

Canadian Churchman.

TORONTO, THURSDAY, NOV. 16, 1911.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTEN,

Box 34, TORONTO.

Phone Main 4643.

Offices—Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

November 19—23 Sunday after Trinity.

Morning.—Hosea 14; Heb. 11:17.

Evening.—Joel 2:21 or 3:9; John 6:22—41.

November 26—24 Sunday after Trinity.

Morning.—Eccles. 11 & 12; James 5.

Evening.—Hag. 2:1—10 or Mal. 3 or 4; John 9:39—10:22.

November 30—St. Andrew, A. & M.

Morning.—Isai. 54; John 1:35—43.

Evening.—Isai. 65: 1—17; John 12: 20—42.

December 3—1 Sunday in Advent.

Morning.—Isai. 1; 1 Pet. 5.

Evening.—Isai. 2 or 4: 2; John 13:1—21.

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

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 259, 260, 373, 525.

Processional: 7, 536, 599, 664.

Offertory: 347, 492, 510, 595.

Children: 688, 694, 701, 702.

General: 27, 406, 407, 541.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 236, 248, 258.

Processional: 307, 384, 386, 555.

Offertory: 448, 509, 650, 678.

Children: 687, 688, 692, 695.

General: 496, 516, 550, 556.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

We have lately considered the fact that the characteristic work of the strong man spiritually is the work of prayer and intercession. The children of God attain unto perfection along the line of a perfect sonship. And the fact of sonship is recognized in our obedience and worship. In so far as we submit our wills to His, and offer Him worship in spirit and truth, we are the faithful children of God. Therefore how true it is that "our conversation is in heaven." Heaven is the Throne of God. It is the centre of His kingly rule. And wherever we have faithful, loving sons of God, there have we a little bit of heaven. "Where two or three are gathered together in My name, there am I in the midst of them." "Our conversation is in heaven," i.e., our manner of life, our actions, our thoughts, and our words are such as are becoming to those who recognize the presence of God, and are making full use of the opportunity of communion with God Almighty. Now note one thought of the Collect—"Be ready, we beseech Thee, to hear the devout prayers of the Church." Is not God always ready to hear? In fact is He not more ready to hear than we to pray? The expression "ready to hear" throws us back in contemplation upon ourselves, upon our spiritual fitness. The readiness of God to hear and to grant our petitions depends upon us. Upon our willingness to pray, our sincerity in prayer, and upon our recognition of and submission to the will of God. So that when we pray God to be ready to hear us, as we do to-day, we are really expressing the hope that men will really pray and therefore merit a hearing of God. The Gospel emphasizes the thought to which we referred above. The children of God owe Him a double duty, of worship and obedience. "Render, therefore, . . . unto God the things that are God's." Let us, therefore, make a two-fold resolution. (1) To be more faithful and earnest in all prayer and supplication. To use every opportunity of pleading before the throne of grace. (2) To render unto God a loyal service all the days of my life. The faithful performance of these duties will ensure the hearing of God, an effectual obtaining from God of all things meet and necessary, and the co-operation of God the Holy Ghost. Then shall men know of a truth that "our conversation is in Heaven."

Church Work.

Circumstances induce us again to refer to the perennial subject of Church work. The need of keeping this well before the people is emphasized by the figures in the census, the continuous movement from the country to the cities and towns and the equally continuous migration from other lands into ours and the creation of country, town, and city life in the former wilderness. One feature of the present time is most reassuring and that is the intense interest now taken in England as compared with the leisurely habits of the past. From the Archbishops' Canada West Fund and through countless agencies there exists a determination among all (the clergy especially) to do everything possible for the emigrants. They are leaving homes to create new ones, and the Church must go with them. We were struck with the different tone in the Pope's direction to the Italian Bishops to create societies to look after the emigrants. The proposals were excellent; the parish priests were to look after the people before they left, fortify their religious habits in every possible way, see them together and get them to associate together and never to relax their mutual attention to their religious duties and to welcome

them on their return. The Italian, unlike the Briton, returns to his old home. So for our people clerical emigrants are needed. And they are needed in the newer settlements in the East just as in the West, and in the outskirts of the towns and cities as well as on the outskirts of civilization.

Lay Service.

What we have often harped upon is that our laymen and laywomen are too reserved, they are not brought up to realize that it is their duty and privilege to read the service in the absence of a clergyman. Instead of doing so, they quietly acquiesce and attend any kind of service by any kind of pastor who undertakes to shepherd them on Sundays. It has always been so. The late Major Strickland, of Lakefield, when a young man in the Canada Company service, and starting the settlement of Guelph, lamented that although he had been several months a resident he had never seen or heard a clergyman of the Established Church. "Why are we always the last to send labourers into the vineyard? No sooner does a small village, composed of a mill, a blacksmith shop and a few houses, spring up in the woods than you find a Presbyterian, Methodist or Baptist church—or perhaps all three—settled there immediately. No wonder then our Church is losing ground, etc." That wasn't written of the present day but of the year 1828. This is what we find in the report of the English Church Railway Mission in this year 1911: "It seems right to add while facing the facts; that the Church is in a rather hopeless minority both as regards workers and buildings, in comparison with other Christian bodies throughout the field already occupied by the mission; and a strong, sustained and concentrated effort is essential in order to overtake arrears, and keep pace with the startlingly rapid development." The writer of 1828 proceeds to tell us of a tailor who held service in the early days of the settlement and how a large congregation assembled. We wish our laity should take the lesson to heart, and prayerfully fit themselves to conduct service not only at home but in public where and when no clergyman is present. Sunday Schools should also be carefully kept up. There is no group of Methodists but men or women are forthcoming, and no wonder they succeed. We have Church doctrine, Bible truth as the name of our books; there ought to be no settlement where it is only a name.

Unrestrained Anger.

A frightful defect of character is shown in anger unrestrained. A source of bitterness and misery in the household or in the place of business. At times it takes its most hideous form of impelling to bodily assault and the infliction of wounds or death. A very sad and most regrettable instance recently occurred in the city of Toronto, when a well-known and estimable citizen, Mr. Walter Dick, was by an unknown person who had been discussing with him in a heated manner the result of a football match, which apparently they had both been attending, suddenly assaulted and killed. We deprecate the too infrequent use of the Litany in our Church services, wherein in strong and unglossed language a congregation are taught to pray that Almighty God would deliver them from the bondage of those grievous sins of the character of that to which we are referring. Were those who are afflicted with sins, that unchecked lead them to imperil the safety and lives of their fellow-men, privately and publicly to seek God's assistance in overcoming those sins, there can be no doubt