

# Canadian Churchman

SUBSCRIPTION - \$1.50 PER YEAR  
Send all Subscriptions by Postal Note.

**Clubs.**—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.  
**An Offer to All.**—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

## Advertising Rates, Single Insertion 10c. Per Line.

**1. Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**2. Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

**3. 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.

**4. 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.

**5. 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 for the time it has been sent.

**6. Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

**7. Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

**8. Correspondents.**—All matter for publication in 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.

EVELYN MACRAE,

Publisher.

PHONE ADELAIDE 2850.

Offices—8 Sheppard Street, Toronto.

## The Calendar

The Second Sunday in Lent.

Although, of course, we exclude the Sundays in Lent from the Lenten Fast, because they are Feast Days, yet as it is important to maintain a true Lenten spirit, the messages in Collects, Epistles and Gospels continue to set before us the obligations of true godly discipline.

**The Collect.**—This is a free translation, dating from 1549, of the Collect in the Sarum Missal. But, as Bishop Dowden points out, it is one of the instances when a departure from the original has resulted in a real gain. The Collect, in its earlier form, opened by speaking of God as "Who seest that we are destitute of all power," but this has been appropriately amplified by the rendering, "Who seest that we have no power of ourselves to help ourselves." There is also a verbal parallel in the Latin speaking of our being "defended in body" and "cleansed in mind" which cannot be reproduced in the English, though the entire Collect is marked by a fine elaboration in its free rendering of the old form. Our helplessness of body and soul is put in contrast with the power of God's providence and grace.

**The Epistle.**—The Epistle from I. Thess. 4:1-8 is an appropriate warning against all uncleanness and covetousness, and is a reminder that the will of God includes our entire consecration. Thessalonians has two things associated with the will of God, sanctification and thanksgiving (5:18). Emphasis is naturally placed on the presence and power of the Spirit of God as the source of holiness.

**The Gospel.**—The story of the Syro-Phoenician woman is particularly noteworthy for its three-fold expression of her belief in Christ's Lordship. (a) He is the Lord from whom she sought mercy. (b) He is the Lord of whom she asked help. (c) He is the Lord who was acknowledged by her as supreme and sovereign. These are the three stages of every true life. "He is thy Lord."

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Second Sunday in Lent. (March 19th).

Holy Communion: 240, 258, 263, 507.  
Processional: 473, 474, 650, 786.  
Offertory: 114, 123, 421, 439.  
Children: 695, 703, 718, 719.  
General: 107, 118, 528, 559.

# The Outlook

## The Churches and Temperance.

On the principle that a little is better than nothing, we suppose we must be thankful for the testimony recorded in our issue of last week that the Churches of Britain feel keenly that the evils of strong drink demand unremitting and united endeavour on the part of the Churches to remove them. And yet, in face of all that is happening, it does seem that the resolution moved by the Archbishop of Canterbury was disappointingly weak. He said that everyone would agree that it was impracticable to look for general legislation on temperance, and this is just what ought not to be the case, for in view of all the facts of the situation, the Government of Great Britain has shown deplorable weakness. All the more honour to the vigorous editor and proprietor of the "Spectator" in appealing for the policy of Prohibition during the war. We are glad and thankful to know that our own Church in Canada has taken a very much more definite line. The letter of Archdeacon Dobbs in last week's number shows how deeply alive to the importance of the position some of our Bishops have shown themselves, and we believe that the same is true of the rest and of the whole Church. We trust, therefore, that notwithstanding the regrettable weakness shown in the Old Country, we, in Canada, shall go forward and do our very utmost to see that our Dominion stands firm on the great subject of alcoholic peril in our midst.

## A Wrong Impression.

According to the report of a recent speech by the Roman Catholic Bishop Fallon, of London, it seems that his Church was the only institution that had opposed German "kultur" by its attitude to the destructive Biblical criticism of Germany. But this is to overlook the significant fact that Roman Catholicism in Germany, representing probably one-third of the population, is now fighting solidly against the Allies in close union with Protestant Prussia. Then, too, Bishop Fallon did not mention the touching appeal of the Roman Catholics of Belgium to their Roman Catholic fellow-worshippers in Germany to examine into the charges about Belgium atrocities, nor did he say a word about the silence with which this appeal has been met. Roman Catholicism has never been particularly strong on questions of facts, and by the suppression of the truth, there is always the danger of suggesting the false. But "facts are stubborn things" and "truth will out."

## The Virgin Birth.

At a recent Conference a question was put to Dr. Margoliouth, the well-known Biblical scholar, on the subject of the Virgin Birth. The statement was mentioned, which has often been heard during recent years, that the word used for "Virgin" in the original of Isaiah 7:14 might with greater accuracy be translated "young married woman." Dr. Margoliouth was most emphatic in his reply and said that the words used in the Septuagint and in the Syriac versions of the Old Testament were identical, and neither could bear any other interpretation than "Virgin." It is worth while to have elicited this important fact from so profound a scholar. Once again, "truth is mighty and prevails."

## A Missionary Problem.

A faithful supporter of Foreign Missions for many years, once asked a missionary this question, "We have been sending you money for

many years, and your reports show that a considerable number of converts have been won to Christ. May I ask when we may expect these native brethren to be able to take care of their own Church expenses, so that we may be able to send our money to other places where the Gospel has not yet been heard at all?" This is a definite and certainly a business-like question, and raises the whole problem of the relation of Missionaries and Missionary Societies to native Churches. Some years ago a Missionary Bishop in China was asked this question, "Is there any Chinese Clergyman suitable to be made a Bishop?" He replied, "A New Testament Bishop, yes; but a modern Bishop, no." This is a point on which all missionary students are exercising their minds, and there can be no doubt that in the light of the New Testament it is a problem calling for solution.

## "Christian Giving."

We talk about giving our mite, and it is said that once a rich man responded to an appeal from a missionary collector by saying, "Why, yes, I suppose I shall have to give you my mite." "Thank you very much," said the collector, "that will endow our entire enterprise." "What do you mean?" said the gentleman. "Why," said he, "how much are you worth?" "About seventy thousand dollars." "Well, the widow's mite was all she had," was the answer. "I shall be quite content to take one-half your mite, and will put you down with many thanks for thirty thousand dollars." Even this is not quite correct, for the widow gave "two mites," not one. But it should suffice to show the importance of facing the great question, whether our giving is according to the New Testament principle. There is only one way to give, and that is, "according as God has prospered us." This means that our giving must be proportionate. We must give according to what we possess, not out of it. It will be well when our Churches and individual Christians realize this simple, but certain, truth.

## The Best Christian Evidence.

We lately read of an island off the coast of Virginia, where, to put it quite mildly, the people in times past have not been righteous overmuch. For some time they had no church and no preaching of the Gospel. Then a missionary went to them and the influence of his testimony was soon felt in the lives of the people. The sequel had better be told in the following words:—

One day while the missionary was busy working, in his shirt sleeves, on a new church which he was building, a stout sea captain hailed him:—

"Are you the minister here?"

"Yes, sir."

"Well, I've got ten dollars for you."

"For the church?"

"No; for yourself. I like your way of doing things here. I've come to this island for clams a good many years, and have always found them a thousand or fifteen hundred short when I got home. It will pay me to have you keep preaching doctrines which make the people count their clams honestly."

This is the supreme and satisfying result of all true work for God, "By their fruits ye shall know them."

## "This Astonishing Spectacle."

Dr. A. Shadwell contributes to the "Edinburgh Review" a remarkable article which will be read with deepest interest. He shows how Britain has been transformed into an arsenal, and gives such a picture of the

the family should  
principal will be in-  
income. But is it  
income? More  
some foolish ven-  
ot happen to a  
y income.

en placed in the  
erficed person,  
d often proves a  
r than a blessing.  
culars of the  
e Policy issued

West Life  
Company

WINNIPEG

ort, just off the  
or a copy.

Effective  
Advertise

rs, Calendars,  
Catalogues,  
papers, in fact,  
elivery for the  
r unaddressed,

Lowest Rates  
rs in the Business

MACRAE  
D STREET

ES'  
AGES

or lb.  
oung Pork Daily.

nd Hams  
acon

all parts of City.

ES CO.

DE ST.  
th 2851

NE

and soul of an  
at pleases the  
l helps them  
at inspires the  
ir to do their  
e outstanding

RN  
Organ

it is that it is  
built for a life-  
nains true and  
ut the years.

rris Piano  
, Limited

stock, Ontario  
k and Listowel