

# Canadian Churchman.

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Address all communications,

FRANK WOOTTEN,

Phone Main 4643.

Box 34, TORONTO.

Office—Union Block, 36 Toronto Street.

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### Lessons for Sundays and Holy Days.

October 28—St. Sim. & St. Jude, A. & M.  
Morning.—Isai. 28: 9—17; 1 Tim. 5.  
Evening.—Jer. 3:12—19; Luke 19:28.

October 29—20 Sunday after Trinity.  
Morning.—Ezek. 34; 1 Tim. 6.  
Evening.—Ezek. 37 or Dan. 1; Luke 20:1—27.

November 1—All Saints' Day.  
Morning.—Wisd. 3:1—10; Heb. 11:33—12:7.  
Evening.—Wisd. 5:1—17; Rev. 19:1—17.

November 5—21 Sunday after Trinity.  
Morning.—Dan. 3; Titus 2.  
Evening.—Dan. 4 or 5; Luke 23:1—26.

November 12—22 Sunday after Trinity.  
Morning.—Dan. 6; Heb. 6.  
Evening.—Dan. 7:9 or 12; John 3:1—22.

Appropriate Hymns for Twentieth and Twenty-first 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.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 261, 263, 266, 268.  
Children: 670, 673, 674, 678.  
Processional: 386, 387, 534, 625.  
Offertory: 347, 348, 367, 373.  
General: 607, 610, 614, 621.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 233, 242, 244, 397.  
Processional: 349, 550, 598, 601.  
Offertory: 392, 397, 501, 564.  
Children: 506, 553, 562, 686.  
General: 400, 507, 556, 565.

## THE TWENTIETH SUNDAY AFTER TRINITY.

Ephesians 5:17, "Wherefore be ye not unwise, but understanding what the will of the Lord is."

The Johannine designation of the Christ as the Word testifies to the omniscience of the Christ and to His office as Supreme Revealer of Truth to mankind. Jesus is the Incarnation of Divine wisdom, and in that Incarnation we have the perfect form and example of the coincidence suggested by our text, viz., the necessary coincidence of wisdom and the knowledge and fulfilment of the will of the Lord. To be wise is to know and to be ready both in body and soul cheerfully to accomplish those things that God would have us do. To be unwise is to be working independently of, and contrary to, the will of the Lord God. The unchangeable mark or sign of wisdom is the redeeming of the time; i.e., making the highest possible use of time and energy, consecrating it to Divine purpose and not to ignoble ends. We may have a high philosophical conception, we may walk wisely amidst all phenomena of nature, and may be able to tell the stars and call them by their names, but if we do not relate all our earthly knowledge to the will of God, and make it subservient to the fulfilment of that will, we are unwise and cannot walk circumspectly. The wisdom to be sought after by us is that which comes from on high. And there are three ways in which the revelation of Divine wisdom will be made clear to us. (1) "I will hearken what the Lord God will say concerning me." Prayer is the Christian's conversation with His loving Father. All earthly conversation is two-sided. So must the conversation with our Heavenly Father. Therefore, as we make our supplications to Him let us patiently wait upon Him for a special revelation of His will. Like Samuel of old, let us say, "Speak; for Thy servant heareth." (2) In all our reading of, and meditation upon, Holy Writ we must seek to understand, and to fall in with, the will of the Lord clearly expressed therein. Holy men and women in all ages spend much time in the study of the Scriptures. To be holy is to be wise. For a holy person is one who has dedicated himself to God and to the fulfilment of the Divine will. And to understand what the will of the Lord is, is to be wise. (3) The will of God is made known to us in the teaching of the Church. The Church is authorized to teach and to enforce only that which is eternal wisdom; i.e., that which is perfectly correlated with the will of the Lord. This is the surest doctrinal test. In these three ways the will of God is made known to us, and we are wise in our day and generation when we direct all our energies to the fulfilment of that will. Such intention will clothe us with the wedding garment of holiness, of predisposition to hear the will of the Lord, and to do it. With such a predisposition we shall go into the marriage feast with much joy, "singing and making melody" in our heart to the Lord.

### The Duke of Connaught.

There can be no doubt that the cordial and enthusiastic reception offered by representatives of the people of Canada and by the people themselves, so far as they have had opportunity, to the Duke and Duchess of Connaught sprang from the heart. The sentiment of affection for, and the duty of homage to, the wearer of the British crown is cherished as one of the most precious possessions by the Canadian irrespective of class or creed. Nothing could exceed the courtesy and enthusiasm with which the descendants of those gallant men who first planted the flag of old France on the ramparts of Que-

bec welcomed the arrival of the uncle of their King, and ours, in Canada as our new Governor-General. And we question whether the British or native-born Canadians in our other Provinces can surpass in zeal or sincerity that truly royal welcome. Apart, however, from the distinction of birth, the Duke of Connaught has merits of a very high order. We believe that his term of office will disclose these merits to the advantage and gratification of the people of Canada, and that the residence amongst us of the distinguished son of the good Queen Victoria and the honoured brother of our late beloved King Edward will not only strengthen the tie that binds our Empire together, but will help the growth and development in Canada of the best traditions of the British race. We heartily welcome the advent of the Duke and Duchess of Connaught, and express our conviction that their residence amongst us will be fruitful in blessings to themselves, our fellow-countrymen, and the Empire of which we are all so justly proud.

### "Our Empire."

In the best spirit of British enterprise the Society for Promoting Christian Knowledge, true to its name, has begun the publication of a beautiful little weekly magazine, designed for use by the children of our Church Sunday Schools in the widely separated lands of our British Empire. We have been favoured with the first four numbers. Very striking is the letter of the Archbishop of Canterbury, which appears as the "Foreword" of the first number. "The very name, 'Our Empire,'" says His Grace, "sets us thinking about the privilege of being sharers of the greatest and most wonderful citizenship that the world has ever seen; and, week by week, as we thank God for the great trust of that membership, we resolve afresh that we will try to help in making it a Christian Empire. . . . Perhaps no other force exists on earth which could do so much to bring that about as our Sunday Schools." The one distinctive feature of "Our Empire" is its aim to render attractive to its youthful readers by chaste illustration, bright story, entertaining and instructive articles, short and stirring biographical sketches, simple yet impressive notes, geographical papers, and engaging and persuasive appeals, the story of the Book of Books, and the wonderful work done in the past, and being carried on in the present by the Church of the Living God. We hope and trust that the helping hand stretched out from our dear Motherland in the captivating pages of this pure and attractive little magazine to the thousands upon thousands of Sunday School children throughout the British Empire will prove a potent force, to use the words of Archbishop Davidson, in "making our Church membership and our Empire membership live and glow as one firm, strong, bright, hopeful bond of fellowship in glad obedience to the Lord Jesus Christ." We might be permitted to suggest as an additional and popular feature the inclusion of bright and engaging anecdotes or short stories dealing especially with morals and manners. Indirect teaching is sometimes more effective than that which bears its aim on its face. We strongly urge all Churchmen and women in Canada to heartily support this excellent magazine.

### Immoral Fiction.

We were struck by the agreement with views frequently expressed in these columns and those recently given publication in a well-known New York journal on the above subject: "We are being flooded with a lot of fiction that attacks everything the world has called morality, and holds up a frantic individualism as the only