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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

November 13.—Twenty-fifth Sunday after Trinity.
Morning—Micah 4 & 5; to 8; Heb. 7.
Evening—Micah 6; or 7; John 3, 22.

November 20.—Twenty-sixth Sunday after Trinity.
Morning—Eccles. 11 & 12; Heb. 12.
Evening—Hag. 2, to 10; or Mal. 3 & 4; John 6, 41.

November 27.—First Sunday in Advent.
Morning—Isai. 1; 1 Pet. 1, to 22.
Evening—Isai. 2; or 4, 2; John 10, 22.

November 30.—St. And., A. & M., Ath Cr.
Morning—Isai. 54; John 1, 35 to 43.
Evening—Isai. 65, to 17; John 12, 20 to 42.

December 4.—Second Sunday in Advent.
Morning—Isai. 5; 2 Peter 1.
Evening—Isai. 11, to 11; or 24; John 13, 21.

Appropriate Hymns for Twenty-fifth and Twenty-sixth 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-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 236, 248, 258.
Processional: 307, 384, 385, 555.
Offertory: 448, 509, 650, 678.
Children: 687, 688, 692, 695.
General: 496, 516, 550, 556.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 234, 249, 260, 646.
Processional: 386, 398, 532, 536.
Offertory: 513, 619, 624, 632.
Children: 689, 694, 701, 707.
General: 448, 449, 503, 524.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

"Should such a man as I flee?"—Neh. 6:11. It is our present purpose to learn some important lessons concerning daily life and toil, from a man, patriotic, courageous, and God-fearing, whose privilege it was to render a great service to his nation. Captivity is depressing enough. But there is one thing more depressing to Nehemiah. "The remnant . . . are in evil plight and in great plight: the wall of Jerusalem

is broken down, and its gates are burned with fire." Note how Nehemiah uses his intimacy with King Artaxerxes for a patriotic end. His unhappiness distresses the king, leads to questionings and to requests. And the result is that Nehemiah speeds on his way to restore the national and religious honour of Israel. His work in Jerusalem is opposed. He is accused of rebellion, ridiculed, plotted against, and tempted away from his appointed task. But nothing deters him from his purpose. And to the false prophet he gives the retort from which we are learning, "Should such a man as I flee?" It is the retort of the true patriot who feels the stigma of national disgrace, and who realizes his individual importance. Now, one of the first things that make for earnestness and success in life is the recognition that God has for each man and woman some particular work to do, a work upon which others have to depend for the due fulfilment of their quota. The stability of society is assured by the recognition of personal power and individual importance. In this respect we note considerable progress when a young man says of himself, "Such a man as I!" Herein is manifested the awakening of the sense of responsibility. It is the cry of men and women who will do something for this world, and the world to come. To flee is to be disobedient. We must be obedient, we must resist all temptations to fly away from duty for two reasons. (1) National prosperity lies only along the road of obedience to Divine commands and principles. (2) In remaining at his post of duty Nehemiah was co-operating with God, and seeking God's help in his own spiritual development. Scholars find in the character of Nehemiah such defects as anger, vindictiveness, and self-complacency. These three weaknesses are fatal to spiritual progress. Is there not then some consciousness of personal weakness in Nehemiah's retort? For as long as he remained at his post of duty God helped him to overcome his weaknesses. The moral for us is clear. The more we address ourselves to the particular duty of our life, the more we are impressed by the responsibilities resting upon us, (e.g., leadership, example, parenthood), the less power will any temptation have over us. The temptation to sin is always a temptation to neglect duty. And to flee from duty is to flee from God who alone gives us the power to fulfil duty and to resist temptations. Fly into God's everlasting arms with all your weaknesses! Should such a man as I, tempted, tried, harassed, flee from the Saviour who longs to help me? Escape from evil by flying to Jesus. And especially heed His invitation in the Sacrament of His Love, "He that eateth My flesh, and drinketh My blood hath eternal life." Should such a man as I flee from such a Friend and Saviour? It should be the ambition of every man to walk worthy of the Lord, to be fruitful in every good work, and to increase in the knowledge of God. Therefore, to all our enemies we shall say: "Should such a man as I flee from duty and be a traitor?" And to ourselves we shall say:—"Should such a man as I flee from God Who will help me to do my task, and to overcome all my temptations?"

Unity.

As time advances the fundamental principle of Christian unity should develop. The chief drawback to the ultimate success of the Christian Church lies in the lack of unity amongst the various religious bodies bearing the name "Christian." With good reason does the thoughtful outsider, whether he be an intellectual Japanese, or a pagan South Sea Islander, say to the persuasive missionary: "When men who call themselves members of the 'Body of Christ,' but who differ

from one another, become united, then I will consider the claims of the religion they severally profess, but do not unitedly practise." "The time has come," said Bishop Brent, at the Cincinnati Convention, "when our Church should take the position of corporate leadership in Church unity. We should see to it that we treat others as Christians in deed and in truth." No great and lasting union can be brought about in statecraft, whether it be the union of scattered, and in some respects, differing Provinces, as in the case of the Canadian Confederation, or of States, as, for instance, the fusion of the United States of America, without rejecting non-essentials and choosing fundamentals as the only enduring basis on which to build. So it must be in the Christian union which the future is bound to reveal.

Hear, Read, Mark, Learn, Digest.

Every year at Advent, and on many other occasions, we pray Almighty God that we may do the five things above enumerated, with His Holy Word. We pride ourselves, as a Church, on the place which we assign to God's Word in our Prayer-Book, and on the extensive reading of it which is common in our appointed services. The lectern stands central in the church, and no hymn-book or prayer-book rests on that desk, or is allowed to detract from the glory of God's messages of grace. Our plans and system of teaching and worship are admirable, but what are the results of all this elaborate planning? Are congregations hungry for God's Word? Do they love it? Is it a common, or an uncommon, sight to see hearty, well-attended, growing Bible classes of adults? Although we pray all our lives for the five things, above named, are the people eager to "hear," or do they habitually "read" God's Word? Is it a common experience to find anyone able to tell how God's promises were fulfilled in his life, so that the Bible is to him a "marked" book at these spots? Can we find many who have "learned" God's Word? If the first four exercises are scarce, the fifth exercise, "digesting," will be scarcer still. Let this review of a well-known Collect lead us to search our hearts and consciences in this matter of studying God's Word. If we are remiss in so important a matter, is it not our duty to speak to the clergy and to one another, and carefully consider what steps could be taken to promote and encourage the regular, systematic study of God's Word for which the whole Church prays?

Name of "The Church."

On motion of Mr. Pepper, of Pennsylvania, a vigorous debate took place on the proposed change in the name of the Church. In effect the change proposed was to adopt the following title for the Prayer-Book, "The Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Holy Catholic Church, according to the use of that portion thereof known as the Episcopal Church in the United States of America." * * * The subject was freely discussed and though the resolution was withdrawn, there can be no doubt that we shall hear of it again. Surely our Sister Church of the United States is a true branch of the Holy Catholic Church. If so, why call her "Protestant?" Her very existence is a protest against sin, its sinister author, and his multiform handiwork—schism. The true Church has but one name, the name to which each true believer proclaims his allegiance, in the hallowed words: "I believe in the Holy Catholic Church." As there is one vine and many branches, so there are many branches, but one Church.