

# Canadian Churchman.

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**Lessons for Sundays and Holy Days.**

August 28.—Fourteenth Sunday after Trinity.

Morning—1 Kings 9; 1 Cor. 8.  
Evening—2 Kings 10, to 32; or 13; Mark 2, 23—3, 13.

September 4.—Fifteenth Sunday after Trinity.

Morning—2 Kings 18; 1 Cor. 14, to 20.  
Evening—2 Kings 19; or 23, to 31; Mark 6, 30.

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, 34.

Appropriate Hymns for Fourteenth and Fifteenth 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.

**FOURTEENTH SUNDAY AFTER TRINITY.**

Holy Communion: 259, 397, 525, 553.

Processional: 10, 612, 624, 626.

General: 22, 491, 535, 651.

Children: 710, 719, 731, 733.

Offertory: 556, 565, 627, 679.

**FIFTEENTH SUNDAY AFTER TRINITY.**

Holy Communion: 238, 250, 254, 433.

Processional: 384, 386, 465, 530.

Offertory: 391, 573, 681, 768.

Children: 233, 703, 708, 709.

General: 5, 23, 453, 456.

**To Our Friends.**

As an extra inducement to Church people who wish to keep themselves informed on Church doings in Canada and to assist in extending the progress and influence of Church literature we make the following offer: We will send the "Canadian Churchman" to all new subscribers from the date of receipt of each new subscription until the 31st of December, 1911, for \$1.00 where the money is sent to us with the subscriber's name and address. We appeal to our friends of the Episcopate, the clergy and the laity to give this offer the widest possible publicity. It is the constant effort of the "Churchman" to serve the best interests of our Church in Canada not only by giving all available news relating to parochial and diocesan matters, but by inviting correspondence on all matters of general interest to our Church people, and by editorials and articles endeavouring to stimulate Church thought and enterprise, and to aid and encourage our

people in every good work. While we are, indeed, thankful for the kind offices of our many friends and well-wishers not only in Canada, but abroad, we ask of them a new and increased interest in our long-sustained effort to provide the Church in Canada with a pure, progressive and sound Church journal. Each new subscriber sent us is a step in advance. Lend us your personal aid and influence, dear reader, in your immediate circle of church friends. You may rely on our thorough appreciation of your efforts.

**A Noble Woman.**

Grey-haired men to-day remember the world-wide fame fairly and honourably won by a pure, modest and unselfish English gentlewoman when they were boys at school. It has been well said that great events produce great men. What is implied in this saying is the fact that when great national emergencies arise, the call that is made for lofty character, high capacity and intrepid courage is bound to be answered. This has ever been the case throughout the chequered and strenuous history of the British race. Amongst the women who have ennobled the English name and exalted the English character, high in the highest rank of them all stands Florence Nightingale. Hers is an undying name. There is no need in the hour of death to record her deeds of love, of charity, of devotion. Her name will be honoured, her memory cherished, her example followed throughout the passing years. Full well might her gracious spirit in this sad hour of national bereavement say in the words of Browning:—

"My whole life long I learned to love.  
This hour my utmost art I prove.

Lose who may, I still can say,  
Those who win heaven, blest are they!"

**A Narrow View.**

As the Churchman who confines his support to his own parish and to the mission enterprise of his own home church and refuses to aid missions in the larger field earns for himself the epithet, narrow; so the politician who only sees his own home land, Canada, as the beginning and end of national endeavour and blinds himself to the fact that Canada is a portion—and an increasingly important portion—of one of the great world empires, writes himself down as a little Canadian, resembling in his lack of statesmanship, his narrow sympathy and limited patriotism, the little Englander of the Old Land. A man is none the less a true Canadian because he realizes that he is in very truth a citizen of the British Empire, and seeks, loyally and actually, to discharge his duties, first to the land of his birth, Canada, and secondly, to the Empire of which that birth-land forms part. The man who opposes a sane Imperialism may be a man of good character in other respects, but he is a small statesman and a "limited liability" patriot.

**On Condition.**

Nine years ago the London "Spectator," writing on endowments, said: "There seems to be little room for doubt that some donations have involved loss of freedom, and that a certain commercial atmosphere now envelops some American universities quite out of harmony with the essential academic idea. . . . We have regretted the pinched financial condition of Oxford and Cambridge, but we do not hesitate to say that we would rather see those institutions poor than shackled, free than rich." We have at last a revolt against the controlling influence of the Carnegie pension fund by the universities in the States, which they find restricts instead of increasing the independence of the institutions

that it was established to assist. Brown University, of Rhode Island, leads the way and determines to establish its own pension fund. Retiring allowances to infirm teachers seem to impose as few shackles as possible on collegiate management. If these have been found intolerable, how much greater is the loss of power caused by gifts given on condition that certain action shall or shall not be taken in an unknown future? To hamper gifts with conditions is the most certain way of defeating the wishes of the donor.

**Changing Views.**

We go on from year to year and do not realize that our ideas, like our clothes, become old-fashioned. Therefore, if we desire to be generous, let our generosity be unhampered and leave administration to the good sense of our successors. As an instance of the reversal of ideals in political matters, read this, written by Macaulay in 1830, and compare it with the utterances of leading English statesmen of the present day:—"Our rulers will best promote the improvement of the nation by strictly confining themselves to their own legitimate duties, by leaving capital to find its most lucrative course, commodities their fair price, industry and intelligence their natural reward, idleness and folly their natural punishment; by maintaining peace, by defending property, by diminishing the price of law, and by observing strict economy in every department of the State." Macaulay and his party are the predecessors of the present British Government, and they profess the same principles; but what have Macaulay and Lloyd George in common?

**"Peter Lombard."**

To those who have long enjoyed the instructive, brilliant and genial articles which have appeared in the "Church Times" over the above name the news of the death of their author, Canon Benham, will come with the sense of a personal loss. Here we have another instance of the power of the pen in forming—none the less real because they are silent—friendships between a favourite writer and many thousands of deeply interested readers. Often in our columns have we referred to the genuine worth and exceptional ability of "Peter Lombard." Sad, indeed, are we that the gifted hand that has so often charmed and informed us is stilled in death—another instance of the mutability of life. The learned Canon was not only a graceful and scholarly writer, but a "brilliant and original preacher," and his loss will be keenly felt at the Church of St. Edmund in Lombard Street, London, England. He was at one time secretary of the Society for Promoting Christian Knowledge, and in co-operation with Dr. Davidson, the British Primate, wrote the "Life of Archbishop Tait."

**Showing Off.**

We read in many journals and magazines of phases of modern character which indicate a general decline in modern morals. We have so often said so ourselves that we hesitate to repeat the tales, which are likely to be scoffed at as old wives' fables. But the chief observers in England, the heads of large city department stores and the heads of the police, agree that dishonesty (to take this phrase) is more general than it was a few years ago. It is alleged that one inciting cause is the ever-growing craze in all classes to make a greater show than their means warrant. Then modern business methods put more temptation in the way, and so it does not seem so dishonest to pilfer, to keep goods delivered by mistake, to order things from a great emporium recklessly, than it would have done in the days