

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

6th SUNDAY IN LENT.

Morning—Exod. IX; Matt. XXVI.

Evening—Exod. X or XI; Luke XIX 28 or XX 9 to 21.

Appropriate Hymns for the Sixth Sunday in Lent and Easter Day, 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.

SIXTH SUNDAY IN LENT.

(Palm Sunday.)

Holy Communion; 193, 197, 321, 322.

Processional; 36, 98, 99, 547.

Offertory; 88, 248, 252, 255.

Children's Hymns; 286, 331, 332, 334.

General Hymns; 31, 91, 250, 253.

EASTER DAY.

Holy Communion; 127, 128, 323, 555.

Processional; 130, 131, 134, 136.

Offertory; 135, 138, 499, 504.

Children's Hymns; 197, 336, 349, 561.

General Hymns; 132, 498, 500, 502.

CANADIAN CHURCHMAN AND CHURCH RECORD.

The following letter speaks for itself:

To the Subscribers of the Church Record:—

Gentlemen.—We beg to advise you that we have disposed of the "Church Record" and good-will to Mr. Frank Wootten, of the Canadian Churchman, who will faithfully carry out with you the engagements of the "Church Record" with those who have paid subscriptions. We bespeak for our successor the hearty support of all our friends. All subscriptions in arrears and now due must be paid to Mr. Wootten, and all communications in reference to "The Church Record" must be addressed to him.

THE CHURCH RECORD.

Church Record Office.

Confederation Life Building.

Toronto, March 20th, 1903.

We welcome our new subscribers, and assure them that we will do our best to retain them as friends. Looking back over the many years

which have passed since this periodical was first published, we are glad to find that persistent adherence to the line of conduct adopted at the beginning of our career has succeeded through good and evil report. In our first number, we announced our determination to represent the Church and not to be the organ of any party or school within it. We have striven to be fair to all, and we believe that on the whole we have succeeded. Our new subscribers will perhaps miss something to which they have been accustomed. We are all creatures of habit, but we trust they will find some things of which they will approve. Canada has greatly changed during the last thirty years, and at this crisis great individual responsibility for the future rests upon us all. By united action alone can our country and our Church within it maintain their position.

Ancient Egypt.

The continuous discoveries of old civilization keep imaginative people constructing new theories in order to make such discoveries fit into the old ideas. But such people forget that we never do or can ever know everything. Knowledge is always advancing, even our knowledge of antiquity. To illustrate this by two recent examples we have in Egypt the discovery of Thothmes IV. in the valley of the tombs of the kings at Thebes. He was one of the Pharaohs of the eighteenth dynasty, and the tomb is between 3000 and 4000 years old. Offerings to the dead king, consisting of mummified loins of beef, legs of mutton and trussed ducks and geese covered the floor of one of the chambers. The greatest discovery was the finding of the actual chariot, made for the Pharaoh, and in which he rode at Thebes; the body of it alone is preserved, but it is in perfect condition, the carving on it represents scenes from the battles which he fought in Syria. The art is of a very fine order, every detail being exquisitely finished, and the faces of the captive Syrians are evidently portraits.

Babylon.

Professor Hilprecht, who is working at Babylon, on the other hand, announces that he has made some fundamental discoveries affecting Babylonian matters, especially religion; so that he feels bound to incorporate them in a new book with some specially prepared illustrations. He has brought an architect from England to prepare drawings of his reduction of the Temple Bell, etc. He adds that these new pages will completely upset our notion of a Babylonian temple, and of the earliest civilization at Nippur.

The First Bible.

Cornel Conder, who has done more and probably knows more of exploration in Palestine than anyone living, has written a book with the above title. Incidentally it strikes the higher critics, especially Dr. Driver. Col. Conder holds that the first Hebrew records were written on brick in cuneiform. He maintains that many of the more glaring discrepancies that appear in the Massoretic text are due to errors in the transcription of certain words from the old cuneiform syllabic writing into the alphabetical style. His argument is briefly, that alphabetic writing became known in Palestine not earlier than B.C. 1000; that there is evidence in the Bible itself to show that down to B.C. 600 brick tablets continued to be used in Israel for writing purposes, side by side with rolls of parchment (e.g., Hezekiah used bricks as the material on which his letters were inscribed), and this use of brick tablets along with other indications proves that the Israelites continued to use cuneiform syllabic script along with

the commercial Aramæan alphabetic mode of writing, as indeed is known to have been the case in Babylon at one period; and that certain discrepancies in the Bible can easily and only be explained by what would be likely to happen in the course of transcribing from one script into the other.

Sir Walter Scott.

In Chamber's Journal for the 24th January is a long article upon Sir Walter Scott's connection with St. George's Episcopal Chapel in York Place in Edinburgh. It is too long, unfortunately, but the information contained in it is substantially as follows: When Walter Scott had "grown a big boy," and before he went to the High School he had as tutor the Rev. Alexander Cleeve, B.A., an Episcopal clergyman. Perhaps the intimacy thus formed gave his mind that turn for liturgical and ecclesiastical research which crops up in all his writings, his poems as well as his novels. In Lockhart's "Life" we are informed that "he took up early in life a repugnance to the mode in which public worship is conducted in the Scottish Establishment, and adhered to the sister church, whose system of government and discipline he believed to be the fairest copy of the primitive polity, and whose litanies and collects he revered as having been transmitted to us from the age immediately succeeding that of the Apostles." From the article in Chamber's we find that Scott's three elder children were baptized by the Rev. Daniel Sandford, afterwards Bishop of Edinburgh, that there is no doubt that he occupied a pew in St. George's from at least 1810 until 1823. St. George's is a quaint little octagonal building, erected in 1792, with galleries in which Sir Walter sat. Mrs. Mary Christie Wilson, writing from Cannes on 23rd January, 1893, in her ninety-first year, stated that "our pew in St. George's chapel was in the opposite gallery to Sir Walter Scott's; and going early, we could see him descending a step or two carefully (for he was very lame), into his seat. St. George's is octagon. His pew was close to the head of the stairs leading out to York Place, and ours was nearly opposite." In 1820 his daughter Sophia was married on 20th April, to John Gibson Lockhart, according to the custom of the time, at her father's house in Castle street, in the evening, by the incumbent of St. George's, the Rev. R. Q. Shannon.

Rev. James Grahame.

The article in Chamber's gives some particulars of James Grahame, whose near relatives settled in the county of York, and their descendants are now living all over Canada. The writer says: Originally a writer to the Signet, and afterwards an advocate, he left the Scottish bar, and— notwithstanding his Covenanting proclivities—took orders in the Church of England. As a matter of fact Grahame was a man of great talent and piety. His poem "The Sabbath" of the style of "Thomson's Seasons," Pollock's "Course of Time," Young's "Night Thoughts," then fashionable, attained great popularity, and may still be found on drawing-room tables in an illustrated edition of twenty years ago. He was ordained by the Archbishop of York. The writer quotes Sir Walter's letter to Joanna Baillie, of 7th May, 1810: "James Grahame has returned to Scotland. His wife is now in town making interest to get him appointed preacher to the chapel in Queen street (as York Place was originally named), and I am moving heaven and earth to help her; but I fear she has been too late in starting, as I find many of the most sweet voices are already engaged on behalf of others. He is a worthy, modest, and most ingenious man, ill calculated, I fear, to beat up against wind and tide, which