

Canadian Churchman.

TORONTO, THURSDAY, OCT 6, 1904.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

ADVERTISING RATES PER LINE - - 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 2—Eighteenth Sunday after Trinity.

Morning—Jer. 36; Ephesians 3.
Evening—Ezek. 2, or 13, to 17; Luke 5, 17.

Oct. 9—Nineteenth Sunday after Trinity.

Morning—Ezek. 14; Philippians 3.
Evening—Ezek. 18, or 24, 15; Luke 9, to 28.

Oct. 16—Twentieth Sunday after Trinity.

Morning—Ezek. 34; I Thess. 1.
Evening—Ezek. 37, or Dan. 1; Luke 12, 35.

Oct. 23—Twenty-first Sunday after Trinity.

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

Appropriate Hymns for Nineteenth and Twentieth 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.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.

Proclamation: 270, 271, 306, 303.

Offertory: 202, 210, 280, 385.

Children's Hymns: 330, 334, 338, 342.

General Hymns: 196, 203, 285, 286.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.

Proclamation: 298, 542, 603.

Offertory: 226, 165, 446.

Children's Hymns: 333, 564, 569, 570.

General Hymns: 296, 540, 541, 546.

Summer in City Churches.

We note a change in the large cities in the States. For the last two generations, at any rate, it has been customary to close the larger churches in the eastern cities during the summer. The owners of pews were all out of town, and so the clergy went, too. But of recent years, partly, we presume, from the greater attractiveness of the cities, but chiefly through the increase of visitors and free sittings, the leading churches in New York, and also in Chicago, are realizing that there are large summer congregations, and some are keeping their doors open and their choir and other organizations effective.

Train up a Child.

One of the signs of the times is an expression of regret in a leading Baptist periodical at

the falling away of their pastors, both in quantity and quality. The complaint is one with which we are familiar, but one result is now emphasized in a manner not commonly done, and that is the impending loss of an educated ministry. Our readers will understand that while we have in our own Church students and candidates for holy orders, yet we think we are safe in saying that there are few, compared to those who came forward in years gone by, who are brought up to look upon the pastorate as their life-work, and whose early education has been a steady and consistent training for this duty. Formerly the pious fathers and mothers looked upon the gift of children as the greatest of God's blessings, and the dedication of one child in a family to this special service as not only a bounden duty, but a privilege. And from their earliest youth pains and prayers for God's help would be taken by parents. Now, as a rule, parents take but little pains to teach their children the first principles of religion, even to hearing the Catechism. There is no reading of the Bible, no family prayer, no encouragement of the sons to so live as to be counted worthy to consecrate their talents to God's service. The opportunity, as we showed last week, is a great one, and there is all the more need that our people should themselves be converted, that their hearts and consciences should be touched with a sense of family duty. From such a bringing up a young man may be expected to be spiritually inclined. From a soil so prepared, with God's blessing, can we hope for the good seed to bring forth men who believe in a religion which claims their heart and life.

The Polish Congregations.

Among the important questions which will be brought before the Church Convention at Boston will be the status of the Polish and other bodies which now or hereafter may seek a position in her fold. There are, or were, two separate Polish organizations which applied for recognition. One in the West, with a number of churches, schools, a priesthood and a Bishop with old Catholic orders. The others in Massachusetts and the neighbouring States not so large or organized. The problem is a difficult one, but not incapable of solution, remembering especially that time is the great solvent, and that in a generation or two the Poles will have become a part, and a very bright intellectual part, of the nation.

The Bible.

Mr. Edmund Gosse has written a letter to the London Bible Society in which he says of the Bible: "It would be impertinent for me to praise the English Bible, and needless to dwell upon its value as a model of noble language. But since you offer me this opportunity I should like to insist on the importance to those who are ambitious to write well of reading the Bible aloud. It is a book the beauty of which appeals largely to the ear. By one of those almost miraculous chances which attended upon the birth of this incomparable version, each different part of it seems to have fallen to a man appropriately endowed for that fragment of the task. The Gospels, for instance, vibrate with the tender and thrilling melody of stringed instruments; in the narrations of the Old Testament and in the Psalms we find a wider orchestra, and the silver trumpet predominates. When young men, therefore, ask me for advice in the formation of a prose style I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can."

Forbidding the Banns.

The rare incident of forbidding the banns of marriage in church was witnessed in the parish church of Milton-next-Sittingbourne. When the vicar published the banns of marriage of a young couple, to the surprise of a large congregation a woman quietly arose in her seat and said, "I forbid the banns." After a moment's pause the vicar replied, "Please see me in the vestry at the close of the service, and I will consider the cause or impediment you allege." After the service the woman (who proved to be the mother of the would-be-bridegroom) went to the vestry armed with the authority of her husband, who is an invalid. She objected to the marriage on the score that her son was a minor, being only eighteen years of age. This was verified by the vicar, and the marriage will not now take place. This incident illustrates the value of calling the banns in open church, for it is still the surest means of the publicity which, in the case of marriage, is what is most desirable.

Spanish Sunday.

It is a strange thing to read how, especially in London, Sunday is ceasing to be observed in England. We read of ceaseless processions of motors, cycles, trains, busses and other means of conveyance, and of all sorts of Sunday gaiety. While this is the change in the British Islands, on the Continent there is a persistent attempt to improve Sunday observance. Spain has passed a law forbidding bull fights on Sunday, and endeavouring in every way to improve its observance. The Lord's Day Observance Society and the Colonial and Continental Church Society have tried to impress English people travelling on the Continent with the grave responsibility resting on them in regard to the way they spend the day. These tourists are the ones who through the places open on the Continent on Sunday.

Prehistoric Life.

There is a wonderful fascination in the endeavour to discover the early stages of man's life. All over the world except in Australia are remains of earlier civilization—forts and temples and mines, which show the existence of great and well trained intellectual power, accompanied, probably, with much slave labour, a repetition of Joseph's slavery, but unrelieved with any advancement. Our neighbour's attention is called by the Manila Times to the Philippines. "There is a wide field in the Philippine Islands for philological research, not in the mere classification and description of the various dialects, but in the collecting and recording of the legends and stories current among the different tribes scattered throughout the archipelago. Every custom, social or domestic; the ceremony attendant upon marriage, birth, or death, has its germ of history if we can but find it. The belief in ghosts, the worship of trees, animals, or of the stars, if interpreted aright, will help in the solution of the great problem of the origin of man. The legends, descriptions of ceremonies and games, and the tribal songs can be collected by any one who is an intelligent and unprejudiced observer and the classification and significance left to the student."

Old Graves.

Sometimes we are apt to wonder at the appeal on Shakespeare's tomb that his bones may be left in peace. But history shows how universal is the dreadful custom of unearthing the ashes of the dead. At the Restoration the Govern-

ng
OR
ISERS
HING
G
S
PONG
IFLES

, Limited,
s. Toronto.

ORING
NING.

s afforded Torments, we have ment for making

or Ladies
nce

ves of personal

art, price lists,
ow this can be
n application.

& SON

Post-Office,
TORONTO.

nk

r present
siness

You

he advan-
n the way
minerals,
etc., in

ARIO.

on, maps,

DAVIS,

own Lands,
Ont.



ERERS

ITUTE, BERLIN.
atment of all forms of
e treat the cause, not
efore produce natural
alars.