

Canadian Churchman.

TORONTO, THURSDAY, AUGUST 17, 1911.

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Address all communications,
FRANK WOOTTEN,
Box 34, Toronto.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

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Lessons for Sundays and Holy Days.

August 20—10 Sunday after Trinity.
Morning.—1 Kings 12; 1 Cor. 1:1—26.
Evening.—1 Kings 13 or 17; Matt. 26:57.

August 28—St. Bartholomew.
Morning.—Gen. 28: 10—18; 1 Cor. 4:18 and 5.
Evening.—Deut. 18:15; Matt. 28.

August 27—11 Sunday after Trinity.
Morning.—1 Kings 18; 1 Cor. 7:25.
Evening.—1 Kings 19 or 21; Mark 2:1—23.

September 3—12 Sunday after Trinity.
Morning.—1 Kings 22:1—41; 1 Cor. 12:28 & 13.
Evening.—2 Kings 2:1—16 or 4:8—32; Mark 6: 14—30.

September 10—13 Sunday after Trinity.
Morning.—2 Kings 5; 2 Cor. 1:23—2:14.
Evening.—2 Kings 6:1—24 or 7; Mark 10:1—32.

Appropriate Hymns for Tenth and Eleventh 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.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 241, 508, 572, 615.
Processional: 9, 47, 572, 573.
Offertory: 35, 545, 564, 653.
Children: 703, 707, 710, 712.
General: 543, 549, 571, 760.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 252, 436, 438.
Processional: 44, 437, 448, 546.
Offertory: 107, 439, 477, 541.
Children: 698, 699, 701, 704.
General: 31, 404, 421, 666.

The Laymen's Duty.

During the heat of summer the worshippers in town churches are year by year becoming fewer and the amounts unpaid by absentees become greater. At the same time, the country missions, which have struggled through the year, hope that the vacation visitors will do something for them, while the visitor himself is too often lukewarm. They don't mince matters sometimes in the States. Listen to this: "When you reach your summer place this summer, hunt up your church the first Sunday, and introduce yourself and your family to the pastor, telling him your home church, and thus linking, as it were, the weaker to the stronger church. If the church is supported by pew rents, rent a pew, if it is only for three weeks. It greatly encourages and helps the church. If there are no pew rents, then contribute a proportionate amount. Summer guests who are paying from \$15 to \$30 a week for board ought to be ashamed of themselves for putting silver in the contribution-box. Be self-respecting and a Christian, and throw in as big a bill as you will spend on your pleasures the rest of the week."

Manners.

Some remarks attributed to the King, made a short time ago, have recalled the many articles we have published on this subject. So deeply does King George feel the lack of good manners in many of his people that he is of the opinion that "manners" should be specifically taught in the schools of the Empire. Alas! that we have to say it. First, there should be provided a post-graduate course for teachers. Where good manners are not first taught in the home the after life does not offer fine facilities for the acquirement of that rich fruit of good breeding—good manners. The ill-bred coarseness and rudeness so often found in democratic communities reminds one of the wayside thistle—an object of attraction to the donkey, whose food it is, but one to be avoided by all who do not wish to be pricked by its painful spikes.

Clerical Holidays.

The Presbyterian Church sets a good example to other Christians in the matter of clerical holidays. In the ordinary Presbyterian call provision is made for the pastor's holiday every year. And both minister and people benefit by such an arrangement. Such a break in the ministerial round of duty refreshes the pastor's body and mind and spirit, and he will do better work as a consequence. As our General Synod meets in London in September, we write to suggest to parishes within easy reach of London (i.e., Huron and Niagara parishes) that a little purse covering railway expenses and board—perhaps \$10 or \$12 in all—might be made up and presented to the rector for a visit to the General Synod. It would be a great treat to many a rector, and could be raised in any parish without anyone feeling it. Archdeacons and rural deans might take this on their hearts and communicate with the parishes.

Financial Honour.

Not long ago a Canadian died who had long stood in the front rank in the financial circles of this country. It was said by one who knew him well that, though he had exceptional opportunities for giving his friends, and even those with whom he had fiduciary relations, word in advance of financial movements contemplated by his co-directors, he always refrained from doing so, holding the conviction that it would be improper and unfair to disclose secret information, even though it might help to make his friends wealthy, had he done so. Such men keep alive in this New World the best traditions of the

Old World, from which they and their forefathers have come. Would that we had more of them

International Arbitration.

Whatever may be the outcome of it, the arbitration treaty between our Empire and the United States of America has already brought good results. France, our ally, and another notable ally, Japan, have come within its influence. Already it is reported that Germany is beginning to regard it with sympathetic favour. Should that great empire join this signal step forward in the interests of international peace, other nations cannot fail to be favourably impressed. And in a time not far distant Reason, prompted by Religion, will keep the peace of the world. Surely the wondrous prophecy of Isaiah is taking visible shape, and, like other prophecies of Holy Writ, will in due course be fulfilled

Clerical Education.

The Bishop of Quebec has been pointing out to young Englishmen who contemplate taking Holy Orders the advantages of acquiring their professional education at Lennoxville. To all such young men who anticipate spending their lives in Canada the Bishop's advice, where possible, should be taken, as in following it a knowledge of the country and of country ways will be obtained. The young clergyman who plunges into work fresh from England is much more likely to make mistakes. The Bishop writes: "We greatly prefer to meet with young men who, having had a good school education in England, are willing to come out and take their university course and their divinity training here in Canada." He then points out the small expense involved. No one knows better than the Bishop of Quebec the advantages and drawbacks of the course he so warmly advocates.

"Miracles in the New Testament."

Dr. Gore has made reference in his Diocesan Magazine to this and other works of a similar character recently published by clergymen in which doubt is raised as to the actual occurrence of the Gospel miracles, and especially on those connected with our Lord's person, and which are affirmed in the Creeds. These books, though they do not come, as a rule, from the parochial clergy, are nevertheless the work of clergymen. Two different questions are raised by them: that of historical truth and that of public honour. Those who doubt the miracles, in Dr. Gore's opinion, do not treat the evidence fairly. The miracles, the teaching, the supernatural characteristics of the Person and the supernatural events are inseparable and indisputable. "But if the final judgment of anyone is that the events in question did not really occur," says the learned Bishop, "it is to me certain that he cannot serve the cause of public morality by constantly professing the belief that they did occur. There can be no doubt, in common honesty, that clergymen who disbelieve, and yet remain in Orders and publicly repeat a belief that they do not credit, are, to put it mildly, in a most humiliating and by no means honourable position. No one respects a hypocrite. Even those who are dishonourable respect an honest man."

The Duty of the Clergy

Is, Dr. Gore thinks, to accept the challenge that has been made to them, and to make it plain that they do not choose that the creeds of the Church should be recited by "its officers in a sense which tends to reduce all public professions of faith to insincerity." There can be no doubt that we are at the beginning of a contro-