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Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 19, 1908

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(If paid strictly in Advance, \$1.00.)

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Lessons for Sundays and Holy Days.

November 22.—Twenty-Third Sunday after Trinity
Morning—Eccles. 11 & 12; James 1.
Evening—Hag. 2, to 10 or Mal. 3 & 4; John 7, 25.

November 29.—First Sunday in Advent.
Morning—Isai. 1; 1 Pet. 2, 11; 3, 8.
Evening—Isai. 2, or 4, 2; John 11, 19 to 47.

December 6.—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 3.
Evening—Isaiah 11 to 11, or 24; John 15.

December 13th.—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 5.
Evening—Isai. 26, or 28, 5 to 10; John 19, 25.

Appropriate hymns for Twenty-third and Twenty-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 Hymns Ancient and Modern, many of which may be found in other hymnals.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 316, 319, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 565, 569, 570, 574.
General Hymns: 12, 20, 202, 200.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.
Processional: 180, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 248, 333, 334.
General Hymns: 186, 210, 223, 226.

THE SUNDAY NEXT BEFORE ADVENT.

Two thoughts among many stand out clearly in to-day's Gospel, viz., God's providence and Divine economy. The Lord God provides an abundant repast for five thousand out of an apparently slender store. And when the five thousand were satisfied our Lord shows the continuity of the miracle. The miracle is continued in an example of economy. The Apostles, who could say of the five barley loaves and the two small fishes, "What are they among so many?" were bidden gather up the fragments. And lo! each Apostle had a basketful. The Christian year draws on to its close. During this period of grace we have sat in groups near the Master waiting to be fed with the words of truth. And

some of our number have carried the words of truth to the multitudes who look to Christ. What have we all thought of God's providence and of the Divine economy? How abundantly our God has cared for us! With us there is no lack of the Word of God, no withholding of sacramental grace. Have we been truly thankful for all the gifts and graces bestowed upon us by God? Then have we been careful of the crumbs? In God's providence it is appointed that man shall minister to man of heavenly things. We realize that sacramental blessings are conditioned by our subjective state, by our attitude to the grace of God. At times we receive only a fragment, because we have not fitted ourselves to receive more. And so, when we listen to the voice of man expounding the things of God we oftentimes receive only a fragment of truth. Are we to despise the preacher and condemn the fragment? God forbid! "Gather up the fragments that remain that nothing be lost." The value of the fragments is inestimable. We grow slowly, we progress slowly. And such slowness reveals the value of the daily fragment; and by economizing the fragment, storing it up, and setting the right value on it, we grow up into a more perfect manhood. By being faithful to the fragment we make ourselves fit to appreciate the whole body of truth in that day when we shall know even as also we are known.

The Organ of the Church.

A prominent layman, who was good enough recently to add another to the number of unsolicited commendatory letters that it is the good fortune of the "Canadian Churchman" to be constantly receiving, gave expression to the following opinion: "It is a credit to our Church to have an organ that everyone can support." We are, indeed, gratified that the diligent and faithful efforts made by the proprietor of this journal for over thirty years past to provide the members of the Canadian Church with a suitable means of public communication should have been cordially and continuously appreciated from the very beginning to the present time. We esteemed it a mark of honour and an enviable distinction when, long years ago, we received Episcopal authorization and approval, and became entitled to designate the "Churchman": "The organ of the Church in Canada," and it is with especial pleasure that we return thanks to our good friends of the laity for such generous expressions as that to which we have referred. We say to all the members of our Church: The "Canadian Churchman" considers it an honoured privilege to be your organ, or, as the word is defined by the Imperial Dictionary, "The instrument or means of communication," need we add, between all the members of the Church.

Peace Hath Her Victories.

A great change seems to have come about in the treatment of international troubles. Whereas a few years ago what was called national honour, and what was often nothing more than malicious pride, led nations, on provocation, to shed each other's blood, now by a saner and nobler method, that of arbitration, international differences may be adjusted. The strong restraint shown recently by the nations of Europe in the face of a dangerous crisis is an excellent omen. Undoubtedly religion is maintaining and promoting righteousness amongst the nations, and Peace is extending her beneficent influence in unexpected quarters. Ambition, envy, lust of power, craving for warlike fame, still linger. And the sinister example of the destructive genius of Napoleon Bonaparte is yet

to be counted with. But despite all such malevolent influences, the desire for peace is broadening and deepening upon earth.

Forest Fires.

The dry fall of this year has caused terrible damage to our depleted forests. It is well that attention should be forcibly drawn to the shrunken quantities and qualities of our timber in order that systematic care should be taken of what is left, and efforts made to replant selected areas. We have a continuously increasing demand. In the future there will be greater demand from the States in consequence of the refusal to preserve the Appalachian forests, and also because this year the South has suffered most of all. Forest fires are still doing great damage in Tennessee, Kentucky, and North Alabama. In Hopkins and other western Kentucky counties no rain has fallen of any consequence since July, and the damage has been great. In North Alabama large tracts of valuable timber and miles of fencing have been wiped out by the fires, which are still burning furiously.

Modern Thought and Christian Faith.

So much interest has been aroused through Canada in the Bishop of Stepney, by recent events in Montreal, that we give characteristic extracts from a recent sermon in St. Paul's from the report in the "Church Times." Speaking of the recent Lambeth Conference, and the equally recent Papal Encyclical, he said the attitude was strikingly different. "In the one the movement of modern thought is tested, indeed, but welcomed as bringing fresh contributions to the cause of truth; in the other, it is denounced as dangerous, and as infecting the truth with the poison of error. In the one the faithful are bidden to 'learn all that God is teaching us from the studies and discoveries of our contemporaries'; in the other, they are bidden to lay them aside as inconsistent with the teaching of the Church. The difference disclosed in these two remarkable documents goes very deep into the whole conception of the place of Christianity in the world. The Lambeth Encyclical regards the spirit of Christ as one which, 'by divers portions and in divers manners,' prepares and guides the mind of man to find its truth in Himself. The Roman Encyclical regards the Spirit of Christ rather as laying down a definite system, to which the mind of man must submit. Rome looks on the Church as a refuge, in which the mind of the faithful must be saved from error. Lambeth looks upon the Church rather as a vantage ground, from which the mind of the faithful can go forth to win further victories for truth. . . . Which of these movements inspires the higher hopes or holds out the nobler promise? Is it not the highest conception that Christ is One who sows the seeds of His Spirit over the whole field of human thought?"

Spiritual Growth.

In another part of this sermon, as illustrating "that we take our knowledge of religion for granted, or at most, depend for it on occasional sermons, and prefer to have our feelings touched rather than to have our minds instructed," he refers to a Highland stalker, who was sometimes isolated for three months in winter, who said he spent his evenings in reading. The Bishop's offer of magazines he thankfully declined, as he would not trouble him for trash of that kind, but would be greatly obliged if he could find him a copy of Jonathan Edwards on the "Scheme of salvation." The Bishop proceeded: "How many of this congregation at the present time are reading, or have for the last month been reading, any book about the Bible or the Faith? Yet we have all been reading novels, magazines, and newspapers. It is this