

Canadian Churchman.

TORONTO, THURSDAY, MARCH 10, 1910.

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

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Address all communications,
FRANK WOOTTEN,
Box 34, TORONTO.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

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.

March 13.—Fifth Sunday in Lent.
Morning—Exod. 3; Mark 11, to 27.
Evening—Exod. 5; or 6, to 14; 1 Cor. 6.
March 20.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 31.
March 27.—Easter Day.
Morning—Exod. 12, to 29; Rev. 1, to 19.
Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

Appropriate Hymns for Fifth and Sixth Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

FIFTH SUNDAY IN LENT

Holy Communion: 138, 259, 260, 373.
Processional: 47, 130, 491, 633.
Offertory: 128, 394, 594, 640.
Children's: 507, 695, 706, 787.
General: 37, 129, 436, 752.

PALM SUNDAY—SIXTH SUNDAY IN LENT.

Holy Communion: 131, 136, 257, 495.
Processional: 132, 133, 137, 496.
Offertory: 104, 141, 623, 642.
Children's: 608, 688, 692, 695.
General: 105, 140, 152, 630.

THE FIFTH SUNDAY IN LENT.

The criticism of the four gospels demonstrates on the one hand much independence on the part of each evangelist, and on the other a considerable dependence on certain common sources. But all through the narratives there is a unique loyalty to one conception of Jesus Christ. One evangelist approaches his task from one point of view, another from another, but all give us only one conception of Jesus Christ. And this unanimity argues for the authenticity of their work, for the correctness of their delineation. As we read the Gospels we note how carefully the writers tell us of the Saviour's consciousness of His personality and power. And then most logically they set before His claims which spring from His consciousness. Now one of those claims comes before us

to-day in the Gospel, viz.:—His sinlessness. Never does He confess sin, or pray for forgiveness. Hear His denial of the imputation,—“Which of you convinceth Me of sin?” Indeed all other claims necessitate His sinlessness. Were He sinful He could not be the way, the truth, the life, the light of the world, the Bread of Life, or the Good Shepherd. These are but the description of the personality and the work of one who is sinless. The claim to sinlessness is made in every announcement of redemption and salvation. He came to save sinners, therefore He distinguishes Himself from sinners. The Epistle for to-day emphasizes this point. Christ has obtained eternal redemption for us. And He Who offered Himself to God is without spot. A mere man, a holy prophet, could not save us from our sins, or reconcile us to the Father. But He Who did no sin manifested the eternal goodness and mercy of God the Father in obtaining eternal redemption for us. On every side we feel our need of salvation. Only by the great goodness of God in Christ Jesus are we preserved evermore in body and soul. How loyal we ought to be to our Saviour! Should we not meditate more and more upon His sincere, sympathetic and simple teaching? His words are Life. His words are Truth. And the Truth alone can make us free to love, worship, and serve God. Study the teaching of Jesus. Gaze intently upon the figure of Jesus, in the cradle at Bethlehem, in the upper room at Jerusalem, on the cross, in the tomb, at the right hand of the Father. For these scenes portray the Humility of Jesus in His work of redemption, and His exaltation and glory after obtaining eternal redemption for us. In both His humiliation and exaltation we behold sincerity, sympathy and simplicity (which is purity). These are always the marks of greatness. And all true greatness in man is but the reflection of the greatness of the Son of Man.

The Fight Against Opium.

It is encouraging to know that the effort to rescue China from the clutch of the Opium Fiend is going on apace. “The people of China realize,” said the Honourable Tong Kdi-son, an eloquent Chinese statesman recently in England, that they have twenty-five millions of their brothers and sisters to be relieved from the bondage of the opium demon. They realize that their opium victims are having a most awful struggle with their relentless foe. * * * “We realize that the opium evil can no longer be endured. For more than seventy years it has made the greatest havoc in the physical, mental, and moral well-being of our people. It has weakened our productive energies and impoverished our industrial forces. It has brought starvation and wretchedness to thousands and mayhap millions of families, who, were it not for opium, would be enjoying bright and happy homes. It has stagnated the growth of our national prosperity, and it is still one of the most potent causes in preventing our country from taking its proper place in the comity of nations.” A terrible arraignment this—but none the less true. His Majesty's Minister at Peking, Sir John Jordan, has recently reported to Sir Edward Grey that “considerable progress continues to be made in the task which the Chinese Government undertook three years ago. There has undoubtedly been a very sensible diminution in the consumption and cultivation of opium, and a public opinion has been formed which will greatly strengthen the hands of the Government and the provincial authorities in the drastic measures which they contemplate taking in the near future.” This is very encouraging indeed, and the outlook is most hopeful for the Chinese people.

Archæology and Criticism.

A frequent appeal of the Higher Critics is to what they call “Truth.” This truth they claim to have come to them, as the result of scholarly and scientific investigation and thought, during comparatively recent years. One of the fields of research directly bearing on their investigations, and in which—even the simplest student would have supposed their most important discoveries would have been made, and on which some of their strongest arguments would have been based, is the field of Archæology, and yet, what is the fact? A competent English scholar, Dr. W. H. Griffith Thomas, who, by the way, is to shortly visit Canada, writes, that:—“It is a well-known, but sometimes overlooked, fact that during the last sixty years or more, while there have been a vast number of archæological discoveries in Egypt, Palestine, Babylonia, etc., not a single one of these discoveries has gone to support the main contentions of the Higher Criticism. On the contrary, quite a number of these archæological results have confirmed quite definitely the traditional view.” This is indeed a remarkable confirmation, through scholarly and scientific investigation, and thought,—of a truth that has not come to us from the camp of the Higher Critics. “And,” says Dr. Thomas, “it is another striking fact that quite a number of leading archæologists who were formerly advocates of the critical position, have not only abandoned it, but have written in the strongest terms against it.” Dr. Thomas is supported in this statement by one of the best known religious writers of the day, Sir William Robertson Nicoll, who says that it is a significant fact “that the great first-hand archæologists, as a rule, do not trust to Higher Criticism.” When honest and competent scholars are led by the light of facts to the proof of old truths, they cannot do otherwise, than attack the positions of those who weakly yet stubbornly contend for new un-truths, with which they have personally identified themselves, but which alas! are terribly mischievous and misleading to the unlearned and unwary—tending to confusion, doubt and, alas! that it should be so, in some cases, unbelief.

Misery and Its Remedy.

The distressing results of sin are constantly appealing to human sympathy for redress. Not a few of the remedies proposed dissociate the divine from the human. And their inadequacy is but the logical result. “Spiritual power directed towards the several causes of misery.” Professor Devine, General Secretary of the Charity Organization Society of New York, holds to be “a very essential feature of the ideal community.” The same authority also maintains that “no man comes to the Municipal Lodging House or to the Bowery bread line through the route of regular attendance at Church and Sunday School.” There are, we regret to say, some thinkers, writers, and speakers, who, on cursory and altogether insufficient grounds, undertake to belittle the noble work done by the Church for those in want and trouble. The testimony of a man who has such unusual facilities for getting accurate information on the subject, as Professor Devine, is of the first importance. One cause of a great deal of the world's unhappiness arises from the friendless condition of many people, a condition too often found in city life. It cannot be denied that the Church has tried, and is trying, to minister to this urgent need. The success of her efforts has been freely acknowledged by fair and unprejudiced observers. Professor Devine says that he is “very ready to believe that the Church, for all those to whom it makes effective appeal, is the greatest of all safeguards against such misery as comes from lack of friends.” Such an estimate of the value of the social side of the Church's

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