

Canadian Churchman.

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SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

September 13.—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 2 Cor. 5.
Evening—2 Kings 6, to 24, or 7; Mark 11, 27; 12, 13.
September 20.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 2 Cor. 11, 30—12, 14.
Evening—2 Kings 10, to 32 or 13; Mark 15, to 42.
September 27.—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; Galatians 5, 13.
Evening—2 Kings 19 or 23, to 31; Luke 3, to 23.
October 4.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Eph. 4, 25—5, 22.
Evening—Nehem. 1 & 2, to 9 or 8; Luke 6, 20.

Appropriate hymns for Thirteenth and Fourteenth 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.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 330, 338, 342.
General Hymns: 231, 234, 243, 478.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 236, 393, 512.
Offertory: 366, 367, 378, 545.
Children's Hymns: 194, 337, 341, 346.
General Hymns: 2, 18, 26, 178.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The question of the lawyer in to-day's Gospel reminds us of a similar question put to Jesus by a rich young man: "Teacher, what good thing shall I do, that I may have eternal life?" (St. Matthew 19:16). Both of these men are seeking the same gift, viz.: Eternal life, participation in the theocracy, the Kingdom of God. They seem to have grasped the idea that that life begins even in this world. But the two questions reveal an error in the minds of these typical men. Their belief is that it is possible for them to merit the

gift, the inheritance, of eternal life, by the performance of some signal and definite act of righteousness. Our Lord answers both in much the same way. To the rich young man He says: "Go sell thy possessions, and give to the poor. . . . And come follow me." To the lawyer He narrates the parable of the good Samaritan, and then says briefly enough: "Go, and do thou likewise." The answers of Jesus prove that the emphasis must not be laid upon any definite act of righteousness, but on the character of the whole life. Not a single act, but a continual process! That is to say Jesus puts before us the thought that our life must be a life of service if we would possess eternal life. The forgiveness of sins is the indispensable condition for entrance into "life." And forgiveness is granted unto us through the merits and mediation of Jesus Christ. Penitent and faithful we enter the Kingdom of God. And as Bishop Westcott says, "Our life is a mission, the aim of which is service, the law of which is sacrifice, and the strength of which is fellowship with God. Yes, how we depend upon God! From Him comes the power and opportunity of doing true and laudable service. In meditation, prayer, and in the Blessed Sacrament, let us seek and pray for the coming of the Lord Jesus into our lives. For we remember His words: "Without Me ye can do nothing." And we are helped by the confidence of the Apostle to the Gentiles: "I can do all things through Christ which strengtheneth me." God calls us to service; He gives the power and opportunity of doing service; He strengthens and nourishes the faithful servant; and at the last He fulfills all heavenly promises to our endless joy and comfort.

Archbishop Sweatman's Return.

We share the gratification of the whole Canadian Church in the safe return to his home of His Grace our venerable Archbishop. After a strenuous period of Pan-Anglican effort, which kept His Grace almost constantly busy, and during which, an active and prominent part was taken in the proceedings, we are pleased to know that the Archbishop's health is much improved. We offer our cordial greetings to His Grace on the resumption of his Archiepiscopal duties in Canada. And we are confident that greeting may be taken as representative of the affectionate regard of the whole Canadian Church.

Fruits of the Pan-Anglican.

Now that the delegates to the Pan-Anglican gathering have returned, those whom they represented not unreasonably look to them for oral information and instruction with regard to the varied features of that memorable historical gathering. It is one thing to read in cold print the resolutions passed, and the speeches made in support of them. It is quite another thing to hear from the lips of the actors on the scene their vivid personal impressions, recollections and experiences. We look to them to share with us, while it is fresh in their minds, the insight and information imparted to them by personal attendance at, and participation in, one of the greatest and most inspiring advance movements of the Church within the British Empire that history has ever recorded, and we believe that we shall not look to them in vain. Let each of the Canadian delegates, as he has opportunity at his convenience, publicly address his brother Churchmen on this important theme. We are confident that much good will thereby result to the Church at large.

Ocean Cables.

A good deal of interest attaches to the recital by our older citizens of the laying of the first ocean cable, which, for a few weeks, spasmodical-

ly transmitted messages under the Atlantic. In submarine telegraphy science, as so often happens, attempted results without adequate appliances. As far back as 1845 two brothers named Brett applied for permission to lay a cable to France, but through governmental timidity and other causes this now forgotten scientific advance was not achieved until the 13th November, 1851. Shortly afterwards came Louis Napoleon's coup d'etat, and Punch records this coffee house conversation: "I see there has been another revolution in Paris." "God bless my soul, when did that happen?" "About an hour ago. Collapse of the old inhabitant." The Transatlantic cable was started in 1857, and after failures was successful in 1858. One drawback was the non-existence of the steady steamers and the employment of sailing ships lent by the British and United States Governments. Eight years afterwards these practical difficulties had been overcome, and we nowadays look on ocean cables as very matter-of-course appliances of daily life. But it is well to look back as well as to look forward. Already communication by wires under the ocean is supplemented and almost superseded by wireless communication through the air, and we have illustrations of the Admiralty Conning Tower in London, which keeps in touch with the British fleets over the ocean by such means.

Post Graduate Disappointments.

An honour graduate of an Old Country university, finding himself disappointed and disillusionized, has written an essay on the tragedies of university men. He combats the truth of the doctrine so regularly dealt out to young aspirants that "every man in the long run is the arbiter of his own fortune, that the man who ultimately wins is the man who knows what he wants, and who, doggedly, persistently and everlastingly plugs along to the end." He asserts that the difference between school and college has been so much lessened by the raised standard of education, that an university, except in medicine, has become merely an advanced school, and the old prized letters have lost their magic. It is no longer true that to be at college is to have one's future settled, a man is yet untried and has to face other and more practical tests than examinations. Then it is that doggedness, perseverance and adaptability, but above all, character tells. But this graduate insists that there are other factors among them, health, money, family connections, "pull," which, though not absolutely necessary, are invaluable at the starting point, and enable a man with ordinary ability to keep ahead of rivals who, with perhaps extraordinary ability, had no springboard at the outset of their careers. The writer then takes up the sad question of the brilliant men and what has become of them. He concludes that among the arts men, at least, they soon rudely learn that they have to begin almost where youths in their early teens began, and that the only hope that brightens their prospect is that their trained adaptable minds may enable them to master the business more quickly than the youth who has no university training, and so may shoot ahead in the race. Remarks such as these are worthy of reflection. An able writer in The Hibbert Journal wrote recently: "Education having ceased to be a mark of superiority has ceased also to be a weapon in the daily struggle for existence. . . . In proportion, as the individual develops along the path he has chosen as the means to his end, the level of general knowledge descends through sheer want of opportunity."

An Educative Force.

One of the most comprehensive popular educators in Canada is what is generally known as "The Exhibition." That, held annually, in the City of Toronto is called the "Canadian National