

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 19, 1907.

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.

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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 34, TORONTO.

Phone Main 4643.
Offices—Union Block, 38 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES 5 CENTS

Lessons for Sundays and Holy Days.

September 22.—17th Sunday after Trinity.

Morning—Jer. 5; Galatians 1.
Evening—Jer. 22, or 35; Luke 1, to 26.

September 29.—18th Sunday after Trinity.

Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Daniel 10, 4; Rev. 14, 14.

October 6.—19th Sunday after Trinity.

Morning—Ezek. 14; Eph. 6, 10.
Evening—Ezek. 18, or 24, 15; Luke 7, 24.

October 13.—20th Sunday after Trinity.

Morning—Ezek. 34; Colos. 2, 8.
Evening—Ezek. 37 or Dan. 1; Luke 11 to 29.

Appropriate Hymns for Seventeenth and Eighteenth 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.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
General Hymns: 220, 259, 384, 536.
Processional: 179, 215, 217, 604.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

Saturday is the Sabbath-day, but Sunday is the Lord's Day. What the Sabbath meant to the Jews, Sunday ought to mean to Christians. The day of rest. The chief reasons why Sunday transplanted the Sabbath-day were as follows: It marks a difference between Christianity and Judaism, stamping Christianity as the New Covenant. Christ rose from the dead on the first day of the week—Sunday. The apostles and disciples met together on the first day of the week to observe the day by partaking of the Lord's Supper. The early Church observed Sunday by celebrating the Holy Eucharist. Thus the Church of England

keeps Sunday and provides in her Prayer Book, proper lessons for Sundays. Baptisms upon Sundays, special collects, epistles and Gospels for Sundays, and the administration of the Lord's Supper and the Litany for Sunday. Sunday is thus stamped as the great Christian Feast Day, the Holy Day, the Day of Rest. A day wholly and completely given up to good. On the very face of it then ought Christians to keep this day sacred and completely devoted to good. A well spent Sunday ought to consist of: First, attendance upon the Lord's own service which He instituted, the Lord's Supper, and with thankful hearts communicating upon His Body and Blood; second, the laying by in store of our offerings, according as we have been prospered and the presentation of them in Church; third, attendance at the services of the Church; fourth, helpful reading and quiet meditation; fifth, such rest that will fit us spiritually and bodily for the week. Works of necessity, our Lord points out in this Sunday's Gospel, must be performed. Healing the sick, attending upon the needy and infirm, and other ministrations to human needs. Caring for the dumb brutes of creation, but no license is given to perform unnecessary acts which can be done on Saturday, or other days; e.g., letter-writing, visiting neighbours, light reading, blacking shoes, dinner parties, not even the placing of flowers upon the table at Church, nor the dinner table at home, not to mention odd jobbing around home. It is in the spirit of the smallest details that we must hallow the Lord's Day and keep it holy. The home is the great influence here. The parents must set the example for their children. We are to "walk worthy of the vocation where with ye are called." That partly means that we are "to lead a godly and Christian life" and "to follow the example of our Saviour, Christ, and to be made like unto Him."

St. Alban's, Holborn.

Regarding the letter by H. A. Solly on Mr. Mackonochie and criticising the note in "The Canadian Churchman" we have to say: After Mr. Mackonochie's death a most appreciative memoir was published, written by E. A. T., edited by E. F. Russell, one of his curates, full of sympathy and admiration of the deceased. This work says, "Lord Leigh and Hon. J. G. Hubbard were the two benefactors to whom St. Alban's owes its existence, the former donor of the site, the latter of the church, and £5,000 endowment, house for the clergy and for some time £100 each to two curates." As to the views this writer says, "His (Mr. Hubbard's) views differed entirely from Mr. Mackonochie's. There were fundamental differences between him and Mr. Mackonochie which made concessions in indifferent matters of no avail. He had spent his money with lavish liberality and the result was a grief and disappointment to him. He thought he had made a mistake and found it could not be rectified." It was understood that Mr. Hubbard was behind all the litigation. After the first prosecution, at least, three actions were brought of Martin & Mackonochie, and one of Mackonochie against Lord Penzance. Tired of repeated disappointments, in 1882, Mr. Hubbard ceased to be patron, handing it over to the Dean and Chapter of St. Paul's. The language of the authorized memoir is, we find, almost identical with our own.

The Church and Public Opinion.

In an argument in the House of Lords in support of the bill to authorize marriage with a deceased wife's sister Lord James, of Hereford, urged the Bishops to support the bill to conciliate the people. This would be at once a most plausible and dangerous position for the Bishops to take. The one strong ground for the Bishops

and Church to take and hold in dealing with all these matters is the ground clearly, or inferentially pointed out in the teaching of Scripture and authorized and emphasized by the doctrine and practice of the Church. When Churchmen begin to look to what is called "public opinion" for its rule and guidance in all such matters the day will not be far distant when the Church will cease to exert its influence, as an authoritative spiritual force in the world and the state will be all in all.

A Good Opportunity.

Owing to the fact that three good men and true after lifelong work, have been obliged to seek and take their well-earned pensions, while three others have felt obliged suddenly to leave the East for the West, all this, together with the choosing of two parochial clergymen (one of them the Bishop's domestic chaplain) to be lecturers at Bishop's College, has made it necessary for the Bishop of Quebec to find no less than eight new parochial clergymen for his diocese. Most happily, however, including the resignation of the Rev. Professor Dunn from College work to enter again upon parish life, the Bishop has already found seven good men, and he has now, therefore, only one more place to fill. This place is a rising mill village with the surrounding country, not far from Lennoxville. Should this, therefore, meet the eye of any young, earnest priest, who is looking out for a change of work, he had better apply at once to the Bishop of Quebec and ask for further particulars.

Bishop Wilberforce's Death.

We regret to hear of the death of the Right Reverend Ernest Roland Wilberforce, D.D., late Bishop of Chichester, at Bembridge, in the Isle of Wight. A son of the late Right Reverend Samuel Wilberforce, one time Bishop of Winchester, and a grandson of the famous advocate of the slave, William Wilberforce, M.P. The late Bishop came of a family illustrious in the cause of religion and freedom. It is not given to every family to have the honour and distinction of a great name maintained from generation to generation.

The Church Emigration Society.

We have received a copy of the annual report for 1906 of this organization, of which Miss M. K. Grimes, Church House, Westminster, is Secretary. Its objects are to introduce emigrants by commendatory letters to the clergy. It is justly said that parish clergy would not know to whom to write, and that a letter from such a society would be obtainable at once and be of greater value. Besides that correspondents able to advise emigrants are banded together. Information and assistance to deserving emigrants, help to those without friends to obtain employment and reception by the company's agents and friends. Some interesting letters touching on the fulfilment of the Society's desires are printed and to these we hope to refer to at an early date. One only of these objects we fail to find any record of, and that is work for gentlemen's sons who wish to learn farming without paying a premium.

Making for Peace.

Great and far-reaching movements as a rule grow slowly. A great step in advance was taken when the Hague Conferences in the interest of peace were established. Many people thought they would prove futile. This cannot be the case. We venture to think that as time goes on international needs will gradually clothe them with effective and general authority, which will derive force from the requirements of commerce, the immense cost of armaments and the increase of the spirit of good will amongst men. Already the conference has adopted some most salutary rules,

& SON

ience in high-class
ledge of the world's
action to customers
**Silks, Dress
Millinery,
ng.**
k execution o
ing orders.

& SON

Post-Office,
).

NEY?
for your
N'S
HOES

ensible.

e our par-
l we buy
them and
ts.

HFFORD,
REET.

Harrington's
Tubular

CHIME BELLS
Lighter in Weight,
Sweeter in Tone,
Cheaper in Price
than the ordinary
bell.

Coventry, England

Castle & Son,
Agents

568 St. Catherine
Street West
Montreal

GLASS

LS
IONS

Son,
st, MONTREAL.

JNTING
TRIP

E, BEAR,
, DUCK,

rio opens up a new
Continent. Beside
, innumerable water
iding the Shawanage,
itherto almost inac-
of this section than
artridge, Duck and

S Costs no more to
go where game
en hunted out
nger Agent, Toronto
rated with best maps.