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LESSON FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY IN LENT.

Morning—Gen xxviii., to 41; Mark vi., to 14.
Evening—Gen xxviii., or xxxii.; Rom. xii.

Appropriate Hymns for Second and Third Sundays in Lent, 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 447, 532, 632.
Offertory: 6, 287, 528, 633.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
Offertory: 198, 249, 252, 638.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 279.

Our Lenten Duty.

The Bishop of Algoma, in a Lenten pastoral to his own people, uses the following words, which we all should heed: "It is our privilege as members of the historic Church of England to have a system of worship which is not only pre-eminently calculated to impress and train the heart and mind in the great truths of our Holy religion, but is divine in its origin—its foundations having been laid by Christ Himself, and developed, under His Holy Spirit's guidance, by the blessed Apostles. Such a system may surely be counted upon, if it be faithfully used, to produce better results than any system of human devising can possibly bring forth. And wherever it has failed to produce such results, the cause must be sought in the faithlessness and presumption of our people, who, failing to appreciate the Church's historic ways, have turned im-

patiently to methods of modern invention; or, becoming over-confident, have boasted of their privileges instead of using them, and so have fallen short of benefits which otherwise might have been theirs. It is well for us to remember that even the historic Church may so make light of its God-given ordinances; and disregard the system it has inherited through the ages; and neglect the opportunities which are continually being offered it, as to fall short of the destiny marked out for it of God; and—instead of becoming the chief spiritual force in the life of the nation—to see other bodies, inferior to it, in origin and equipment, outstripping it in numbers and in influence for good. Surely the approaching Lent is a fitting time for Churchpeople everywhere to return, wherever they have wandered from it, to the diligent and faithful use of the Church's system, and so to claim their place as the moulders of the spiritual manhood of the nation."

The Boundless Realms.

Few who reflect at all but re-echo the words of the Psalm, "When I consider the heavens the work of Thy hands, the moon and stars which thou hast created; what is man, O God, that thou regardest him, or the Son of Man, that thou takest knowledge, concerning him." Mr. P. C. Simpson has published a volume entitled, "The Fact of Christ," in which he takes up this and other problems in unconventional language. It consists of a series of lectures delivered to a Sunday evening Bible Class, Renfield St., Glasgow. On this subject the author says: "When Mr. Spencer asks us if we can believe that 'the cause, to which we can put no limits in space or time, and of which our entire solar system is a relatively infinitesimal product, took the disguise of a man,' he may think he is giving us an imposing conception of God; but no conception of God is less imposing than that which represents Him as a kind of millionaire in worlds, so materialized by the immensity of His possessions as to have lost the sense of the incalculably greater worth of the spiritual interests of even the smallest part of them."

Ritualism Undoubtedly.

Not every person who sets up to be a "ritualist" understands the symbolism which is intended by the ornaments or ceremonies that he loves. In this connection we have recently heard a story which is worth telling. A member of a mission church in Scotland had started a movement to secure the placing of candles on the altar table, and was endeavouring to gain signatures for a petition to that effect. One of the Churchpeople asked what the object of introducing the candles was. "Well," answered the ardent ritualist, "the cross above the altar represents the Passion of our Lord, and the two candles represent the two thieves!" We

fancy that this view has the merit of being entirely new!—Scottish Guardian.

Parochial Life in England.

The Bishops in England, in sending the Lambeth letter to their clergy, have accompanied it in some cases with a more personal epistle. Those of us familiar with Old Country parishes, can remember some to which the following applies: "The Bishop of Norwich draws attention to sins of omission, as well as to sins of commission, and conveys a rebuke to those clergy 'who give to the souls committed to their charge no means of instruction and of grace besides those which the law exacts from them on the Lord's Day,' and to others, who, without breaking any rubric, concern themselves with little outside their parochial boundaries, support few, if any, external good works, and do nothing at all to support the cause of missions. We have never been able to hold that the existence of faults of omission is an adequate reason for tolerating faults of commission; but we can thoroughly agree that the enforcement of the standard in the latter case should be made the opportunity for enforcing it in the former case also; and whereas the faults of commission are found in men whose zeal and devotion is almost always beyond question, the faults of omission spring most frequently from coldness and indifference." We would suggest that our readers forward the recent numbers of the Canadian Churchman to their English friends to show the necessity of a missionary spirit for English emigrants.

An Englishwoman's Love Letters.

Few readers of this volume will wonder at the wide interest excited by its contents; and we have, for this and other reasons, given rather more than an ordinary amount of attention to the book. The "explanation" prefixed to the letters is evidently meant to convince the reader that they are the bona fide production of a lady who loved "not wisely, but too well," and died practically of a broken heart. On the whole, we find it not possible to believe that the letters are genuine, not because they are not clever and ingenious—the writer has shown undoubted ability in the composition of them—but for other reasons. In the first place, no man would allow letters addressed to him, which reflected such a very uncomfortable light upon his conduct, to be given to the world. It is true the "Explanation" tells us that no one was to blame; but this would not be the verdict of a reader who took these letters just as they stand and gave his judgment on the facts before him. It is not necessary to go minutely into details; but it is evident enough that no self-respecting man would behave as the "lover" is here represented as doing. A second question which arises is this: Assuming that these letters are fictitious, are they the work of a man or of a