

Canadian Churchman.

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FRANK WOOTTEN,

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Lessons for Sundays and Holy Days.

November 10.—24th Sunday after Trinity.

Morning—Amos 3; Heb. 3, 7-4, 14.
Evening—Amos 5, or 9; John 1, 29.

November 17.—25th Sunday after Trinity.

Morning—Mic. 4 & 5, 10 & 8; Heb. 10, 19.
Evening—Mic. 6, or 7; John 5, 24.

November 24.—26th Sunday after Trinity.

Morning—Eccles. 11 & 12; James 3.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 8, 31.

December 1.—First Sunday in Advent.

Morning—Isaiah 1; 1 Pet. 3, 8 & 4, 7.
Evening—Isaiah 2, or 4, 2; John 11, 47-12, 20.

Appropriate Hymns for Twenty-Fourth and Twenty-Fifth 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-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 316, 319, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 212, 226, 200, 202.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Swiftly to its close the season of Trinity Tide is drawing with its practical lessons. During the summer season the course of lessons in Collect, Epistle and Gospel has been to show us our sins and temptations and the manner of avoiding them and overcoming them. We have seen how God would have us walk, and the means of grace at our bestowal. This is not all. The knowledge of things we ought to have done only serves to show us the things we have left undone. The contemplation of the Holy Life of the Blessed Saviour only shows us how great are our short-

comings. Therefore, this day we come before Him as unprofitable servants, throwing ourselves entirely upon His mercy, we beg a full and free pardon for our many transgressions. The collect pictures sin as a band or chain. It is like a dangerous and strong chain. One link added to another makes a chain, so sin added to sin lengthens our guilt. One little sin or frailty may seem a trifle, but unless forgiven will soon increase. We say in the creed, "I believe in the forgiveness of sins." By the gospel for this Sunday we see forgiveness, pardon, and release granted to the woman who was diseased. By coming to Christ we also can be forgiven. But how? How can we draw near and touch Him? Christ though no longer visibly present has appointed certain outward and visible signs of inward and spiritual graces in the sacraments He ordained. Such to us is the Holy Baptism and the Holy Eucharist. The cleansing and strengthening which they supply come from "the virtue" which goes forth from Christ Himself. This "virtue" of Christ will absolve us from our offences and deliver us from the bonds of sin, and thus prepare us for His second coming to judge the world.

Lord Rosebery.

Lord Rosebery is admitted to be the most eloquent speaker, as well as one of the most profound statesmen of the day. For a short time he was Prime Minister, but ill-health compelled him to retire. He is said to be a victim of sleeplessness and only to derive relief by sleeping, not at Dalmeny, but at a little residence near it on the sea shore where the sound of the lapping of the waves soothes him. Consequently he ploughs his lone furrow to emerge only occasionally into the public eye. A recent speech at Leith on the unveiling of a monument to our late Queen Victoria has again brought him into prominence and caused a re-iterated regret that his talents cannot be brought to run in harness with a political team. Perhaps they are of more value in independent work. In the course of this address Lord Rosebery said of the Queen, "Under her long reign her sovereignty emerged into double and incalculable Empire. Nor is that all or nearly all. It is not the mere increase of territory, nor the bloodshed of war, however, triumphant, nor the mere swell of wealth, that are the tests of a glorious reign. It is well to make an Empire. It is well to see victory crown a righteous cause. It is well to see a nation reap the fruits of its industry and intelligence. But the test of a reign must be the condition of the nation itself, its moral, physical and intellectual welfare, and what reign will better bear that crucial test than the long years of Queen Victoria? They were the period of wise progress, of increasing liberty, of unwearied emancipation. It was a period marked by the promotion of health and education, the raising of wages, the cheapening of all the necessities of life, the larger association of the nation in its own government, the removal of religious barriers not merely in tests but in Christian co-operation—all this marked the sublime and upward path of her reign."

The Loss of the Church.

At the recent Church Congress held at Yarmouth in England the Bishop of Norwich delivered an address containing a paragraph which has surprised and pleased us. For about a quarter of a century we have implored our friends at home to prepare their people for the changed conditions on this side of the Atlantic, but without avail until now. This is what the Bishop said: "I have one sad and humiliating admission to make: for I am trying to speak quite dispassionately. Why is our

dear Church so remarkably, so distressingly, weak outside the realm of England? Do you all realize how very far her position is from what we should wish and expect it to be? I find from the "Free Church Year Book" for 1906, that whereas the number of communicants of our Church outside England is 1,405,862, the members (or communicants) of the four bodies—Methodists, Baptists, Presbyterians, and Congregationalists are put down as 19,238,875. You may make deductions if you please from these figures (which I observe include "probationers" among the Methodist bodies), but anyway they are grievously disappointing, and must cause Churchmen many searchings of heart. The remarkable numerical weakness of our communion in the United States, which is by far the chief factor in this question, is no doubt mainly owing to the arbitrary and fatuous policy of George III. and his Ministers in refusing to allow any Bishop to be sent to the American colonies. Thus, while the voluntary bodies grew rapidly from year to year, our Church was crippled by being dependent upon a fitful supply of clergy sent slowly across the stormy Atlantic. But if we ask why in our great colonies our Church is so backward, though not nearly to the same extent, I for my part must in candour reply that, while, no doubt, other reasons can also be given, I am convinced that the chief reason is to be found in the past established, and more particularly endowed, condition of the Church. For reliance upon this position has impaired, if not eradicated, from the minds of our people, the fruitful principle of "self help." The Church has too often clung to the idea of State-aid and "clergy reserves," instead of throwing herself upon the people; like the timid school-boy who clings to the bladders instead of swimming forth into the stream. In the early days of a settlement the average English Churchman, fresh from the Old Country, thinks that, of course, there ought to be a clergyman. "The Government ought to send one, or S. P. G. His grandmother had subscribed to S. P. G. for thirty years, why doesn't the society send a clergyman?" At first he is not disposed to do anything himself, and needs the advice of Hercules to the wagoner. Meanwhile the members of the various voluntary denominations have met, raised a fund, put up a temporary building, sent a call to a regular minister, and appointed a man of good character, one of their own number, to lead them in worship until the minister comes. And so, when at last a clergyman of the Church puts in an appearance, he finds flourishing religious communities, and the more pious of the Church people settled down with one of the voluntary bodies, and their children all swept into some Sunday School."

The Door of Entrance.

This is at last a step in advance, but one which to be of value would need repetition, not by one Bishop, but by all in the United Kingdom, not in diocesan charges only, but in personal application in every parish. And it would do good were the Bishop's words taken to heart in every parish in older Canada. They tell what we all know to be the most fruitful cause of our Church's failure. In every mission there should be laymen who in the inevitable absence of the clergyman, catechist or missionary can conduct the Sunday Schools and read the services so that the people do not gather together in vain, or simply to swell the numbers at the next building. Let the leakages be stopped. We don't want to supply men like the late Dr. Potts, of Toronto, to other religious bodies. Rather we wish them or their descendants to come back. It is not sufficient to ask them to "come home" and to find no entrance, on the contrary the door must be thrown wide open and a hearty welcome given.