

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

NINETEENTH SUNDAY AFTER TRINITY.

Morning—Ezek. xiv. 2 Thea. 1.
Evening—Ezek. xviii., or xxiv., to 15; Luke xv., 11.

Appropriate Hymns for Nineteenth and Twentieth 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 423, 542, 547.
Offertory: 226, 424, 446, 550.
Children's Hymns: 333, 564, 570, 569.
General Hymns: 206, 540, 541, 546.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 307, 315, 316, 322.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 203, 271, 285.

The Plague.

What a wonderful country our dear old motherland is! How many quaint legends and treasures are unearthed, when the occasion arises. The reappearance of the plague in Glasgow has revived the fact that "when the plague last raged in Scotland, in the latter part of the seventeenth century, the services of the famous Lee Penny, the heirloom of the Lockharts, of Lee House, Lanarkshire, were being constantly requisitioned as a charm against disease. It was also borrowed by the municipality of Newcastle, when the plague crossed the border, and a deposit of a large sum of money was left on it. So convinced were the Newcastle folk of its plague-scaring efficacy, that they actually wanted to retain the Lee Penny, and forfeit the deposit. The Lee Penny is in the custody, in Lee House, of Sir Simon Macdonald Lockhart, the present head of the family." "The story of how the emblem—which is simply a tri-

angular bit of pebble set in an ancient silver coin—came into the possession of the family is curious. When Bruce died, his heart, in accordance with his special wish, was taken in a silver casket for interment in the Holy Land, and one of the Scot's retinue was Sir Simon Lockhart, of Lee. In Spain, Douglas sided with the Spaniards against the Moors, and was killed in battle, and Sir Simon and his comrades made their way to Palestine and buried the heart. There, as a part of the ransom of a captured Saracen chief, Sir Simon obtained a supposed magical stone, which he brought home to Scotland. It has since been known as the Lee Penny, and was long alleged to be a specific for numerous diseases. For his services in connection with the burial of Bruce's heart, in a locked silver casket, Sir Simon Lockhart was permitted to change his name to Lockhart, and also to adopt arms illustrative of the expedition to Palestine."

The Prayer-Book.

Thomas Comber, Dean of Durham, who died in 1600, wrote of the Prayer-Book: "No Church was ever blessed with so comprehensive, so exact, and so inoffensive a liturgy as ours, which is so judiciously contrived that the whole may exercise at once their knowledge and devotion, and yet so plain, the most ignorant may pray with understanding; so full that nothing is omitted which ought to be asked in public, and so particular that it compriseth many things which we would ask in private, and yet so short as not to tire any that have true devotion. Its doctrine is pure and primeval; its ceremonies so few and innocent that most of the Christians would agree in them; its method is exact and natural; its language significant and perspicuous, most of the words and phrases being taken from the Holy Scriptures, and the rest are the expressions of the first and purest ages—and in the opinion of the most impartial Grotius (who was no member of, nor had any obligation to this Church), the English liturgy comes so near the primitive pattern that none of the reformed Churches can compare with it."

What it Means.

Subversive schemes sometimes unwittingly betray themselves. The so-called "Church Unity" project which has been so plausibly urged upon our general convention, has been doing something of that sort. It is aimed in that scheme to relax the rules and usages of the Church in such a way that dissenting congregations can affiliate themselves with the Church so far as to secure episcopal aid and oversight without altering or abandoning their distinctive organizations or practices. If it be right to do this, then contrariwise it is equally right to lower the Church's claims and principles, so that she may associate, hand and glove, with sectarian organizations and conferences, for the

sake of economic wisdom and advantages, only so that she does not formally surrender her Apostolic precedence and prerogative. Hence, it is quite clear that the main result of the continued agitation and possible success of the "Church Unity" project would be, not so much the gradual lifting up of a sect to the level of the Church, as the practical lowering of the Church to the level of a denomination. But the Church can make no concession nor compromises which lead to that result without proving false to her divine trust, and without making a descent at once fatal to her own recovery and that of those she seeks to win from schism and separation.—Church Defence.

Canadians in the British Elections.

Last week there were two elections of special interest to people in Toronto. The one was the election of the son of the late Hon. George Brown, in Edinburgh, over such an opponent as Conan Doyle. Without any reference to party politics, we can sincerely congratulate our young Toronto fellow-citizen on his success. Probably it was the fear of its action being misunderstood that prevented "The Globe," founded by George Brown, from hanging its banners on the outer wall. For a similar reason, probably, the unopposed re-election of the Hon. Edward Blake passed unnoticed. Mr. Blake has shown his independence in his political course in England, whether wisely or not, we do not judge, but we can and do rejoice in his genius and his unblemished, generous personal character.

Much Needed.

It is the clergyman who keeps his own mind fresh and elastic who is best able to sympathize with the mental wants of his parishioners. It is the preacher whose own intellect is well stored with new acquisitions of knowledge who is able to supply his flock with food convenient for them. Nor was there ever a time when people were more willing and ready to be taught. The religious sphere has not escaped the embrace of the great intellectual stir and awakening which has marked the latter years of this century, and men are eager in enquiring about God and the teaching of His Church in a manner that was scarcely dreamt of fifty years ago. Real opportunities are thus opened to the clergy of instructing their people in the way of God more perfectly, and the responsibility of using those opportunities aright is great.

Painstaking Study and System Required.

Two hours a day ought assuredly to be devoted to painstaking study in such subjects as would aid in the edification of the faithful. But in this case, as in others, nothing can be done without system; want of method ruins many well-meant attempts. Now there are certain subjects which a clergyman is expect-