

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

September 6.—Twelfth Sunday after Trinity.  
Morning—1 Kings 22, to 41; 1 Cor. 15, to 35.  
Evening—2 Kings 2 to 16 or 4, 8 to 38; Mark 7, 24; 8, 10.

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.

Appropriate hymns for Twelfth and Thirteenth 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.

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.  
Processional: 33, 298, 302, 304.  
Offertory: 165, 172, 186, 191.  
Children's Hymns: 194, 234, 341, 570.  
General Hymns: 17, 36, 163, 169.

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.  
Processional: 36, 179, 215, 447.  
Offertory: 210, 226, 240, 259.  
Children's Hymns: 217, 336, 338, 342.  
General Hymns: 231, 234, 243, 478.

### THE TWELFTH SUNDAY AFTER TRINITY.

Early in the spiritual life we are called upon to learn that everything depends upon our faith and trust in God's omnipotence. Our prayers and meditations reflect the lesson taught in revelation and nature. God is Almighty. The word of God declares the fact. The book of Nature confirms the declaration. And taught of God and Nature we throw ourselves upon God's power. "Our sufficiency is of God." Last week Holy Church reminded us that God shows His omnipotence "most chiefly in showing mercy and pity." The Collect for to-day reiterates the teaching in the familiar contrast. He is always more ready to hear than we to pray; He is always wont to give

more than we desire or deserve. God's generosity is not measured by our desires or deserts. His pitying love is greater than man's deepest repentance. The more we think of God the greater He becomes, the smaller we know ourselves to be. Therefore no matter how far we tread the spiritual way we can only say with the world's greatest saints: "Our sufficiency is of God." Our ability to be or do anything comes from God. Therefore the greater our faith, our trust, in God the higher our spirituality, the more righteous our acts. It is His Spirit that giveth life. To be Spirit-filled is to have the power and the opportunity of being righteous and of doing acts of righteousness. And trust, faith, in God paves the way for the ingress of that Spirit which giveth that life. It is just because of the littleness of our faith that we are unable to remove mountains. And what is true of the individual is true also of the Church as a whole. There is so much harmatia in the world—so much falling below the divine standard, that men lose heart. Whereas God has made it possible for His Church to teach men the divine standard, and has, in the sacramental aspect of her being, given her the power of helping men to retain that standard. The individual member of the Church needs a truer and more abiding faith in God. Not the faith that wonders at the ministry of Jesus amongst the spiritually deaf and dumb, but the faith that welcomes and makes possible the exercise of that ministry in himself. He or she needs such a trust in God as will call forth a ministry of love, the ministry that opens the ears of the deaf and loosens the tongues of the dumb, the ministry that teaches men to praise God for His omnipotence. To those who trust in God and work with Him all reforms are possible.

### The Fernie Fire.

This paragraph may meet the eye of many who have written books or who have books which they could part with. We would suggest to all such the propriety of remembering their brethren in distress. The rector of Fernie, B.C. (the Rev. R. G. Wilkinson), and others like him, who lost everything in the recent fire, will miss their libraries and might be greatly assisted at this moment by gifts of suitable books. If every author who reads this sent one of his books, or if others who have books which they can part with would send them, the sacrifice in each case would not be much, but the aggregate help thus afforded to the fire victims would be a substantial boon and would, we are sure, be gladly welcomed.

### French Canada.

Mr. Arthur Hawkes has contributed a short but sensible and comprehensive article in the "Nineteenth Century and After" for August as a pendant to the Quebec Centenary. We entirely agree with his view that the ultimate development of the West will play an important part in producing commercial and political harmony amongst our French and English-speaking Canadians. We are too apt to look at our racial and religious differences microscopically. With the rising tide of settlement and trade and the consequent increase of individual and national prosperity there is bound to come a larger outlook, a spirit of broader tolerance, a better understanding of each other's aims and temperament and a stronger bond of union within our Common Empire.

### Changes in the Episcopate.

It is surely startling to be informed by the "Church Times" that 120 Bishops of our Communion have died since the last Lambeth Conference in 1897, and 172 new Bishops have been con-

secrated within that period. The actual increase in the Episcopate since 1897 numbers 52 and is accounted for by new Sees and new Bishops-Suffragan. We are further informed that of the 326 Bishops (or more properly 332) now living 102 are American. Two remarks follow from these figures. Few prelates seem likely to have an opportunity of addressing the Lambeth Conference more than once or at most twice. And the American Episcopate seems likely, as years go on, to exert an exceedingly powerful, if not a preponderating, influence in the counsels of the Church.

### A Lawyer-like Sermon.

Recently in the United States a lawyer in an address to a body of ministers suggested to them a mode of preaching planned on the method pursued by counsel in addressing a court or jury. In a word, the object to be attained should be thorough preparation, and an instructive, impressive and earnest speech in support of it. There is a great deal of force and good sense in the lawyer's suggestion. We sincerely believe that were clergymen more generally to address themselves to their congregations in the apt, thorough and convincing way in which a capable counsel advocates his client's cause in court the authority and power of the pulpit would be more generally felt and acknowledged.

### Adultery and Murder.

The United States is giving these grave crimes undue prominence we regret to say. Last year the wretched Thaw case gave the daily newspapers an opportunity of catering freely to that class of readers who enjoy matter that is morbid, sensual and sensational. Now we have the Haines case on which they will ring the changes. It is a pity that publications, in some instances owned and edited by respectable, and even religious, people, are made the medium for conveying the objectionable and injurious reports of such scandalous cases into the homes of our people. Such reports cannot fail to have a bad influence on the younger members of the household. Their publication injures the public morals and serves no good end. We admit that these prurient sensational items help to increase the sale of a newspaper, but the money received from such sales is tainted. We sincerely hope that the Canadian Press will close its columns to the undesirable details of this sensational case.

### George Augustus Selwyn.

We are reminded none too soon by the Church Press of England that the year 1909 is the centenary year since the birth of George Augustus Selwyn, who was consecrated in 1841 as the First Bishop of New Zealand, and spent the closing years of his life as Bishop of Lichfield. Selwyn College, Cambridge, was built to commemorate this distinguished man, whose son, John Richardson Selwyn, followed in his father's footsteps and became Bishop of Melanesia in 1877. The son laboured there as Bishop fourteen years till he was crippled and compelled to give up the work. Linked to the names of the two Selwyns is that of John Coleridge Patteson, who, after seven years' work under the elder Selwyn, was consecrated Bishop of Melanesia in 1861 and martyred in 1871. The work of the two Selwyns and of Patteson will live in the memories of all who care for noble and heroic service in the interests of Christianity and civilization. Those who, in colleges and on mission boards and elsewhere, are responsible for the missionary instruction of the Church should see to it that attention is concentrated in 1909 on the fields occupied, and the labours wrought by these apostolic men.