

Canadian Churchman.

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Lessons for Sundays and Holy Days

January 31.—Fourth Sunday after Epiph.

Morning—Job 27; Mat. 17, 14.
Evening—Job 28 or 29; Acts 18, 24—19, 21.

February 7.—Septuagesima.

Morning—Gen. 1 & 2, to 4; Rev. 21, to 9.
Evening—Gen. 2, 4 or Job 38; Rev. 21, 9—22, 6.

February 14.—Sexagesima.

Morning—Gen. 3; Mat. 25, to 31.
Evening—Gen. 6, or 8; Acts 28 to 17.

February 21.—Quinquagesima.

Morning—Gen. 9, to 20; Mat. 27, 57.
Evening—Gen. 12, or 13; Rom. 5.

Appropriate Hymns for Fourth and Fifth Sundays after Epiphany, 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.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 322, 313, 546, 553.

Processional: 82, 217, 303, 304.

Offertory: 80, 295, 624, 637.

Children's Hymns: 338, 340, 343, 346.

General: 218, 220, 362, 532.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 321, 324, 558, 559.

Processional: 307, 480, 488, 520.

Offertory: 487, 523, 527, 634.

Children's Hymns: 332, 340, 346, 516.

General: 512, 539, 547, 549.

THE PURIFICATION OF THE BLESSED VIRGIN MARY.

Before we pass away from the Christmas season let us note one feature common to the chief persons mentioned in St. Matthew's and St. Luke's accounts of the infancy of Jesus. Of St. Joseph (Matt. 1:19), Zacharias and Elisabeth (Luke 1:6), and Simeon (Luke 2:25) we are told that they were righteous. Of each one the same Greek word is used. The description of Anna is certainly that of a righteous woman, who had given herself to the contemplative life, to a life of worship and intercession. While the angelic salutation, "Hail, thou that are highly favoured, the Lord is with thee," could only have been paid to one who was a true handmaid of the Lord. How perfect must have been the habitual service of the Blessed Virgin, that she should

be called upon to render the greatest service that motherhood has done for mankind. "From henceforth all generations shall call me blessed." The Virgin's prophecy is being fulfilled continually. In every generation God chooses the righteous to bear witness to Him and to His Truth. And it matters little what their station in life may be. God looks for righteous men and women. And he blesses them by giving them opportunities for service. This responsibility testifies to fitness, and fitness is the result of looking to God. We recall two of our Lord's Beatitudes: "Blessed are they that hunger and thirst after righteousness; for they shall be filled." "Blessed are the pure in heart; for they shall see God" (St. Matt. 5: 6-8). The Beatitudes find fulfillment in the holy personages before us. They see God—the God Incarnate. Simeon is willing to depart in peace, having seen the Lord's Christ. The aged Anna seems to have received a new lease of life. For she continued speaking of Jesus to all them that were looking for the redemption of Israel. How mightily the world has been blessed through the ministrations of just, righteous men and women! Not necessarily are the great statesmen, financiers, inventors, the chief benefactors of the human race. But rather those who because of their righteousness are truly called "God's fellow-workers." The event of the Purification brings before us "a man in Jerusalem, whose name was Simeon." This man is the type of man which we need to-day in the busy world. Not without some reason we may conjecture that he was a business man, who probably conducted his affairs conscientiously, scrupulously, and yet with honourable advantage to himself. And he proves to us that a man of business, of affairs, can and must be righteous and devout if he would bring stability to his business and attain unto the crown of everlasting life. Simeon is righteous in that he carefully observes all legal duties. The fact that he is further described as "devout" means that he was particularly conscientious in matters of religion. Now, as we look out into our world are we not forced to the conclusion that the kind of men, young and old, who are needed in the business world are the men who will follow the example of this Jewish business man? In every department of commercial activity righteous men are required—men who will observe every legal duty, who will waste no time, but labour truly to get their living in whatever sphere God may have placed them. But that is not sufficient. The business man must make time to worship God, to intercede for himself and others, and to meditate upon the things of God. Business success, family unity, usefulness to the community, all must have a religious basis. Why? Because every worker must strive to be God's fellow-worker. And "God's fellow-workers" are "pure in heart." They see God continually, and when the end comes they are glad to depart to be nearer to Him. Glad because they have seen and known God's salvation, because they have learned the true philanthropy which labours for, and rejoices in, the salvation of all mankind.

Safeguarding Human Life.

This is a matter that the State should make a constant object of serious study and progressive advancement. We are told of the horrors of war, and a goodly proportion of our people spend much time, money, and labour in what is called the temperance cause. There is an ample field for benevolent enterprise and expenditure in devising means for averting the calamitous railway accidents that are all too frequent. Why not have a guild or society of earnest men and women band together, whose humane and beneficent bond of union would be the endeavour to

bring about the abolition of the deadly "level crossing?" Surely if the lessening of sudden deaths, the prevention of intense bodily suffering to individuals, grief to families and the constant loss of valuable lives to the community, offer motives for action, it is time that combined and organized effort undertook this urgent reform. In the last analysis it is a question of money versus human life. Which, reader, may we ask, do you deem most valuable—your own life or your neighbour's, or, it may be, the lives of a varying number of people, on the one hand, or, on the other, the maintenance of the dividends of railway stocks at a given ratio prescribed by directors? In a word, is not the "deadly level crossing" retained at the price of blood?

Canadian Church Congress.

Committees representative of the General Synod and the Church in the Maritime Provinces are making preparations for a celebration in the late summer or early autumn of 1910 of the two hundredth anniversary of the first service under the auspices of the Church of England in Canada, held in St. Anne's Church Annapolis Royal, N. S.; after the capture of the fortress by the British force under Colonel Nicholson in 1710. The plans of the committee include: (a) A commemoration service at Annapolis Royal; (b) a special convocation for the conferring of honorary degrees at the University of King's College, Windsor, N.S.; (c) a commemoration service at the cathedral, Fredericton, N.B.; (d) the formal opening of the new cathedral, All Saints', Halifax; (e) and immediately after the regular session of the Diocesan Synod of Nova Scotia the holding of a great Canadian Church Congress, to which well-known Bishops and laymen from abroad will be invited. We heartily commend this movement to all of our readers. It is one that should be aided and encouraged, appealing as it does to the loyal and enthusiastic spirit with which Churchmen regard their historic traditions and revere the memory of the gallant men by whom they were maintained and handed down to us.

Broken Lights.

With this name, taken from "In Memoriam," the late Frances Power Cobbe introduced an excellent volume, containing an epitome to her idea, in her day, of the varied excellencies which distinguished our Christian schools of thought. She realized, and helped others to appreciate, that in our limited range and with our continuous mental change, we were only broken lights, through which one aspect of Divine Truth shone more brightly than another for a short space into the human souls. An old library will probably contain books reflecting the Evangelical thought of the eighteenth and nineteenth centuries. Nanty Ewart in "Red Gauntlet," described some ladies "who feed the hungry, clothe the naked, and such like acts"—which my father used to say were filthy rags—but he dressed himself out with as many of them as most folk." Gradually the change has come, and the filthy rags are the chosen wear. Professor Inge in a sermon at Oxford said recently: "Among all the changes which have come over religious and theological teaching within living memory, none seems to me so momentous as the acute secularizing of the Christian hope, as shown by the practical disappearance of "the other world" from the sermons and writings of those who are most in touch with the thoughts and aspirations of our contemporaries. You may look through a whole book of modern sermons and find hardly a reference to what used to be called the four last things, except, perhaps, in a rhetorical peroration at the end of a discourse."