

Canadian Churchman.

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FRANK WOOTTEN,

Box 34, TORONTO.

Phone Main 4643.

Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

March 25—Fourth Sunday in Lent.

Morning—Genesis 3, to 16; Genesis 42; Luke 1, 46.

Evening—Isaiah 52, 7 to 13; Gen. 43 or 45; 1 Cor. 15, to 35.

April 1—Fifth Sunday in Lent.

Morning—Exodus 3; Luke 5, 17.

Evening—Exodus 5 or 6, to 14; 2 Cor. 5.

April 8—Sixth Sunday in Lent

Morning—Exodus 9; Matthew 26.

Evening—Exodus 10 or 11; Luke 10, 28, or 20, 9 to 21.

April 15—Easter Day.

Morning—Exodus 12, to 29; Revelations 1, to 19.

Evening—Exodus 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

Appropriate Hymns for Fourth and Fifth 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.

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.

Processional: 89, 200, 270, 520.

Offertory: 86, 256, 362, 523.

Children's Hymns: 331, 332, 335, 473.

General Hymns: 91, 92, 94, 213.

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.

Processional: 96, 261, 281, 306.

Offertory: 213, 214, 267, 542.

Children's Hymns: 254, 258, 336, 342.

General Hymns: 106, 226, 252, 467.

Grace

Is a very jewel amongst words. Small in the space it takes. Easy to speak and spell; but who is wise enough to fathom its meaning? Even in its ordinary sense it is suggestive of pleasant thoughts, and brings before the mind beauty of form, charm of manner, sweetness or disposition, excellence of character. But it is its spiritual meaning that appeals to man with a mysterious power. "What in me is good, and all that I do well are the work of grace. My sins and failures are in spite of grace. To grace I owe my calling into God's family, and my power to grow in holiness and seek the things above," writes a devout theologian. From this standpoint we may in a measure see what wealth of comfort is stored up for those who seek it in the way pointed out by the collect.

Our National Standing.

In connection with the intended visit of the Governor-General to New York it may be in order to refer to the very gratifying change in the attitude of leading men in the States towards Canada. Formerly they treated Canada with a kindly good humoured contempt, accompanied by constant invitations to better ourselves and join the Union. But Canada had no more liking for the Union than decent English labourers have, and the invitation was passed by. Still it was repeated, and came from people of every class. It irritated and stung, and the worst of it was that it could not be resented, as it was perfectly plain that the rudeness was unintentional, they simply knew no better. The attitude was the result of false ideas derived from school books compiled by ignorant and prejudiced authors. A very few years ago a friend who had to visit the chief eastern cities and met all sorts of leading men said that his visit would have been delightful if he had not been thus constantly insulted. Even at a great entertainment at the White House Mr. Justice Brewer had the bad taste to repeat the time-worn tag to our leading statesmen. But time brings its revenges. Canada is steadily acquiring a more solid position in the eyes of the world, with, we regret, too much self-assertion. There is no necessity to be pushful. But apart from material advancement on our part, our neighbours are beginning to realize that their boasted constitution is not the only, probably not the best, form of liberty in the world; certainly a system which appoints presidents and governors of States every four years and make them autocrats and dictators during their reigns is open to grave doubt.

Fair Weather Guides.

The Founder of the Church was a missionary in the most rugged and exacting sense of the term; so was the great Apostle to the Gentiles. The Disciples, Apostles, and leaders of the early Church were missionaries, indeed. Many distinguished Bishops and clergy of our branch of the Church were taught in the stern and testing school of the mission field to endure hardness and prove what manner of men they were—in the grapple with spiritual and temporal difficulties. There is no more practical and useful training for a young clergyman than is to be found in the field of duty in the North-West or amongst the rocks or riversides of our outlying territories. Let him go on the land; go to nature; seek out man in the rough, and prove himself to be a real help in shaping for higher ends. The young man who, by choice, begins his clerical life in this way is laying a better foundation than he wots of. He will, if he be a true workman and worthy of his high calling, in due time find that he has been quietly, yet surely, laying the best foundation for future usefulness in the faithful discharge of his daily duty, and the steady progress of his work for the Church in the face of obstacles, which a less resolute spirit than his would have failed to overcome. We are having too many "fair weather guides" turned out of our theological colleges for the good of the Church. Let our Bishops turn them one and all out into the fallow ground. Two or three years' training and testing in the mission fields of the various dioceses will show what they are made of and what good they have got from their college training; and the whole life of the Church will be strengthened as by a wholesome spiritual tonic.

The Study of Geography.

In the stir for educational reform on both sides of the Atlantic, the somewhat lightly esteemed study of geography seems likely to receive a fairer appreciation than hitherto. A "branch of the Teachers' Guild of Great Britain and Ireland" in Scotland has passed certain resolutions emphasizing among other things—"the important and high educational value of the study of geography;" urging that in all written examinations—"a place of greater importance be assigned to the subject of geography;" and that in "one, at least, of the Scottish universities there should be established a chair of geography and commerce"—following, perhaps, the wise example set by the Oxford School of Geography. Such training will surely be of value to the treaty-making diplomatists of the future.

Law Gone Mad.

A short time ago a man calling himself Hoch was hanged in Chicago for murder. He is said to have been a criminal of the meanest type. His aim was robbery, but incidental to this were bigamy and murder. He married, perhaps, a score of women, stole from all of them, and killed such as he could not rid himself of in some more convenient way. As to his guilt of the murder for which he was tried, there was not even the element of doubt, while as to many others there was a moral certainty. Up to his execution efforts were made to have him respited on technical grounds. Now the lawyers declare that they will go ahead exactly as though Hoch were living, and that if they can establish the existence of a technical defect in the procedure they will cause the indictment for murder of every official involved in the execution. Of course, such indictments would be a silly waste of time, but they might cause annoyance and expense.

Loyalty to the Church.

We pride ourselves on our loyalty to our Monarch, our Empire, our Canada. Do we equally pride ourselves on our loyalty to our Church? If we do not there must be something radically wrong either with our profession or practice. It is all very well to find fault with the profession or practice of our neighbour; but there is another man whose convictions and conduct it would be much more profitable to most scrupulously scrutinize and that is my own. When we first set our own house in order then time is ripe for rapping at our neighbour's door and offering him the assistance we are persuaded he deplorably needs. How different the life and progress of the Church would be were each member of its members for one week to determine faithfully to live up to his ideal of what his life should be as a true Churchman, and to begin the work by resolutely curbing his own tongue and temper. Loyalty to self includes loyalty to your neighbour, and to your Church.

The Age of Men.

It is years since a leading English statesman and scientist, Sir William Molesworth, drew attention to the subject by asserting that no matter what was claimed no human being reached the age of a hundred. He said that examination of records where they existed disproved the claims of age, which, he said, were often the result of senile vanity. Since his day it has been shown conclusively that he was mistaken, but we were unprepared to be told by the Montreal "Herald" that there is living in that city a Mr. Timothy Collins now in his 110th year, with little trace of physical infirmity and with unimpaired