

Canadian Churchman.

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Lessons for Sundays and Holy Days.

Jan. 29—4th Sunday after Epiphany.
Morning—Job 27; Matt. 16: 1—24.
Evening—Job 28 or 29; Acts 17: 16.

Feb. 2—Purific. of Mary the B. V.
Morning—Exod. 13: 1—17; Matt. 18: 21—19: 3.
Evening—Hag. 2: 1—10; Acts 20: 1—17.

Feb. 5—5th Sunday after Epiphany.
Morning—Prov. 1; Matt. 20: 17.
Evening—Prov. 3 or 8; Acts 21: 17—37.

Feb. 12—Septuagesima.
Morning—Gen. 1 & 2: 1—4; Rev. 21: 1—9.
Evening—Gen. 2: 4 or Job 38; Rev. 21: 9—22: 6.

Feb. 19—Sexagesima.
Morning—Gen. 3; Matt. 27: 1—27.
Evening—Gen. 6 or 8; Rom. 3.

Feb. 24—St. Matthias A. & M.
Morning—1 Sam. 2: 27—36; Mark 1: 21.
Evening—Isai. 22: 15; Rom. 8: 1—18.

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 the new Hymn Book, many of which may be found in other hymnals.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 241, 242, 251, 260.
Processional: 43, 44, 636, 664.
Offertory: 399, 541, 605, 627.
Children: 457, 713, 714, 726.
General: 35, 343, 537, 730.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 252, 255, 258, 525.
Processional: 397, 473, 625, 636.
Offertory: 429, 448, 550, 579.
Children: 704, 707, 709, 712.
General: 481, 504, 515, 529.

THE CONVERSION OF SAINT PAUL.

For the past few weeks we have been noting the responsibility and the privilege of manifesting, revealing, the Christ to mankind in our characters. We have learned that the discharge of such responsibility and privilege depends upon imitation, and that one motto of every Christian ought to be, "Imitate Christ." Now the

most striking example of all that we have spoken about is found in Saint Paul, whose conversion Holy Church commemorates at this season. And he sums up the whole situation in words recently quoted:—"Not I, but Christ liveth in me." . . . "To me to live is Christ." The unique influence of the story of the conversion of Saint Paul lies in the fact that we know so much of his pre-Christian life. He was brought up in accordance with the ideals and principles of the strictest sect, the Pharisees. He therefore shared their views concerning Messiah and the Kingdom of Messiah. The narrowness and the materialistic conception of these views prompted Saul to persecute the followers of Jesus of Nazareth. With a very narrow view of the Person of the Messiah, with a very materialistic conception of the Kingdom of God, Saul travels to Damascus bent on a labour of hate. The revelation of God at noon-day, the ministry of Ananias, the sojourn in Arabia, come to pass, and we have one of the most remarkable regenerations the world has ever known. Paul comes thoroughly imbued with a belief in the Divinity of Jesus the Christ, and with an inalienable consciousness of the universality and spirituality of the Kingdom of the Christ. Henceforth his whole aim in life is to interpret Christ to the world, and to extend the Kingdom of Christ to the uttermost parts of the earth. The Apostolate of Saint Paul testifies to these two great thoughts. In all his epistles he emphasizes the Divinity of Jesus Christ. His clear recognition of this truth enables him to interpret the Christ to his brethren, and to interpret convincingly. Himself taught of God he teaches us how to impart to the nations the truths of the Incarnation of the Christ, the Atonement and Reconciliation effected by the Christ, and the indwelling of God through the ministry of the Holy Ghost. His ceaseless journeyings reflect his ideas concerning the Kingdom of God. Paul shared the hope of early Christendom that Christ would soon appear in glory. But all the time of expectation with him was also a time of fulfilment and realization. For no one ever did more to prepare a way for Him, to prepare a people to receive Him with joy. Christ Jesus is always coming in judgment, salvation, and glory. Every advance of His Kingdom means the Advent of the King and speeds towards the consummation of the Kingdom. The wonderful missionary labours and successes of Saint Paul teach us how to look for His coming. It is well that the conversion of Saint Paul falls within the Season of Epiphany. For from the Apostolic life of Paul we learn best how to reveal the Christ to mankind, how to extend the Kingdom of God.

GOOD WORDS.

The following three letters from Bishops have recently been received:—

Dear Mr. Wootten,

I have pleasure in sending herewith my subscription to the "Canadian Churchman" for 1911. With best wishes for a happy and prosperous New Year.

My Dear Mr. Wootten,—

Enclosed please find postal note for \$1 for 1911. Accept my congratulations on the continued excellence of the "Canadian Churchman." With best wishes for a happy and prosperous New Year.

Dear Mr. Wootten,—

I enclose \$1 as my subscription to "Canadian Churchman" for present year. Your paper is always welcome and full of interest. It is an important factor in the Church life of the Dominion. Wishing you a most prosperous year.

Australian Brotherhood.

That must have been a most instructive address which the Rev. A. M. Vaughan Williams, late head of the Brotherhood of St. Barnabas, North Queensland, delivered at the Auxiliary meeting in London. The idea arose from the vast distances which separate the towns in which a clergyman lived, while in between were small settlements and lonely stations which the stationed clergyman could not reach, both on account of the distance and because the townspeople expected their regular services in return for the stipend. Then it was a bad thing for a man to work alone where the sordid surroundings and loneliness resulted in mental and spiritual degeneration. The Brotherhood clergy covered large tracts of country from fixed centres, returning at stated periods for meditation, prayer, and discussion of past experiences and plans for the future. For an enlistment for five years, the brothers are allowed fifty pounds a year for bare necessities and clothes. As in other missions we hear of one school of thought or practice, but any prejudice of that kind is swept aside on knowing that no religion is taught in the State schools, the name of God is not mentioned, the Bible is banned, the Ten Commandments untaught. It was no uncommon experience to find children who had never heard of God or Christ. Work must begin there in worse than pagan lands.

Our Newer Settlements.

The daily press should take more interest in, we might say more pride in, the annual report of the North-West Mounted Police. To think that to this small force of 649 men all told, we hold the peace, and, in some wider districts, the physical safety of Alberta and Saskatchewan, the Yukon and the outlying territories. The police had to make the arrangements for the Governor-General's route from West Selkirk to York Factory during his visit to Hudson's Bay last summer. Superintendent Sanders says that settlement is rapidly increasing round Athabasca Landing, Grand Prairie, and the Upper Peace River, places we can pick out on the map. He reports, "What has happened in the prairie sections of the West, is now taking place here; in fact, the influx of settlement is more remarkable when one considers the lack of transportation facilities, and that the Grande Prairie, which is the Mecca of by far the largest number, is some two hundred miles from the nearest railway, and can be reached only by a circuitous route of about four hundred miles. Yet, in spite of all these drawbacks, during the past year, in both winter and summer, there has been no cessation in the stream of settlers with their stock and effects.

Bank Wrecking.

So subtle and cunning, avaricious, is human perversity that it puts legislators to their wits' end to devise laws sufficiently stringent and comprehensive to protect the public from being preyed upon by bold and unscrupulous criminals. The main difference between the cracksmen and the crafty official is that one will shoot and kill possibly those who forcibly oppose him, whereas the financial ruin wrought by the latter on shareholders of small means not seldom brings some of them to destitution and the grave. It certainly seems strange that men of disrepute can become bank presidents or managers. And it is passing strange that an institution of so public a character as a bank, in which hundreds of people of moderate or even small means have been induced to take stock or deposit money, should fall into disrepute in banking and commercial circles, and be allowed to drift to ruin at the will of an utterly unscrupulous manager. Some such inspection as