

# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 31, 1912

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## CANADIAN CHURCHMAN.

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

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**SINGLE COPIES 5 CENTS.**

October 27.—Twenty-first Sunday after Trinity.  
Morning—Dan. 3; 1 Tim. 4.  
Evening—Dan. 4 or 5; Luke 19:11—28.

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

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

November 3.—Twenty-second Sunday after Trinity.  
Morning—Dan. 6; 2 Tim. 4.  
Evening—Dan. 7:9 or 12; Luke 22:31—54.

November 10.—Twenty-third Sunday after Trinity.  
Morning—Hosea 14; Heb. 3:7—4:14.  
Evening—Joel 2:21 or 3:9; John 1:29.

### 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-second and Twenty-third 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-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 653.  
Processional: 343, 391, 599, 605.  
Offertory: 324, 555, 616, 657.  
Children: 640, 687, 689, 692.  
General: 463, 503, 678, 679.

#### TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 250, 260, 373, 525.  
Processional: 7, 536, 599, 691.  
Offertory: 347, 492, 510, 595.  
Children: 688, 694, 701, 702.  
General: 27, 406, 407, 541.

## THE OUTLOOK

### The War

After many a groundless fear of trouble in the Balkans, war has at length broken out, and Turkey is being opposed by the Bulgarian, Serbian, Greek, and Montenegrin armies. There is every indication that the war will be provocative of terrible bloodshed, and as the Turkish Government is no longer hampered by the Italian trouble the force directed against the Balkan States will be all the greater. It is impossible to foresee and foretell the result, but one thing is absolutely certain; as the "Spectator" says, the "status quo" cannot be restored, whatever happens, and it is this fact which makes the future so dark, and serious. On the assumption of a Turkish victory no one could contemplate the possibility that the Turks, who have hitherto refused to grant reforms in Macedonia, would agree to set up a system of self-government. On the other hand, a victory for the Balkan States might easily prove equally serious, for the Powers would insist on making their influence felt in any arrangements which were to be made, and this might easily lead to a European conflagration. The next few weeks, however, will reveal very much, and meanwhile it is our bounden duty to pray with all earnestness and confidence, "Give peace in our time, O Lord."

### Christianity and Miracles

By far the ablest and most timely utterance at the Middlesborough Church Congress was that of the Bishop of Oxford on the subject of Miracles. Here are some of his words:

I speak as one who believes that the Church can admit on this matter no compromise. I know no one less likely than our late honoured teacher, Dr. Westcott, to exaggerate the place of miracle in religion; but in the book which he was, I believe, of all his works the most thankful to have written, and which was written and revised in full face of modern conceptions, after a careful definition of miracle "in the strictest sense," he pronounced Christianity to be "essentially miraculous." That judgment I believe to be just and necessary. Moreover, miracle is so prominent in our foundation Gospel, St. Mark, and so interwoven throughout the Gospels with the account given of our Lord's teaching and person, that, if miracles did not really occur, the credit of the account of our Lord which the Gospels give us, its historical value, would be so radically impaired that it seems to me to be almost absurd to imagine that the authority of His Gospel could continue to maintain itself in the world.

If Christ is not miraculous Christianity is not true, and if Christianity is not true its power is gone, for, as Bishop Gore says, there would be nothing in it capable of controlling "the unruly wills and affections of sinful men."

### Men at Church

The "Church Family Newspaper" has had an interesting discussion on "Why men do not attend Church," and while the opinions of the writers differ there is a wide impression that the character of the sermon has much to do with the question. A well-known Professor has stated that too often the teaching given from the pulpit is "coloured water" instead of "strong physic." Unless a preacher has a message that comes out of his own experience he will never attract men. Phillips Brooks has an almost perfect definition of preaching as "truth through personality." It was Spurgeon, or someone similar, who in reply to a man who remarked "I can buy your sermon for a penny," said, "you may do that, but you cannot buy the man." One of the instructions to sponsors is, "Ye shall call upon him to hear sermons," and if there is no clear ideas, no definite statement of the message, no strong conviction of its reality, and no spiritual experience suffusing the whole, we must not be surprised if people are not too anxious to attend Church. It is simply useless to say that men ought to go to Church to worship and not to hear sermons, because the Ministry of the Word is part of the Ordination commission and "to hear His most Holy Word" is stated to be one of the reasons why we are to "assemble and meet together."

### The Prince of Wales

The Prince of Wales is now in residence at Magdalen College, Oxford, and naturally Church people throughout the Empire have shown a real interest in the plans made for His Royal Highness as an Undergraduate. Practically no exception is being made in his case, the only advantage over other Undergraduates apparently being that the Prince's apartments in the College is the only suite with a private bath room. For meals he will be treated just as the other Undergraduates. He will have to "keep three Halls," that is, dine in the College Hall three nights a week. He will attend lectures in the usual way with other Undergraduates, and will take part in any sports that he may desire. The wisdom of the King and Queen in this natural arrangement for their son is most welcome, and all Church people hope that the Prince may derive the greatest possible benefits and advantages from his association with Oxford. In the course of the year that he will spend there he will be enabled to imbibe not a little of the atmosphere that makes an "Oxford man," and he will be followed by hearty good wishes and earnest prayers from all parts, that his Oxford career may be of no little value and importance in the preparation for the great life-work which will be his in due course.

### "Starvation Wages"

These plain words were associated the other day with a discussion in the Presbyterian Synod on the subject of "The Supply of Men for the Ministry." Dr. Gandier, Principal of Knox College, said that twelve years ago in the five Colleges of the Presbyterian Church there were more men than there are to-day in their seven Colleges, that the number of candidates for the ministry is less, and that Home Missions cannot find men for some of the fields. Dr. Gandier rightly remarked that the ministry cannot be made so attractive as to lure men into it, because such a motive would not be right. He believes that the problem must first be solved in the Christian home, and that in some homes religion has not the place that it once had. In the course of the discussion some very plain words were spoken of the way in which men are treated when they are in the ministry. They are left to starve, said one clergyman, and sons see their fathers left in extreme poverty in their old age because of the miserable and inadequate annuities. Another clergyman said that his son had many times remarked that he would never enter the ministry because the Church practically deserts a man at the most critical point. Our highest authority says that "the labourer is worthy of his hire," and the lesson should be heeded by our own Church in regard to ministerial stipends. A deputation from a Church in America waited upon a leading clergyman to ask his help in the filling up of a vacancy. The kind of clergyman desired was depicted, and then the proposed stipend was mentioned. "Oh," said the minister, "you are asking for a whale, but you will only provide water enough to float a minnow."

### Christian Reunion

A striking illustration of the bearing of joint meetings of Churchmen and Nonconformists on Christian Reunion has just been given by the new series of lectures inaugurated at Liverpool. The local Sunday School Institute is a Church body, and the Local Sunday School Union is a Nonconformist body, and these two have united, as they did last year, to promote a course of lectures to Sunday School teachers. The Bishop of Liverpool who presided at the inaugural lecture spoke of the effect of this effort upon the cause of Reunion, and he drew a fine picture of these instructors of the young of Church and Chapel, "listening to any Church teacher and any Nonconformist teacher, forgetting for a time their differences, losing their prejudices, and realizing how much they had in common." The Bishop once again expressed his own longings after closer fellowship with other Christian Churches, and his words seem worthy of special notice:—

"I am one of those who desires passionately the reunion of Christendom. I am most strongly of opinion that that reunion in England should begin with the Churches of the Reformation. While, on the one hand, I deprecate most strongly, as many of you do, any premature and rash and impulsive steps

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