

# Canadian Churchman.

TORONTO, THURSDAY, JUNE 20, 1912.

THE THIRD SUNDAY AFTER TRINITY.

CHURCH COLLEGES.

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Address all communications,

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Publisher.

Offices—Union Block, 36 Toronto Street.

### CANADIAN CHURCHMAN.

Subscription Price—**ONE DOLLAR AND FIFTY CENTS PER YEAR.** The address label on your paper shows the date to which your subscription is paid.

**CHRISTMAS NUMBER.**—Advertisers desiring to secure special positions in our next Christmas number will kindly communicate at once with this office as space is already being taken up.

SINGLE COPIES, 5 CENTS.

June 23.—Third Sunday after Trinity.

Morning—1 Sam. 2:1—27; Acts 6.

Evening—1 Sam. 3 or 4:1—19; 2 Pet. 3.

June 24.—Nat. of St. John the Baptist.

Morning—Mal. 3:1—7; Matt. 3.

Evening—Mal. 4; Matt. 14:1—13.

June 29.—St. Peter A. & M.

Morning—Ezek. 3:4—15; John 21:15—23.

Evening—Zech. 3; Acts 4:8—23.

June 30.—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts 9:1—23.

Evening—1 Sam. 13 or Ruth 1; 1 John 3:16—4:7.

July 7.—Fifth Sunday after Trinity.

Morning—1 Sam. 15:1—24; Acts 13:26.

Evening—1 Sam. 16 or 17; Matt. 2.

### AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for Third and Fourth 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 are to be found in other hymnals.

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 257, 263, 207, 563.

Processional: 385, 612, 653, 664.

Offertory: 641, 648, 679, 775.

Children: 615, 693, 698, 707.

General: 622, 634, 642, 669.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 249, 250, 253, 260.

Processional: 44, 45, 292, 303.

Offertory: 289, 564, 621, 636.

Children: 50, 708, 714, 715.

General: 1, 301, 317, 329.

The Gospel for to-day tells us that Jesus drew the publicans and sinners to Him. In Him they found sympathy and sincerity. Therefore, they listened to Him gladly, and, no doubt, many of them were recalled to lives of honesty and purity. The words of Jesus on the occasion of the Gospel contain a lesson greatly needed in this day. Two figures are set before us, and both are rejoicing over a restoration. The lost sheep is restored to the fold; the missing coin is restored to the woman's dowry. And the moral of all is, "There is joy in the presence of the angels of God over one sinner that repenteth." We need to bear this lesson in mind, both as members of the Church and as individuals. The weakness of the Church to-day is in the fact that she very largely confines her rejoicing to the ninety and nine. We are not earnest enough in our endeavours to bring sinners into the way of life. In our Synods and conferences we pass wonderfully-worded resolutions deploring intemperance, impurity, and infidelity; but we are weak in the positive direction, in practical efforts to destroy the trinity of evil. How many of the clergy leave the ninety-and-nine and go off into the wilderness of sin to seek the lost? How many of them do we see carrying along with love and joy the lost ones? In that rescue work there is great, inalienable joy for the servants of Christ; and at the same time there is joy in Heaven. The Gospel for to-day calls upon us all to be more interested in seeking the lost men and women of our day, and in bringing them back to purity and honesty. Our happiness as Christians lies in our Christlikeness, and we cannot be Christlike unless we yearn for the redemption of souls. And what is true of individuals is true of the Church as a whole.

### CHURCH IMMIGRANTS.

The M.S.C.C. report for 1911 has a page devoted to the Andrews Home in Montreal, providing a home at reasonable charges where immigrants may get reliable advice and find employment. The report points out that it is the only one of the kind in Canada, and that similar homes are urgently needed in Toronto, Winnipeg, Vancouver, etc. This home is the outcome of a bequest of the late H. O. Andrews, which matured in 1896, and the management is under the direction of the Bishop of Montreal. In these days of teeming immigration into Canada the report does a good service in calling the attention of wealthy Churchmen to this institution, and it is hoped that the Andrews bequest may stir up others to similar generosity.

### RELIGIOUS SERVICES AND TEACHING.

Fortunately, we in Canada are saved as yet from such marked gradations in social life as these extracts show exist in many regions in the States. All through Canada the services, in our country parishes especially, are essentially the same, exemplifying that sound, sober, and serious Churchmanship characteristic of the Communion all over the world, and where some enthusiast desires to impose on a parish changes in the services, either higher or lower, needless dissensions and heartburnings are caused. We are not such a strong body as to justify any but the simple, accustomed services; and, as we gather inferentially from these writers, the inculcation of religious principles are most needed. We long for more earnest and successful teaching of the Catechism. It contains instruction on all needed and essential knowledge of the Christian's faith.

Bishop Harding, in M.S.C.C. report for Qu'Appelle, tells of a spirited canvass for funds for St. Chad's College, resulting in a fund of \$32,000, given or promised. Mr. James Henderson's princely gift to Trinity College, Toronto, has forced the question of properly supporting Church colleges on the attention of very many.

Huron College, London, is nearing its jubilee, and the Commissioner, Rev. A. A. Bice, is meeting with a measure of success in his canvass for a jubilee fund of \$50,000. St. Chad's success in a Western diocese will stimulate the supporters of older foundations in the East to do their duty. The friends of Wycliffe College also are aiming at an increase of \$390,000 to their endowment funds. About \$280,000 has already been subscribed.

### SHORTAGE OF MEN.

Never, we think, in the history of our people has there been such a widespread call for labourers in the vineyard. From the whole British Empire comes the call for clergy. The Adelaide "Church Guardian" lets us see the needs of South Australia. We all know the requirements of Canada, at least the readers of the "Canadian Churchman" should have some faint conception of them, but we were unprepared to find such a need of men as exists now in Scotland. It looks as if the spirit of unrest is driving our people from the old places, and they long for the old ways in new homes. Our faithful journalistic friend, to which we owe so much, the "Scottish Chronicle," contains protests by the Bishop of Glasgow and Galloway that he has neither men, nor money to pay them if he had them, to fill the missions, and from the east coast there is the same cry.

### CHRISTIAN LITERATURE IN THE FIELD.

In at least two letters of M.S.C.C. this subject finds prominent mention. The great work now conducted by Rev. Egerton Ryerson, and encouraged by the whole Japanese Church, is best described by himself: "It is my duty as secretary (of the Japan Church Literature Fund) to find out the men and women who can write and translate, and by interviews or correspondence endeavour to call forth their co-operation. At present we have more than twenty-five writers and translators on our list. . . . Again, when a number of books are published, they are not of much use unless people know what there is and how to use them." So that it is important not only to turn a good book into Japanese, but also to circulate it.

In the other case to which we allude there is no translation, but systematic, painstaking study. Rev. R. H. A. Haslam says: "The evangelistic workers and the masters at Kangra (India) have met with me each day for a half hour. We spent it as follows: (1) A hymn. (2) Reading systematically a portion of some devotional work (3) Reading systematically, with briefest outline, the Epistles of St. Paul. (4) And intercessory prayer." Two of the books thus carefully studied were Stalker's "Life and Example of Christ" and Torrey's "How to Bring Men to Christ." These two instances illustrate the value of the printed page. Dr. Archer bears similar testimony to good work done in this way: "To all our patients the Gospel is preached, and during this year close on two thousand Gospels, tracts, and religious books have been sold in Dispensary alone." God's Holy Spirit works mainly by two great instru-

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