

Canadian Churchman.

TORONTO, THURSDAY, NOV. 14, 1912.

SUBSCRIPTION - \$1.50 PER YEAR

Send all subscriptions by Postal Note.

ADVERTISING RATES PER LINE - 15 CENTS

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

Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

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.

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.

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.

Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

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

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 MAIN 4643.

Offices: Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

Subscription Price — **ONE DOLLAR AND FIFTY CENTS PER YEAR.** The address label on your paper shows the date to which your subscription is paid.

CLUBS.—Five or more copies either to separate addresses or in a package to one address, \$1.00 each per year.

Single copies free to any one writing us for same.

SINGLE COPIES 5 CENTS.

November 17.—Twenty-fourth Sunday after Trinity.

Morning—Amos 3; Heb. 10:19.

Evening—Amos 5 or 9; John 5:24.

November 24.—Twenty-fifth Sunday after Trinity.

Morning—Eccles. 11 and 12; James 3.

Evening—Eg. 2:1-10 or Mal. 3 and 4; John 8:51.

November 30.—St. Andrew, A. & M.

Morning—Isai. 54; John 1:35-43.

Evening—Isai. 65:1-17; John 12:20-42.

December 1.—First Sunday in Advent.

Morning—Isai. 1; 1 Pet. 3:8-4:7.

Evening—Isai. 2 or 4:2; John 11:47-12:20.

December 8.—Second Sunday in Advent.

Morning—Isai. 5; 1 John 2:1-15.

Evening—Isai. 12:1-11 or 24; John 16:16.

December 15.—Third Sunday in Advent.

Morning—Isai. 25; 3 John.

Evening—Isai. 26 or 28:5-19; John 20:19.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for the Twenty-fourth and Twenty-fifth 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 are to be found in other hymnals.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 236, 243, 258.

Processional: 307, 384, 385, 555.

Offertory: 448, 500, 650, 678.

Children: 687, 688, 692, 605.

General: 406, 516, 550, 556.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 234, 249, 260, 646.

Processional: 386, 398, 533, 636.

Offertory: 513, 610, 624, 632.

Children: 680, 604, 701, 707.

General: 448, 449, 503, 524.

THE OUTLOOK

True Thanksgiving

Thanksgiving Day has come and gone. In thousands of churches in our broad Dominion fervent thanks have been offered up to the Giver of all good for the many blessings vouchsafed to us as a nation and as individuals. But it seems to us that the word "blessing" is often very vaguely and loosely used on occasions of this kind. A blessing can only be judged by the effect produced. It is not an absolute term. What we call a blessing may, under certain circumstances, so far as the recipient is concerned, become a misfortune; and, of course, the converse is true. What we call a misfortune may eventually prove a blessing. The question for each one of us is, "What right have I to thank God for these material gifts, commonly called blessings?" What effect is material prosperity having on our individual characters? Are we developing or morally deteriorating under them? Material prosperity, it is certain, is the greatest of all trials, and its effect upon character is the infallible and unerring test of the fulfilment or non-fulfilment of the true purpose of our being. This is equally true of us as a nation. Canada to-day undoubtedly stands first among all the nations of the earth in the matter of material prosperity. What effect is it having upon us? The name "Canadian" has stood now for generations, throughout the Empire, as the embodiment of most of the typically virile virtues of the race, for steadfastness of purpose, clean living, loyalty to high ideals, seriousness of mind, fidelity to duty, and respect for religion. How will it be in the future? Already the tremendous influx of material prosperity that for the last few years has been rolling its ever-swelling flood to the uttermost bounds of our far-flung Dominion is beginning to produce some disquieting evidences of moral deterioration. The old-fashioned virtues, so long and honourably associated with our people, apparently are being succeeded by other and less creditable characteristics. Evidences of a creeping moral laxity are becoming increasingly apparent in some quarters. There has most undoubtedly been an enormous advance in what is called the "style of living." Has there been a corresponding moral advance? This is certain, that as a nation, "blessed" (it may be) with a sudden rush of prosperity, literally unexampled in history, we are entering upon perilous times.

Sunday Sliding

This question has been raised again in the Toronto City Council, and by a vote of 14 to 8 the Council refused to receive a motion for an appeal to the people on the question. The motion requires a two-thirds majority, and, as this was not obtained, it stands as a notice of motion for the next meeting of the Council. There was no discussion on the matter, but it is known that the mover of the motion intends to propose the repeal of the by-law. We sincerely hope that the question, having been definitely settled by the Council, will not be reopened. It is one thing for individuals, on their own responsibility, to spend the Sunday as they wish, but it is quite another for a public body like the City Council to provide facilities for the breach of the Lord's Day, with all the extra work that this involves on those who are in charge. It is surprising that those who clamour for more opportunities for public amusement and recreation on the Lord's Day do not realize their selfishness in insisting upon that which must of necessity involve the loss of physical rest to those who are compelled to be in charge. On this ground alone, to say nothing of higher principles, we must do our utmost to preserve intact the sacredness of the Canadian Sunday.

Public Morals

Bishop Boyd Carpenter, who is in Canada at present, is the President of an English organization called "The National Council of Public Morals," and the Bishop of Durham, who was President last year, has written to the "Spectator," calling attention to the importance of the enterprise. Its three notes are Co-operation, Prevention, Construction, and it aims at combining and co-ordinating testimony and effort on behalf of virtue. Its policy has been endorsed by men foremost in religious life, in literature, science, and medicine. It has organized great and representative Conferences, has promoted a deputa-tion of publishers and news agents to the Home Secretary, has arranged special lectures, and done parliamentary work in support of Bills affecting white slavery, the feeble-minded, and the raising of the age of protection to eighteen. It has also formed Local Councils of Morals, and has awakened interest not merely in England, but also on the Continent, where an International Conference is being arranged. Through its literature and periodical publications its influence is steadily growing, and the work of the Council thoroughly bears out the fine testimony recently given to it by Professor Scott Holland. It is only by such united effort that public opinion will ever be influenced in the right direction, and we commend the work of the Council as an example of what can be done in the direction of public morals.

The Continent of Opportunity

It is a great satisfaction to learn that the Evangelical Union of South America has completed its plans for a Protestant Mission to the Putumayo, and three experienced workers are to leave England at the end of this month. There is every prospect of a good reception at the hands of the Peruvian Government in spite of all that has been said to the contrary, for past experience, covering several years, has shown that there is full liberty to do evangelistic work in Peru, even under the present constitution. Canon Masterman and Prebendary Webb Peplow represented the English Church at the inaugural gathering in London, and widespread and liberal support is coming from various sections of the Reformed Churches. The provision of the pure Gospel in Peru is the only possible way of preventing a recurrence of the awful massacres and other cruelties of which we heard some months ago. The Roman Catholic Church has been in that land for four centuries, and yet the results up to the present have been almost entirely deplorable. Nor can we be surprised when we know that over the door of a church in Cuzco, Peru, is an inscription with these words, "Come unto Mary, all you who are heavy laden with works and weary beneath the weight of your sins and she will alleviate you." With such a perversion of the Master's own words, "Come unto Me," it is not surprising that the Roman Church in Peru is practically powerless to stem the tide of horrors.

A Boy's Religion

One of the best known among the English Head Masters recently gave an address on this subject and called attention to the critical nature of the adolescent years. Our opportunities of winning young people for Christ pass away almost before we realize their existence, and observation on every side shows that if we do not lead a lad definitely to Christ somewhere about the age of sixteen we are in the greatest danger of losing him altogether. The impression left on the mind by the paper to which we refer is that the religious possibilities of boyhood are great and wonderful, and yet that they last for so short a time that we are in danger of forgetting their temporary character. All this is a call to

ption.
s are soar-
minds are
UCE ARE
urance.
st of Life
rkably low

t Life
pany
NIPEG

man
MAS

December
be mailed
by Christ-

ustrated.
sultable
All sub-
nd a copy

st paid to
la, Great
d States.

to sub-
Canadian
new sub-
a copy
Christmas
ess—

CHMAN
reet,
nto, Ont.

union
ve another day.
ON NIGHT
u or
tly

light
ry, con-
d or money
\$1.00 per pair at
or direct from
214 King St. E.
Booklet Free

SCHOOL

ation Plan No. 70
re DUTYFREE
ro, Ohio, U.S.A.