

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Third Sunday in Lent
Morning—Gen. 37; Mark 7, to 24.
Evening—Gen. 39 or 40; Rom. 15, 8.
Fourth Sunday in Lent
Morning—Gen. 42; Mark 11, to 27.
Evening—Gen. 43 or 45; 1 Cor. 6.
Fifth Sunday in Lent.
Morning—Exod. 3; Mark 14, 53.
Evening—Exod. 5 or 6, to 14; 1 Cor. 11, 17.
Sixth Sunday in Lent.
Morning—Exod. 6; Matt. 26.
Evening—Exod. 10 or 11; Luke 19, 28, or 20, 9 to 21.

Appropriate Hymns for Third and Fourth 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:

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.

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.
Processional: 89, 200, 270, 520.
Offertory: 86, 255, 256, 362.
Children's Hymns: 331, 332, 335, 473.
General Hymns: 91, 92, 94, 213.

Obedience.

An excellent illustration of obedience is a fresh one told by the American Church Sunday School Magazine, showing how the proudest of emperors learned to obey a pilot who knew his rights, and knowing dared maintain. It is related that the German Emperor, in a fit of impatience because the speed of his yacht was slowed in entering a certain harbour, came into conflict with the pilot, an old Norwegian named Nordhuus, who knew the dangerous character of the channel, and that faster speed might cause a wreck. The Emperor tried to take charge, and rang the bell for full speed. Nordhuus placed himself in the way, and, leaning over the wheel, called down the tube to the engine-room, "Half speed. Never mind the bell!" "You countermand my orders!" cried the Emperor, giving the bell another jerk. "Disregard the bell!" called Nordhuus through the tube unmoved. The Emperor glared at the pilot a moment, and then drawing himself up stiffly,

said majestically, "Go below and report yourself under arrest." "Leave the bridge!" responded Nordhuus grimly, grasping the wheel more firmly. "this ship is in my charge, and I'll have no interference with my orders from king or seaman!" The officers of the deck hurried silently aft, wishing well to the pilot. Nordhuus had the law as well as common sense on his side, and stood at his post, unshaken by threats, unheeding commands, and carried the royal yacht safely into the harbour. The next day the Emperor came to his senses and decorated the pilot with one grade of the Order of the Black Eagle, and made him his life pilot for Norwegian waters.

Country Roads.

A large part of our Church work depends on the condition of country roads. It is one more illustration of the tie that binds spiritual and material things. It is a familiar observation that the Greek language, the Jewish synagogues and the Roman roads were divinely appointed instruments for the spread of Christ's Gospel at first, and writers on Christian missions remind us that a railroad, in a new land, is as important to the missionary as it is to the trader. One of the difficulties that met many of the clergy at every turn during this winter was the snow blockade. Considerable attention has been given in many places to the improvement of summer roads, but as yet winter roads are terribly neglected. This negligence presses hard on the country clergyman who may have a long drive, for a storm on Saturday or Sunday usually means that the parson must break the road on Sunday. Wire fencing along the highway has relieved the congestion to some extent, but every municipality should insist on a double road of four tracks, or at least three parallel tracks being kept open. The third track would give opportunity for passing safely.

Mite Boxes.

Thousands of mite boxes are going out at this time from missionary headquarters in Toronto to the various parishes for Sunday School Lenten offerings. The returns from this enterprise might easily be made much larger than they have been. In a winter like this, when travelling and visiting are difficult, the mite boxes will reach only a very few if they are given to the Sunday School children only. But if a box were given to each family on the rector's visiting list, with a request in every instance to bring some offering, however small, at Easter, this method would undoubtedly ensure a gratifying increase in the returns. Combined efforts of this sort always bear good fruit. When the American Brotherhood of St. Andrew made its first call for a week's self-denial, the result was \$3,000, by means of which its first missionary, Charles Evans, was sent to Japan. The great problem in Church work is to establish the living links between the institution and the individual, and in this case it can only be done effectively by leaving the mite box in each home.

The Burdens of Empire.

The war turns every eye to the East, and while our eyes are turned eastward we would do well to ponder some facts which Mr. Wm. E. Curtis has published in the Chicago Record-Herald concerning India. It is, he says, a great triangle, measuring 1,900 miles across its base and 1,900 miles from base to apex. It contains 1,766,642 square miles, with a population of 294,361,056, or about one-fifth of the human family. It has every grade of civilization, from the savage upwards, and every variety of climate, from the tropical conditions of the southern jungle to the bitter cold of the Himalaya peaks. In one region the rainfall is the greatest on earth, and in another region of several thousand square miles there is seldom a drop

of rain. In its fauna there are 12,000 kinds of animals, and in its flora 28,000 kinds of plants. One hundred and eighteen different languages are spoken, and each of fifty-nine of these is spoken by more than 100,000 people. Each of the other tribes and clans that speak the other fifty-nine languages numbers less than 100,000 people. The Bible Society has turned the Scriptures, in whole or in part, into forty-two of the languages of India, spoken by 220,000,000 of the people, but as yet the remaining 74,000,000 of the people are without God's Word in their own tongue. The statistics for the chief religions of India are as follows: Hindoo, over 207 million; Mahometan, over 62 million; Buddhist, over 9 million; Animistic, over 8 million; Christian, nearly 3 million. The Christians are further subdivided as follows: Roman Catholics, 1,202,039; Church of England, 453,612; orthodox Greeks, 322,586; Baptist, 220,863; Lutheran, 155,455; Presbyterian, 53,863; other Protestants, 157,847. Of its women, numbering over 140 million, only about half a million can read or write. Of these, less than half are under instruction, chiefly in the missionary schools. "No where else," says Mr. Curtis, "are babies born in such enormous numbers, and nowhere else does death reap such awful harvests." More than 200 million in India are living, each, upon less than five cents a day of our money. More than 100 million of these live upon less than three cents, and more than 50 million of these upon less than one cent. At least two-thirds of the entire population do not have food enough during any year of their lives to supply the nourishment demanded by the human system. Mr. Curtis tells us much more, but enough has been quoted to show the gigantic responsibility which Britain has undertaken in the government of such a land.

Caracas.

A North American resident of Caracas for six years says that neither civilization nor capital thrive in Venezuela, because its principal industry is civil war. Eighty-two out of ninety years of "independence" have been diversified by at least ninety so-called "revolutions." Caracas, he says, might easily be made a first-class sanitary resort, but it is in reality much more of a hospital. The country is very rich in soil and in minerals, yet its inhabitants generally are suffering the pangs of hunger. The Roman Catholic Archbishop of Caracas acknowledges that five-sixths of the births are illegitimate. At the conclusion of his important paper, published in the Missionary Review of the World, he says: "Romanism has had a free hand for three hundred years to prove what it can do, and it has only ruined one of the fairest lands beneath the sun."

Divorce.

The New York Churchman of February 13th contains a brief but pointed description of divorce procedure in Canada, which should appeal to all who value the sanctities of the home. "The only ground recognized in Canada," it says, "is infidelity; the only procedure tolerated, absolute publicity." The law requires six months' notice in two newspapers where the applicant resided at separation, and also in the Official Gazette. The case comes first before a special committee of nine members of the Canadian Senate, who require proof of service of the application on the respondent, and before whom the applicant must personally appear to present his case. If this committee allow it, the bill goes first to the Senate, then to the Commons, and lastly to the Governor-General, who has the power of veto. Judicial separation is granted by the courts for the division and regulation of property interests, but it does not allow either party to marry while they both live. Divorce courts do exist in a part of Canada, namely, the Maritime Provinces, but even there infidelity is the only recognized ground