

# Canadian Churchman.

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## THE OUTLOOK

### A Parcel Post for Canada

We are particularly glad to observe the movement now being made on behalf of a parcel post for the Dominion. It is scarcely realized how far Canada lags behind in respect to the transit of parcels. The cost of sending a similar package for the same distance costs 14 cents in England, 27 cents in the United States, and 80 cents in Canada. After a fierce struggle America has obtained a parcel post, commencing with January, and it is sincerely to be hoped that Canada will not be long before she follows the example of England and the States. There are very powerful opponents, and the effort will involve many a struggle, but it will be worth while to break down the monopoly which prevails, and which demands an unnecessary burden of expense. A parcel post would benefit both town and country by the cheap carriage of goods from one place to another. For years past parcel post in England has been an important and highly remunerative branch of the Post Office, and there is no reason whatever why a similar state of things should not obtain in Canada to the immense advantage of us all.

### The Church in the West

One of the English papers recently called special attention to the following remarks of one of the members of the recent Mission of Help:—

Sometimes when they are alone the Missioners confess their sorrow to find their Church scarcely more than a sect in its influence, and long to see it rising to its true place, that it may be to Canada what the Mother Church has been and is to England.

The same writer speaks of the impression of a "grave and critical situation" created in the minds of the Missioners, and also of the shock which every newcomer feels in finding how small relatively to other bodies, and how poorly equipped our Church is in the West. Another aspect of the same problem is the materialistic tendency, and the way in which men are absorbed in rapid acquisition of riches in the towns, while in the country districts the struggle to wrest a hard existence from the prairie, gives a sordid outlook on life. The result is, according to this writer, that the clergy themselves are so meanly paid, that they, too, lose spirituality in the interests of hard work, while even their small incomes depend on the goodwill of their congregations, a dependence unfavourable to the proclamation of unpalatable truth. These statements are corroborated by an interview with the new Dean of Durham, Dr. Henson, who told the same story of great populations pouring into newly-settled districts, for whom there is as yet scarcely any religious provision, while the squalid anxieties of existence result too often in ministers getting into dubious business enterprises and gambling speculations. All this reference to conditions in the West, as viewed through English eyes, will naturally elicit expressions of opinion from Western Churchmen themselves, and we should be glad to know whether it is thought that these opinions of English visitors represent the actual state of the case. We all desire that our Church should take its proper place in the West as a definite and prominent witness for Christ, and we must welcome any suggestions and even criticism that will help us to accomplish our purpose.

### Belief in the Bible

The Lower House of the Canterbury Convocation has recently been occupied with what the Dean of Canterbury rightly described as "the gravest question which had ever been before the House." It was the recommendation of the revision committee that those who are to be ordained deacon should no longer be asked—"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" but that instead the following question should be substituted—"Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testament contain all things necessary to eternal salvation through faith in Jesus Christ?" It is curious that those who plead for the change should not see the force of the fact that the question they wish to be asked of Deacons is already asked of those who are to be ordained Priests, and that the question to Priests naturally presupposes the one to Deacons, which is far wider and deeper. Indeed, it has been pointed out with great force that any person professing to be a follower of Christ, could assent to the new question, except a Roman Catholic, and that even a Unitarian might express his belief that all that is necessary for salvation is to be found within the covers of the Bible. What is rightly required of a man about to be ordained for the first time, is the assurance that he believes in the Bible as the inspired revelation of God. It is absolutely wrong to say that the question is concerned only with the subject of verbal inspiration; it has to do with something far deeper and more vital, namely: the Divine authority of Holy Scripture. While we are thankful that through "the previous question" the new proposal was rejected, yet we are profoundly sorry that it was ever raised, because it indicates in a very significant way a weakened belief on the part of many in the unique and supreme position of the Word of God. The Bible in the light of Article VI. is the key to the situation, and anything that detracts from this position means eventual disaster for the Church.

### A Down-town Heroine

A pathetic story is being told in connection with the tragic end of a young woman who died in a Toronto institution a few days ago. Two or three years back, a girl was admitted into one of the hospitals, suffering from an obscure nervous disease, but no one seemed able to do anything for the sufferer, who was practically disabled the greater part of the time. Occasionally she rallied, and last summer was able to go to the house of a benevolent woman who obtained employment for her. She earned a small amount and returned to the hospital greatly cheered up by the fact that she had been a little use. During last fall she grew much worse and became possessed of the idea that she would like to do something to prove that her life had not been in vain. Being greatly concerned for the sufferings of a poor woman who had been fearfully burned while saving her child, she begged the surgeons to allow her to furnish the skin necessary to save the life of the unhappy mother. The authorities consented and the operation was successful. The heroine was delighted at the progress of the case, but it was evident that her mind was steadily failing, and an acute mental excitement resulted. She was taken to an Institute, where in a short time she died of exhaustion. The young woman was a member of a downtown church in Toronto, and such a story rejoices the heart of those who love to recall the power of the grace of God and the spirit of Christian self-sacrifice. Nothing

### CANADIAN CHURCHMAN.

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SINGLE COPIES 5 CENTS.

January 12.—1 Sunday after Epiphany.

Morning—Isai. 51; Matt. 7:7.  
Evening—Isai. 52:13 and 53 or 54; Acts 7:35—8:5.

January 19.—Septuagesima.

Morning—Gen. 1 and 2:4; Rev. 1—9.  
Evening—Gen. 2:4 or Job 38; Rev. 21:9—22:6.

January 25.—Conv. of St. Paul.

Morning—Isai. 49:1—13; Gal. 1:11.  
Evening—Jer. 1:1—11; Acts 26:1—21.

January 26.—Sexagesima.

Morning—Gen. 3; Matt. 14:13.  
Evening—Gen. 6 or 8; Acts 15:30—16:16.

February 2.—Purific. of Mary the B. V.

Morning—Exod. 13:1—17.  
Evening—Hag. 2:1—10; Acts 20:1—17.

Appropriate hymns for First Sunday after Epiphany and Septuagesima Sunday, 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 are to be found in other hymnals.

#### FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 247, 258, 263, 397.  
Processional: 94, 99, 100, 476.  
Offertory: 92, 95, 96, 517.  
Children: 701, 702, 705, 711.  
General: 93, 97, 389, 417.

#### SEPTUAGESIMA SUNDAY.

Holy Communion: 232, 238, 448, 516.  
Processional: 226, 470, 536, 653.  
Offertory: 103, 483, 611, 641.  
Children: 422, 570, 650, 686.  
General: 50, 412, 629, 637.

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