

Canadian Churchman.

TORONTO, THURSDAY, JULY 20, 1911.

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Address all communications,
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Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

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Lessons for Sundays and Holy Days.

July 23.—6 Sunday after Trinity.
Morning.—2 Sam. 1; Acts 23: 12.
Evening.—2 Sam. 12: 1—24 or 18; Matt. 12: 1—22

July 25.—St. James A. & M.
Morning.—2 Kgs. 1: 1—16; Luke 9: 51—57.
Evening.—Jer. 26: 8—16; Matt. 13: 1—24.

July 30.—7 Sunday after Trinity.
Morning.—1 Chron. 21; Acts 28: 17.
Evening.—1 Chron. 22 or 28: 1—21; Matt. 15: 21.

August 6.—8 Sunday after Trinity.
Morning.—1 Chron. 29: 9—29; Rom. 6.
Evening.—2 Chron. 1 or 1 Kgs. 3; Matt. 19: 27—20: 17.

August 13.—9 Sunday after Trinity.
Morning.—1 Kgs. 10: 1—25; Rom. 11: 1—25.
Evening.—1 Kgs. 11: 1—15 or 11: 26; Matt. 23: 13

Appropriate Hymns for Sixth and Seventh 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.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 244, 245, 489.
Processional: 318, 391, 465, 530.
Offertory: 322, 329, 492, 500.
Children: 697, 700, 703, 704.
General: 375, 406, 453, 493.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 258, 386, 646.
Processional: 385, 448, 653, 664.
Offertory: 396, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

SIXTH SUNDAY AFTER TRINITY.

MARGARET, VIRGIN AND MARTYR.

"But and if ye should suffer for righteousness' sake, blessed are ye."—1 Peter 3: 14.

This is one of the days set apart to the memory of the heroes and heroines of the well-fought fight. The dedication of churches and parishes to these persons also serves to honour them for their bravery and loyalty, and to testify to our belief in the communion of Saints. Margaret is said to have been martyred in Antioch of Pisidia in 278 A.D. She is usually represented as trampling on a dragon and is obviously a type of the power of faith in the weak to confound the strong. For her spiritual strength and courage we honour her. To-day let us learn from her to be strong, holy, and courageous.

I. Strength.—Many people know only one kind of strength, viz.:—Physical strength. This we have in common with the brute. We can only keep it in order and in true usefulness when we have mental, moral, and spiritual strength as well. The Saints are always characterized by moral and spiritual strength in particular. Such power is especially evident in the presence of evil. For this strength results from their obedience to, their communion with, the Omnipotent Godhead. The best strength we can have is that which we pray God to give the newly baptized:—"Grant that he may have power and strength to have victory, and to triumph against the devil, the world and the flesh."

II. Holiness.—The Saints in every age have been holy, and that means that there are many saints in every generation. For we are holy when we direct all our power and energy God-ward. The basal idea of holiness is separation from sin. In baptism we are vowed to a perpetual conflict with sin. The continuing of that fight makes us the saints of God. Margaret and George killed their dragons. What are we doing to our dragons—the sins that most easily beset us? Too often we predicate of the Saints' ease, inviolability, absence of cares and worries. Think, however, of the Saints as courageous, as actively holy, directing their God-given powers to the extirpation of evil. Strength and holiness are co-existent and mutually dependent.

III. Courage.—"There is fear in love; but perfect love casteth out fear." Spirituality always means courage. Note how courageous Samuel was at every critical meeting with Saul. He was courageous because he was loyal to God, i.e., spiritually minded. Our inspiration to be courageous is found in the words of Jesus—"If any man would come after Me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the Gospel's shall save it. For what doth it profit a man to gain the whole world and lose his own soul?"

We are called to be saints. Learn to be strong, holy and courageous. The Saints of old had no inspiration, no divine gift, from which we are precluded. The outward fashion of the world changes. But the testing of faith and loyalty is ever the same. "Deo Adjuvante!" is our cry as it was theirs. With God's help we press on to the conflict, "expecting great things, attempting great things, for this expectation is the life of faith, the vitality of the ministry, that which honours God, and is honoured by God."

Morning Prayer.

The Bishop of London, prince of mission preachers, in his recent Lent Mission, spoke thus pointedly on prayer: "I hope you all pray every day, morning as well as evening. Many people omit to pray in the morning. It is a most rash thing to do. You are tempted every day; and, therefore, my brothers, do, if you are in earnest, make a resolution to get up in the morning and say a prayer before you start on your tempted day's work." The Bishop here laid his finger on the cause of much of the worldliness and indifference to religion found in the present day. There is no morning prayer, no communion with God, no sense of God's presence and

His love. God is forgotten and the blessings that come from waiting upon God are lost.

News.

At this time of year we again repeat our requests to all friends of the Church to send us accounts of diocesan, parochial and missionary events. Canada is developing marvellously and the difficulty of supplying the ever new wants is increasing year by year. Some good friends do write to us, but although we have promises of contributions from heads of colleges downwards, the performance is disappointing. There is no need of elaborate reports, the more unstudied we find are the ones to arrest attention. But while missionary reports have their attraction the need of the daily Church toil exists all over Canada, and however assiduous we may be there are districts from which we rarely get letters.

The Old Rector.

If there is one more than another to whom the heart of each true Churchman should go out in keenest sympathy, it is the old Rector. And without hesitation we say that in deed and in truth this venerable and faithful man has by his lifelong devotion to the cause of the Church not only earned but won the esteem and in many instances the affection of those who love and honour their Church. And the cause is not far to seek. He has been the human instrument, honoured of God, at whose hands have been received by hundreds, aye thousands, of Churchmen and women, the means of grace. He has been their spiritual leader throughout the years of conscious life. He has shared their joys and sorrows, by precept and example has taught and shown them the good way, and through all their chequered years, from the solemn hour when as a good shepherd he took in his arms the little one and signed it with the sign of the cross, until with trembling voice, but firm unshaken faith he spoke the words of eternal hope beside the open grave of the dear one lost for a little while, he has been their spiritual guide, counsellor and friend. Of such an one the wisest of men could well say that the hoary head is a crown of glory when found in the way of righteousness. And happy indeed should the parishioners be who have as their Rector a man whose pure and saintly character speaks to them more powerfully than could the tones of rarest eloquence—of the certainty of the Christian hope; the unworldliness of the Christian life; and the noble, gentle, devout character of the true man of God.

The Feeble Minded.

The State of New York has established some immense institutions for the insane, notably the one opposite Prescott on the St. Lawrence. Another has just been started, Letchworth three miles back from the Hudson near Haverstraw, intended to provide for 2,500 feeble-minded and epileptic persons. It is intended to spend nearly three millions of dollars on the 2,000 acres provided for the settlement. There are intended to be built six institutions and separate sets of buildings for improvable boys, improvable men, infirm men, improvable girls, improvable women and infirm women. A normal life is to be followed as closely as possible, and farm, shop and building employments and games are to be provided. Nearly 2,000 are now confined in county buildings or in private homes.

Rest A Necessity.

In an interesting and informing article on "The Physiology of Exercise and Rest" Professor F. S. Lee, of Columbia University, gives his readers some good advice. Amongst other things, Professor Lee says that "The healthy body is provided with great recuperative powers, and does not rapidly succumb to even excessive demands on its energy. But it should be allowed the proper condition for recuperation, and that condition is adequate rest." The writer puts his finger on the absolute and essential condition on which alone health can be maintained when he wrote the words "adequate rest." He goes