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TORONTO, THURSDAY, DECEMBER 1, 1904.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN
Box 2640, TORONTO
Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 4—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isa. 11, 10 to 11, or 24; John 13, 21.
Dec 11—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 3, 16-47, 7.
Evening—Isaiah 26 or 28, 5 to 19; John 18, 28.
Dec. 18—Fourth Sunday in Advent.
Morning—Isaiah 30, 10 to 27; Rev. 2, 18-3, 7.
Evening—Isaiah 32 or 33, 2 to 23; Rev. 3, 7.
Dec. 25—Christmas Day.
Morning—Isaiah 9, 8; Luke 2, 1 to 15.
Evening—Isaiah 7, 10 to 17; Titus 3, 4 to 9.

Appropriate Hymns for Second and Third Sundays in Advent, 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 ADVENT.
Holy Communion: 196, 316, 320, 553.
Processional: 45, 305, 391, 392.
Offertory: 51, 214, 216, 226.
Children's Hymns: 217, 565, 568, 569.
General Hymns: 47, 52, 54, 288.

THIRD SUNDAY IN ADVENT.
Holy Communion: 51, 178, 313, 318.
Processional: 47, 48, 355, 362.
Offertory: 186, 272, 293, 352.
Children's Hymns: 180, 188, 336, 566.
General Hymns: 191, 193, 353, 587.

New Subscribers.

As an inducement to our friends and in order to attract new subscribers we will send the Canadian Churchman free for the remainder of the year if the \$1 for next year is received now. These subscribers will receive the Christmas number, which will be, we think, a superior one; and should be a great inducement in addition to next year's volume. This Christmas number will, we trust, be one which can be sent abroad with satisfaction to the sender and pleasure to the receiver. Those who desire to have extra copies sent, either to themselves or to friends should let us know at once. For twenty-five cents, the cost of a good Christmas card, we will send a copy, prepaid, to any part of Canada, Great Britain, or the United States.

Lady Aberdeen's Society.

It is a matter of great regret when an excellent institution should drop from sheer sloth or the carelessness of those who assume the responsibility of management. But we fear this has happened to the Aberdeen Association for collecting and supplying reading matter to lonely settlers. If there is no real head, organizing centre, or person to whom workers are responsible, the latter become careless and indifferent. We do not know whether there is a head of this association. Time and again we have drawn attention to the possibilities of usefulness. We have pointed out the necessity of publicity, that the changes of life are always with us, people die, fall ill, move away, and it is of vital importance that those who take the vacant social place should be welcomed to fill the gap in the band of workers who receive and distribute the parcels sent in. It is equally essential that householders should be continually reminded of the existence of this means of brightening the life of settlers. But we have had absolutely no reply from Toronto or any other place in Ontario, and apparently in Montreal this institution is also moribund. The necessity of this excellent work was never greater than at present. New centres of life are constantly springing up. New Ontario did not exist when Lady Aberdeen was here. The Canadian Northern Railway is opening up and bringing in settlers between Fort William, Fort Frances and Winnipeg, and far west towards Battleford, while on the older lines in the West new towns and villages, significant of new settlements, greet the eye. Ought we in old Canada to treat these newcomers as outcasts? Should we not rather originate new methods of brightening their lives instead of allowing established benefactions to fall into decay and death.

The Aid of the Clergy.

In connection with the distribution of this literature we feel that the clergy in the wilder districts might do much. Were these gentlemen to keep this work in mind, and to write (to us if need be) for parcels to be sent to certain designated addresses in their missions, they would do a great service, both to givers and receivers. In the centres in the East the ladies who distribute do not know who would be worthy recipients; and at the other end the clergyman is often the only available means of communication. There is one class to whom we specially appeal, and that is the clergy, who receive gratuitously from unknown donors copies of Church Bells or the Canadian Churchman. The blessings bestowed by stealth can only be acknowledged, or adequately repaid, by aiding others to receive blessings in turn.

Retirement.

Writing upon the resignation of the Bishop of Gloucester at the age of eighty-five, the Record expresses a common view, very bluntly, as follows: "If any prelate is capable of administering a diocese efficiently at eighty-five, then the office must be of such a kind that it demands neither vigor of mind nor of body; it must be absurdly overrated and overpaid. If, however, in other responsible offices the age of retirement is fixed at sixty or sixty-five, we may reasonably suspect that a similar arrangement would not work out badly in the case of Bishops; only the limit might perhaps with advantage be extended to the age of seventy." To this frank condemnation, while admitting its correctness in the main, we add "we distinguish," if we desire to be perfectly fair. No doubt that is an extreme age, but temperament must be taken into account. Some men at 45 may not have the gift of organization,

have hobbies, or be lazy or unable to attract and recognize the usefulness of experienced friends, and so make worse Bishops than old men gifted with great vitality, organizing power and magnetic natures. The latter class are really the younger.

Clergymen's Retiring Fund.

What we have said of Bishops is true of clergymen. Undoubtedly the average man should cease to hold the responsible office at from sixty-five to seventy. In the English Civil Service a man may retire at sixty, but must do so at sixty-five. Many at that age are still young men, but the rule is not made for the exceptions. In ordinary life how very seldom do we find legal or medical men in successful active practice at seventy; add another ten or fifteen years to that age, and do we find any? The lay mind reasons in the same way, and the pews do not wish to see the veterans lag upon the stage. The reasons they stay (apart from the natural unwillingness to give up) are chiefly the belief that their natural powers are unimpaired by the lapse of time and the want of a superannuation fund. This last is the blot upon our Church, the greatest clog upon its energy. We need a fund which secures to all our clergy in good standing an annuity on reaching, say, the age of sixty-five, not as a gratuity, but as a right. To certain clergy the wealthier parishes will always be liberal, as they are now, and provide their incumbents with insurance policies, payable on death or retirement, so as to keep the parish from stagnating, and also from laying them open to the charge of apparent ingratitude.

Burning the Mortgage.

We have been amused at reading of late of solemn farces consisting of burning the mortgage. Anyone with the most rudimentary knowledge of the law is aware that a mortgage is a conveyance of the land to the lender of the money, and that on payment, the mode in which the estate is returned is by a simple receipt containing certain statutory requirements, which, on being deposited in the Registry Office, as the mortgage was, has the effect of releasing the land from the debt in favour of the then owner of the land. It is true that a certified copy of the mortgage is generally given by the Registrar to the lender of the money, but a hundred of these copies might be burned without getting rid of a cent of the debt. It is the registration which gets rid of the encumbrance, and if a spectacular performance is needed the burning of a copy of "The Saturday Thunderbolt" would do as well. We only write as we do now because simple people may be misled, and cause themselves loss and trouble thereby. False pretence always is harmful.

The Finder's Ten Per Cent.

Cable dispatches have drawn attention to a German regulation which is spreading in police circles in the world. The Kaiser's police ruled that the finder of goods left at the police office should receive ten per cent. of the value from the owner. The result was so satisfactory that in a few years it bids fair to become a universal rule, as honest finders know that they are sure to be compensated, and dishonest ones live in fear of arrest by keeping the goods.

Old Maryland Churches.

From time to time our heart is warmed on reading of the evidences of the care now bestowed in the older Middle States upon the relics of the early times—those times of the older Loyalists, before their descendants had been harried