

Canadian Churchman.

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Lessons for Sundays and Holy Days.

January 30.—Sexagesima
Morning—Gen. 3; Mat. 16, 24—17, 14.
Evening—Gen. 6; or 8; Acts 18, to 24.
February 6.—Quinquagesima.
Morning—Gen. 9, to 20; Mat. 21, to 23.
Evening—Gen. 12; or 13; Acts 21, 37—22, 23.
February 13.—First Sunday in Lent.
Morning—Gen. 19, 12 to 30; Mat. 24, 29.
Evening—Gen. 22, to 20; or 23; Acts 27, 18.
February 20.—Second Sunday in Lent.
Morning—Gen. 27, to 41; Mat. 27, 27 to 57.
Evening—Gen. 28; or 32; Rom. 4.

Appropriate Hymns for Sexagesima and Quinquagesima Sundays, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 640.
Processional: 308, 384, 443, 448.
Offertory: 399, 465, 480, 576.
Children: 488, 608, 721, 727.
General: 436, 452, 459, 470.

QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.
Processional: 50, 423, 448, 624.
Offertory: 420, 476, 477, 648.
Children: 558, 724, 726, 729.
General: 52, 421, 424, 449.

SEXAGESIMA.

The recognition and utilization of spiritual verities are two characteristics for which we look in every Christian life. The Christian believes that Jesus came into the world that he might have life, and have it more abundantly. And the communication of that life to the Christian changes every aspect of existence, so that he says with St. Paul, "That life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me, and gave Himself up for me." (Galatians 2:20). One of the changes consists in the fact of the recognition of the weakness of humanity. The Christian contemplating

the Mission of Jesus Christ becomes conscious of the hopelessness of humanity without Christ. He sees reason for the teaching of the Master, "Apart from Me, ye can do nothing." And the more this truth sinks into his being the more he distrusts himself and everything that he does apart from co-operation with the Divine. It has sometimes been alleged that Christianity dishonours humanity by dwelling upon its weakness. To be conscious of the weakness and sinful inclination of humanity and to do nothing but acquiesce and move along the line of least resistance, that is dishonouring to humanity and to Divinity as well. But the strength of Christianity is that it teaches us to honour humanity, to elevate it, by seeking always to co-operate with God. Such co-operation involves the highest dignity of our human nature because it ensures the fulfilment of God's will in and for mankind. St. Paul glories in the things which concern his infirmities. Why? Because they teach him not to put any trust in anything that he would do or so apart from Jesus. And inasmuch as he never forgets this distrust of self he is able to say out of a unique experience, "When I am weak; then I am strong." If we are to be fruitful in the Christian life we must make the Pauline paradox our own. The adversary overcomes us when we trust to our own resources and devices. The first sin of our first parents was forgetfulness of God. The first time humanity ventured apart from God humanity was overcome by the adversary. How necessary then our continual recognition and utilization of the Divine! To divorce God from any aspect of human experience is to lose the meaning and the drift of experience. What are nature, history, culture, without God? What is experience without the spiritual significance? "Vanity of vanities. . . all is vanity," if we interpret these things and act apart from God. Recognizing our weakness, and looking for Divine grace, constitute us good ground for that seed which is the Word of God. Having an honest and good heart in the sight of God, we hear the Word of God, we endeavour to keep it in every detail, and as a result we bring forth fruit. Fruitfulness and effectiveness depend upon our recognition of spiritual verities. Let us learn never to put any trust in ourselves by ourselves. Seek the power of God, seek to be workers together with Him, that we may learn how to make our weakness perfect in His strength.

London Missions.

The London correspondent of the "Church of Ireland Gazette" gives an account of a service in a Mission Hall in a poor district in London. The congregation consisted of poor families, babies in arms, and men without collars. The address was delivered by an old working man whose grammar and pronunciation were thoroughly Cockney, but this was soon forgotten in his undoubted earnestness and heart attachment to the spiritual side of life. Here again were carols sung, but the memory left upon this auditor was the contrast the preacher drew between the shepherds who went straight to the manger and the wise men "who fumbled about in Jerusalem enquiring the way." It is a great mistake, he says, to imagine that the Church (in London) has not regard even in middle class districts, for those who are too shabbily dressed to attend church. We do not like the possible suggestion in the last sentence that poverty is a bar to church going; that is a dreadful thought; on the contrary, it should be that the poorer the most welcome.

The Unchurched.

But this is a case where experience and wisdom had combined in realizing the different treat-

ment needed in communities of heathen. There are two kinds, the heathen that never heard the Gospel, and the heathen who are satisfied that this good news is for others and not for them. The unchurched in an old community are not like fresh material in a region that has never had the gospel. They are alienated in spirit, full of prejudices and conscious of a religious ostracism. The churches are regarded as centres of wealth and pride. To reach people in this state of mind requires men of special gifts and peculiar power. Some men are fitted to do double service, but few are so gifted. It is found that one man is an evangelistic minister and gathers into the church while another is a good teacher and pastor, building up the members into superior knowledge, love, and benevolence.

Synods.

An illustration of the leading article of January 13th on the bewilderments and distractions in the life and work of the parish priest comes to us in a letter of the Australasian correspondent of the "Church Times." He writes, "At present in the opinion of many, there is far too much Synod; every year the Diocesan Synod, every three years the Provincial, every five years the Church Congress and General Synod," arrangements like our own. He adds, "At present because Synod is held much unnecessary legislation is enacted and many entirely undigested and indigestible enactments produced that Synod may justify its existence by the making of many laws." Opinions run in cycles. Years ago the advantages of corporate work were put so strongly that a wave of Synods, Church societies, convocations, covered the Church; everything was to be gained by working together. And no doubt great good was done. For one thing the isolation of the backwoods incumbent was broken; it was good for him and his family to mingle with his brethren and their families, and for all of them and the townspeople to inter-change views and experiences of life. But railways, newspapers and facilities of travel have largely changed matters, so much so that we have the groan from an eastern diocese, "My time for parish work is being cut into more and more, almost every month I am asked to take hold of some new extra parochial scheme, etc."

Care of Our National Resources.

It was a wise and provident step on the part of the Government of Canada to appoint a commission with power to consider and suggest means for the conservation of our National Resources. It is not a day too soon to take this matter into serious consideration—to bring together a body of the ablest men in the country, and to charge them with the duty of indicating the steps that should be taken in the interests of the whole country to husband and develop our untold wealth in minerals, fisheries, water-powers, forests, etc. Not a year goes by without reports in our newspapers of great and regrettable waste, and even destruction of these sources of employment and enrichment of the individual and the state. All the more regrettable is it, from the fact, that timely measures of prevention would have avoided enormous loss. In the report of the North-West Mounted Police Force just issued, it is recorded by one of the officers that along the Mackenzie River he saw great forest fires raging on either side as he journeyed. We look for excellent results from the work of the Commission referred to and earnestly hope that the National Government will promptly and effectively avail itself of its valuable suggestions.

Increasing Cost of Living.

This vital problem is attracting wide and serious attention, and it well deserves it. It may well