

Canadian Churchman.

TORONTO, THURSDAY, MARCH 17, 1910.

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.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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 34, TORONTO.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 8 CENTS.

Lessons for Sundays and Holy Days.

- March 20.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21.
- March 27.—Easter Day.
Morning—Exod. 12, to 29; Rev. 1, to 19.
Evening—Exod. 12, 29; or 14; John 20, 11 to 19, or Rev. 5.
- April 3.—First Sunday after Easter.
Morning—Num. 16, to 36; 1 Co. 15, to 29.
Evening—Num. 16, 36; or 17, to 12; John 20, 24 to 30.
- April 10.—Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 9, 51-10; 17.
Evening—Num. 20, 14-21, 10; or 21, 10 Gal. 1.

Appropriate Hymns for Easter Day, Sixth Sunday in Lent, and compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

PALM SUNDAY—SIXTH SUNDAY IN LENT.

- Holy Communion: 131, 136, 257, 495.
- Processional: 132, 133, 137, 496.
- Offertory: 104, 141, 613, 642.
- Children's: 608, 688, 692, 695.
- General: 105, 140, 152, 630.

EASTER DAY.

- Holy Communion: 163, 249, 252, 397.
- Processional: 157, 162, 165, 167.
- Offertory: 159, 166, 170, 173.
- Children's: 691, 701, 703, 751.
- General: 160, 164, 168, 169.

PALM SUNDAY.

The incident of this day, the enthusiastic reception of Jesus into the City of Jerusalem, when contrasted with the tragic events to follow, causes us to notice with all sadness the fickleness of Israel. This is a trait much noted in the history of Israel. Impatience and lack of spiritual insight are at the root of fickleness. And yet despite this weakness Israel has much to teach us. In the main Israel is loyal to principle. Her weakness arises in the fact that her ways of fulfilling and manifesting principle are not the ways of God. To-day we must be warned by the weak-

ness of Israel. Let us guard against all fickleness and inconsistent impatience by seeking to be loyal to Jesus Christ in everything.

"All for Jesus—All for Jesus—
This the Church's song must be;
Till, at last, her sons are gathered
One in love, and one in Thee."

Jesus supplies us with ideals. Therefore we must learn of Him. He hath obtained eternal redemption for us. Therefore we must ever put our trust in Him. Three ways are constantly held out to us along which we are to demonstrate our loyalty: (1) Jesus is sinless. Therefore He is God. Hence His commandment concerning our love of God must apply to Him. (2) The sinlessness of Jesus warrants us in worshipping Him. The moment we recognize the meaning of Jesus' personality, work and teaching, that moment we fall before Him with the words, "My Lord and my God!" (3) The sinlessness of Jesus inspires us to work for and with Him, conscious that such work cannot be in vain. When Saul saw the glorified Christ, his first question, "Who art Thou, Lord?" was instantly followed by another, "What shall I do, Lord?" Is that the question of every one who belongs to Jesus to-day? Now when we consider the sinlessness of Jesus we learn that His personality, His work, and His teaching, must bear relation to, and have significance for, all mankind. A sinless person, a perfect sacrifice, an absolutely unique religious teaching or revelation, must have universal relation and scope. These things are sufficient in themselves to inspire the believers in Jesus Christ to continual activity in extending the knowledge of Jesus, His work on Calvary, and His teaching. To be zealous in the missionary activities of the Church means that we appreciate the true character of Jesus' sacrifice and revelation. Let us combine love, worship, and service in the duty of making Him known. For when we preach Jesus in our lives and in the words of our mouths we are serving, worshipping, and loving Him. Reflect upon this thought. "The root of unbelief in foreign missions is want of faith in the Gospel." Are you loyal to Jesus? Prove your loyalty to Him in your loyalty to your brothers and sisters who still sit in darkness and in the shadow of death.

What Progress?

Lent is quickly passing. The day of opportunity offered by this searching season of the Church will soon be over. Again we ask, dear reader, what good has it brought to you? How does the account stand in your life record—of promise made at the outset and actual present performance? What of your spirit—have you made a distinct advance in more frequent and devout communion, in earnest study of the blessed Word, in daily practice of its precepts? What of your mind—and body—have you steadfastly tried to curb their coarse and wayward movements, and by force of will to control and direct their powers day by day to purer, nobler issues? The hours of Lent are speeding on—soon its day of opportunity will fade into the night of time. Is the record one of growing hope, unswerving courage, progressive achievement? In any event let us one and all strengthen the things that remain, and with steadfast self-denial make new and personal proof of the old and faithful promise, "As thy days so shall thy strength be."

Re-Creation.

And now is beginning slowly at first but quickly later on that perennial marvel of springtide growth. The renewal or re-creation of those beautiful things—the grass, the plant, the shrub, the tree. The material world aroused and refreshed after the long winter rest obeys the won-

drous law of scientific progress and puts forth its strength with attractive grace and impressive power. Well does Dr. Conan Doyle in "Through the Magic Door" write of our appreciating the order, beauty and majesty of that material universe which is most surely the outward sign of the spiritual force behind it," and adds, "How a man of science can be materialist is as amazing to me as how a sectarian can limit the possibilities of the Creator. Show me a picture without an artist, show me a bust without a sculptor, show me music without a musician, and then you may begin to talk to me of a universe without a Universe Maker, call Him by what name you will."

Eastern Women

Are now receiving a training and are throwing aside so many of the habits of seclusion that the coming people of the Turkish Empire will be a much changed one. Here is one incident: At the American College for Girls in Constantinople are some government students. These recently attended a lecture at the Dar-ul-Monalamat Normal School on "Individualism," by Madame Salih Bey, wife of the secretary of the bureau of public instruction in Turkey. Under Abdul Hamid, neither the appearance in public of Turkish students in the veil accompanied by European instructors, nor such a representative gathering of women, would have been possible. But a constitutional regime and the pronunciamenato of the Young Turks that they regard the education of their women as one of the pressing demands of the Empire, have resulted in a general striving for enlightenment.

The Carnegie Foundation.

Some years ago Andrew Carnegie set aside a large sum of money, the interest to be applied in providing pensions for professors in Universities in Canada and the United States. We regretted a restriction which excluded religious foundations. Our objection is ably expressed by a New York contemporary. "It is unfortunate that Mr. Carnegie in carrying out a great purpose for the betterment of the teaching body in the country cannot bring himself to see that neither religious influence nor religious control is an element to be feared in the development of higher institutions of learning. On the contrary, an element certainly to be viewed with alarm is the building up of an immense fund for educational achievement the benefits of which are rigidly limited to those institutions in which ex professo Christian influence is debarred from the academic administrative policy prevailing. No doubt this is the motive underlying the contention of a speaker in the recent Chicago Conference of the Pan-Presbyterian Alliance, that no greater enemy to Christian teaching exists to-day than this same Carnegie Foundation." This foundation though created for the laudable purpose of providing pensions at once exerted a marked influence on the policy of the colleges which were or might be entitled to share in its benefits, and thus its domination is regarded as the mischievous power of the purse.

Sincerity and Simplicity.

Two words so easily written but in how few of the myriad lives about do we see these God-like qualities abide. How sad it is that man or woman should, through the greater part of their lives, insincerely try to prove their sincerity to others when in their own hearts they know alas too well! how vain is the task. It does not call for a high order of intelligence to distinguish the artificial from the real flower. Even where the semblance is close the fragrance is lacking. "Sincerity and Simplicity," says A. C. Benson in "The Point of View," "if I could only say how I reverence them, how I desire to mould my

Insurance
parcels, it
cessive
largest
of any
invested
avorable,
ssible to
fits that
holders.
prevail-
se high
r points
se look-
able in
erred to
eport of

Life
pany
NIPEG

Linen
anufacture—
ecclesiastical
Gothic trellis
Sacred Mon-
at and Bun-
entre an Or-
Grapes and
atched ends.
ong, \$5.00
.00
ong, \$7.00
.00
' in, \$1.00
GIFT.
Mail Orders.

SON
TORONTO

H-
ORE
Fonts, etc.
og of
Goods
o. Limited.
Ont. —

MINION
CE
mers

Liverpool
GS
MEGANTIC
ons. Twin screw
ers on the St.
on of the ship-
ing four decks
y of present day
amers, including
tractive last St.
perb accomoda-
ss passengers.

RAMERS
DOMINION
(Second Class)
receive the best
ate, they are very
a trip to the Old
t at a moderate

d to communicate
ge on the above
y's Office.
NIPEG
Dermot Ave.
e Street, West

S.
lls. Send 25c
Hillsboro, O.