

The Canadian Churchman

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

TWENTY-FIRST SUNDAY AFTER TRINITY.

(October 12th.)

Holy Communion: 233, 242, 244, 397.

Processional: 349, 550, 598, 601.

Offertory: 392, 397, 501, 564.

Children: 553, 508, 562, 686.

General: 400, 507, 556, 565.

The Outlook

The Lord's Day

An interesting note appeared last week, calling attention to the difference between the work now being carried on at Buckingham Palace, London, and at the Vice-Regal Residence of Ottawa. These are the words of the English paper:—

"In spite of the urgent necessity for completing the work of refacing the frontage of the King's Palace within the contract limit of three months, so that the building operations will have to be carried on continuously night and day, in three shifts of eight hours each, it is gratifying to know that all work will cease for the twenty-four hours of the Lord's Day, commonly called Sunday. Here once more the workmen of the Empire have cause to say from their hearts: 'God Save the King.' May this loyal precedent be laid to heart by all lesser landlords, employers, and public authorities."

In view of the fact that the workmen at Rideau Hall are apparently required to work day and night, Sundays and week days, the

comment of a Canadian paper is very much to the point when it says that what is done for King George might well be done for his uncle, and that the consideration shown for workmen in England might also be shown for workmen in Canada, since Canada ought not to be less law-abiding than Britain. We are thankful for this testimony, not merely to the need of respect for law and order, but also, and chiefly, because of its consideration for the observance of the Lord's Day. We may be perfectly certain that no national life, and no individual life, can be right and true unless we "remember the Sabbath Day to keep it holy."

The Joint Alumni Association Meetings

It was a noteworthy event last week in Toronto when the Alumni Associations of Trinity, Wycliffe, Knox, and Victoria Colleges united for three special meetings. Principal Gandier, who presided at one in the absence of President Falconer, rightly emphasized the importance of the occasion, and the subject discussed showed how remarkable is the essential oneness of interest on many topics of ecclesiastical and national importance. The question of "The Religious Education of the Child" in the Home, in the Church, in the Sunday School, and in the Day School was forcibly presented, and the papers on the Home, the Church, and the Day School were exceptionally valuable. We hope to be able to issue two of these; one, "The Child in the Church," by the Rev. F. J. Sawers, of Peterborough, and the other, "The Child in the Day School," by the Rev. Professor Cotton, of Wycliffe College. The success of this united effort was so marked that it would seem pretty certain to be repeated another year. These are days when it is well for Christian men to come together and emphasize those points on which they agree, while rightly preserving their own liberty to emphasize distinctive aspects of what they believe to be truth. Taken together with the different effort at Montreal in regard to theological co-operation, this joint Alumni Association gathering may be rightly regarded as a sign of the times.

The Lantern in Church

One of the subjects discussed at the Alumni Association of Wycliffe College last week was "The Use of the Lantern in Church," and Canon Dixon, of Toronto, gave an account of what he has been enabled to do in his poor and populous parish. His statements were remarkable both for interest and suggestiveness, and we hope before long to give our readers the benefit of his valuable information. He showed the possibilities of the lantern in regard to the intelligent and reverent participation in our Church Services by many who would otherwise have little or no interest in them. His address was valuable among other things for the proof it gave of the necessity of adaptation to modern needs, and the power of such adaptation when made by a thoughtful, earnest, and reverent worker. "God fulfills Himself in many ways," and we are bound to take account of everything that is true, right, and helpful in modern life in order, if possible, to make it available for the services of the Kingdom of God. We refer to the matter now, before Canon Dixon's paper is published, in the hope of calling the attention of clergymen all over the Dominion to the really remarkable possibilities connected with this new method of conducting Church Services and of doing Church work.

Bible Sunday

The resolution proposed at the Ontario Synod by the Rev. Dyson Hague bore fine testimony to the value of the Bible and to the consequent necessity of making known the importance of Bible reading and Bible study throughout the Church. We are, therefore, particularly glad to know that our Church has taken its stand with those who propose to observe the annual celebration of "Bible Sunday," and as this has been fixed for the second Sunday in Advent, when the Collect and Epistle are appropriately concerned with Holy Scripture, the suggestion, if widely adopted, will conduce to a fuller attention being given to the Sacred Scriptures, which contain the record of our redemption. It is noteworthy—we had almost said notorious—that Criticism is to-day as much concerned with the New Testament as it was a few years ago with the Old, and not only the teaching of St. Paul is discussed and often rejected, but even the Sacred Figure of our Lord is not immune from rationalistic attack. It was to be expected that Criticism would not stop short at the Old Testament, but would make serious incursions into the records of Christian religion. All the more necessary, therefore, is it for clergy and laity to study and master the contents of the oracles of God, since by a knowledge of what they contain, teach, and imply we shall do much to meet the efforts of those who would detract from their sacred and supreme authority. "If the foundations be destroyed, what will the righteous do?"

Entrance into College

About this time many young men of our Dominion will be taking the most important step in life by entering one of our Colleges or Universities. It would be well if students would keep in mind some of the essential requirements of Collegiate life. It ought to go without saying that energy and diligence will be required if the highest results of Collegiate life are to be attained. All distractions and unnecessary pleasures should be set aside for the purpose of doing the utmost to derive the best advantages from a College career. Definiteness of purpose should also be kept well to the front, and everything turned in the direction of the supreme purpose of preparation for life. It has been well said that a student on entering College should keep his eye on the doorway out of College, for the College is only the means to an end, and when he passes away from it, never to return thither, he cannot possibly obtain elsewhere what the College is ready and waiting to give him. Then, again, care and circumspection in regard to College relationships will be of supreme importance, and weakness here will be one of the vital spots of life. There are men with evil habits as well as with good that come to our Colleges, and for those who wish to keep themselves pure and true it is imperative that they should learn firmly and quietly from the very first to resist all that is evil and doubtful. Beyond everything else, a young man entering College should seek to take Jesus Christ as his Master and Captain. He needs the fellowship and guidance of our Saviour perhaps more than at any other time, and he will find it essential to keep close to his Bible by prayer, trust, meditation, and obedience in order that he may thereby be kept close to Christ. Granted these things, College life will prove, as it has proved again and again, one of life's most inestimable advantages.