

October 19, 1905.]

Canadian Churchman.

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FRANK WOOTTEN
Phone 4643 Main. Box 34, TORONTO.
Office—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

October 22—Eighteenth Sunday after Trinity.
Morning—Jer. 36; 2 Thess. 2.
Evening—Ezek. 2, or 13, to 17; Luke 16.

October 29—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 1 Tim. 6.
Evening—Ezek. 18, or 24, 15; Luke 20, to 27.

November 5—Twentieth Sunday after Trinity.
Morning—Ezek. 34; Titus 2.
Evening—Ezek. 37, or Dan. 1; Luke 23, to 26.

November 12—Twenty-first Sunday after Trinity.
Morning—Daniel 3; Hebrews 6.
Evening—Daniel 4, or 5; John 3, to 22.

Appropriate Hymns for Eighteenth and Nineteenth 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 Hymns Ancient and Modern, many of which may be found in other Hymnals.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
Processional: 179, 215, 217, 604.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 384, 536.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 542, 547, 604.
Offertory: 165, 226, 479, 637.
Children's Hymns: 388, 564, 569, 570.
General Hymns: 296, 297, 306, 638.

The Offertory.

No better-founded complaint is made in regard to the lack of response by Church people generally to a plain and essential duty than in the matter of contributions through the offertory. One sometimes wonders that the hand which so quickly and generously responds to the demands of home, society, pleasure, or business should be so slow and reluctant when the offertory plate comes round. It cannot be that the average Churchman wishes that the depth and stability of his Christian belief should be measured by the amount of his donation to the Church in that way. It must be that the intimate connection between his believing and giving has never occurred to his mind. That this really serious consideration has never been fully and fairly faced, and that his conscience, so far as it is concerned, has never been manfully and courageously appealed to. No wonder the world makes headway and the Church lags behind when this is the prevalent practice of church-going people. If there can be no real

spiritual gain without self-denial, it should not be an impossible task for individual Churchmen to put themselves to the test in this matter.

The Sanctity of Marriage.

How grateful the Churchmen of Canada should be at the firm stand taken by the majority of their representatives in defence of the sanctity of marriage! Whilst we wish to extend to all of our brethren the utmost charity, consistent with the maintenance of sound doctrine, it is impossible to attempt to uphold the plain teaching of the Church and to follow the wish of the world. If the spiritual view is to obtain, then without doubt the sorrow and suffering which are incident to the domestic life of those in whose lives differences broaden into estrangement must be borne with true self-denial and self-sacrifice. Thus the home will not be shattered; the individual will be morally purified; society strengthened, and the Church honoured. On the other hand, the gratification of a mere human desire for peace (so-called) at any price, individual freedom from an irksome bond, and an indulgence which, though it be sanctioned by the law of man, is virtually opposed to the rule of the Church, breaks up the home, degrades society, obeys the call of a human longing, and plainly disregards the authoritative, ennobling and uplifting voice, whose commands it is the high privilege of the Church to repeat and by its rules enforce.

Affection and Association.

Among the wise and thoughtful expressions uttered at the recent Weymouth Conference in England, those of Bishop Webb, the Dean of Salisbury, were timely and well founded. No considerate and observant visitor to any of the outlying portions of the Empire, where the sons of Old World fathers, or their sons, have attained a free and vigorous manhood under British institutions, adapted to broad and changed conditions, in states and homes of their own upbuilding, can have failed to be impressed with the fact that the strength of the bond which binds the Churchman of Australia, New Zealand, the Cape or Canada to the Churchman of the elder land springs from an undying affection and a treasured association of the communion, fellowship, and traditions of the Church of our common fathers, into which no thought of subjection to Old World authority ever enters. The bond is essentially a bond of brotherhood between joint possessors, including each branch of the parent stock, of the noblest heritage of earth. In this bond we find the true strength of mutual association and co-operation.

As Others See the States.

It is well to chronicle from time to time the impressions gained by intelligent observers. Among these we find in the Westminster Gazette the following report of the opinions expressed to the inevitable interviewers by the Rev. W. J. Dawson, formerly of Highbury, recently returned from an evangelistic tour in the United States: "As regards the Higher Criticism, there is more fighting over it in America than there is here. It is not accepted as fixed and settled so much as it is in London. The Americans, theologically speaking, are much more conservative than we are. In New York, of course, they are fully up to date, but out West the very reverse is the case. Of course, in certain quarters they are more liberal than we are. The old Puritan element that was broad has now developed into Unitarianism." But still, Mr. Dawson "found no resentment to intelligent and moderate statements of new ideas, though,

of course, here and there ministers of religion are only too glad to engage in a heresy hunt." As regards religious life in America generally Mr. Dawson expressed himself as full of hope: "There is far greater respect for religion in America among the upper classes than there is here. They respect the religious fact, if I may so express myself, more than they do here. There is very little of that cheap, flippant cynicism that scoffs which so repels the earnest and thoughtful man here in London. It is true that the blatant atheism of the Hyde Park spouter has died away, but there remains a quiet atheism in the drawing-room, which regards religion as a swindle, as something absolutely absurd and ridiculous, and which is far more subtle and dangerous." Almost all prominent men in America, said Mr. Dawson, have relations with religion in a way which he fears is impossible in England. The above is, of course, only Mr. Dawson's opinion; still it is a cause of great regret that the indifference to religion should be such a marked feature in our Motherland as to render such criticism possible. The change of social habits, the ease of movement, the week-ends in the country, have broken in on the Sunday church-going, and bad habits very soon filter down through all grades of society. But it is encouraging to know that there is also an increasing earnestness and sincerity of devotion being evoked by this indifference.

Insurance Wrongs.

Enquiry into the inner working of one of the leading life insurance corporations of the United States has revealed such unjust and inequitable dealings with the enormous profits realized by its business that the public is becoming thoroughly aroused, and the searching, sifting process of legitimate detailed enquiry is being applied to other great concerns of a like character. The time has gone by when any large section of the community, in whose interest and for whose alleged benefit a company is founded, and by whose contributions it is mainly enabled to grow to enormous proportions, will stand idly by when vast sums of money are being by it realized, and, instead of being dealt with in a fair and just way, are applied to the unfair personal aggrandizement of individual officials, or to further the ambitious financial or political schemes of directors, individually or collectively. Not only shareholders and contributors have a word to say in this matter, but the State, in the interests of public morality and justice, is called upon to intervene.

The Individual and the State.

One of the surest safeguards of individual liberty and right in these modern days is the strong arm of the State. Laws devised by the wisdom, enlightenment and justice of Legislatures, founded on the experience, and not seldom bitter experience, of injustice and wrong, suffered by weak members of the community at the hands of the avaricious, crafty, unscrupulous and strong, stand as safeguards of right and repressors and punishers of wrong. The greedy and unscrupulous overlord, baron or company of the Middle Ages have, it is true, passed away; and the ferocity and lack of legal restraint which made them so formidable have gone with them. There are not lacking, however, in every community those who keep their dishonoured memory fresh, and who need the strong control which the law, enforced by the State, can, in most cases, best provide. It is well, both for the State and the individual, that this is the case. Law put in motion by the

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