.  
  
But the sound of the church-going bell  
Is the only sweet note that I hear;  
I might like the tone very well  
Were it not so confoundedly near.

## The Revival of the Diaconate.

Mr. Jenkins, of Petrolia, can realize that by perseverance he has at last got the attention of the Church directed to this subject. Fortunately the report from the Diocese of Huron attracted the attention of Canon Benham, who, writing in the Church Times under his pen name, Peter Lombard, in enthusiastic praise, drew world-wide attention to the suggestion. The same periodical now prints a very interesting letter from Dr. Graham Aspland, of Harbour Grace, Newfoundland—a most valuable letter, which we commend to the notice of our missionary Bishops. Indeed, seeing that all our Bishops are missionary in the sense that they have all a scanty supply of clergy, it deserves their careful notice. Dr. Aspland begins: "Sir,—from the oldest S.P.G. colony I write to endorse the article of 'Peter Lombard' in your issue of July 29th. We cannot in Newfoundland complain, as a writer from Canada does, that 'the Church is losing ground in the rural districts from the want of men to carry on her ministrations.' Here it is the reverse, and I am sure the majority of our clergy will pardon me if I say that the Church is kept alive by the ministrations of laymen. The geographical conditions of the Missions in this colony render the services of laymen compulsory if Church life is to be sustained in isolated places, and of this I can assure all interested in lay work that the difficulty in getting men does not exist. Many of the Missions in this island—which is only inhabited on its coast-line—are from forty to eighty miles in length, with settlements dotted here and there every few miles. We have about sixty ordained clergymen, but the number of licensed lay readers must be at least three times that number. Take an example of their labours. A mission on the south coast of this island has forty-two settlements, all of which must be reached by a small sailing-boat. The incumbent, accompanied by a man (and in some cases alone), has to attend to all the calls of Church work and ministrations over this district. Some settlements receive a visit and service once a month; others more remote at longer periods. Who holds the fort during his absence? The lay reader. Morning and evening service, as well as afternoon Sunday School, are conducted with self-sacrificing regularity. What are his duties? 1. Reading Morning and Evening Prayer, with a homily from stated authorized books of sermons. 2. Holding Sunday School. 3. Marrying in church in the absence of the priest, or inability to reach the settlement in winter, the license to do so being granted by the Government. 4. Private baptism of children. 5. Sick visitation and burial of the dead. Who is this lay reader? The majority are the Church