

Canadian Churchman.

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Lessons for Sundays and Holy Days.

Feb. 24—Second Sunday in Lent.

Morning—Gen. 27, 1-41; Mark 1, 21.
Evening—Gen. 28 or 32; Rom. 8, 1-18.

Mar. 3—Third Sunday in Lent.

Morning—Gen. 37; Mark 6, to 14.
Evening—Gen. 39 or 40; Rom. 12.

Mar. 10—Fourth Sunday in Lent.

Morning—Gen. 42; Mark 9, 30.
Evening—Gen. 43 or 45; 1 Cor. 3.

Mar. 17—Fifth Sunday in Lent.

Morning—Exod. 3; Mark 13, 14.
Evening—Exod. 5 or 6, to 14; 1 Cor. 9.

Appropriate Hymns for Second and Third 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.

SECOND SUNDAY IN LENT.

Holy Communion 309, 313, 316, 320.
Processional: 273, 446, 532, 632.
General Hymns: 32, 282, 492, 493.
Offertory: 6, 287, 528, 633.
Children's Hymns: 281, 331, 333, 335.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
General Hymns: 93, 244, 253, 279.
Offertory: 198, 249, 252, 637.
Children's Hymns: 467, 566, 568, 569.

THE SECOND SUNDAY IN LENT.

One of the great features of the Christian Religion is that it deals with the whole man. In the Incarnate Lord we see the Perfect Man, and the Perfect Example set before us. His Doctrines were not a magnifying of one or more particular cures for one particular ailment in man, whether physical or mental or spiritual, but an all-embracing salvation for the whole man, body and soul, in all his weakness. And Christianity is not mysticism, nor spiritualism, nor Christian Science, falsely so-called. It does not deal with the mind alone, nor yet with the spirit, nor the body distinct in itself, but embraces the whole man, body, soul and spirit. The care of the body and its preservation is important. The care of the soul and its preservation is important. The disciplining of the body is a means to an end, that end being the purification of the soul,

and the perfecting of the whole life, as both body and soul, we hope, will enter the eternity of Heaven, at the last great day, when all shall rise from their graves. To-day our Collect prays for blessings to body and soul, "Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul."

Why then should we fast, why abstain? Because we are made in the image of God, belong to Him, and are to return to Him, and must in no way injure nor mar the beauty of His creation, in order that we with all those that are departed in the true Faith of His Holy Name, "may have our perfect consummation and bliss both in body and soul in His eternal and everlasting glory." This corresponds to our words in the Creeds, that our bodies are to rise. "The resurrection of the body," (Apostles' Creed), and again in that of St. Athanasius, "All men shall rise with their bodies." With Easter Day in the near future, when we shall commemorate our Lord's resurrection in the Body, scarred with wound-prints in hands, and feet and side, care and preservation of our bodies should receive diligent attention. Well, it will be for us, if our bodies are not scarred and marred with sin, defilement and abuse when we rise on the great Easter morning in the end of the age. Sickness may injure and cripple the human frame, but remember, "there is none other name under Heaven given to man in Whom and through Whom, thou mayest receive health and salvation," but only the Name of our Lord Jesus Christ." Lent brings before us clearly the necessity of "keeping under" our bodies that habits of evil, sin, and dissipation in fleshly lusts may not destroy our "hope of glory" at the Resurrection. How better can we avoid the evil wrought upon the body by the "lust of the flesh, and the lust of the eyes, and the pride of life," than by frequently drawing near to the Blessed Jesus in the Holy Eucharist? It is the Divine Service and means given to us by means of which our body and soul are preserved unto everlasting life. When the Holy Eucharist becomes a regular duty in our life instead of an occasional practise the help to body and soul is experienced in a most wonderful and mysterious manner. In this service we have the Divine Way which our Lord Himself provided for us, as we wrestle with temptations in body and soul. It is the Divine Way appointed and inaugurated to strengthen and refresh us. Remember! Time does not blot out sins nor medicine and surgery remove scars of guilt. It is done only by the Precious Blood of Jesus which cleanses and heals, preserving both body and soul unto everlasting life.

Our Bishops' Appeals.

We especially direct our readers attention to the appeals from our Western Bishops which have appeared in our recent issues. The responsibilities thrown upon these prelates are overwhelming. The support they get is so inadequate that as has repeatedly been asserted by missionaries, there is, at most, about one worker for our Church to ten Methodists and Presbyterians, and the settlers are almost all Church people. In common fairness English support should provide for the first five years of these immigrants' residence. But instead of doing so the funds were being withdrawn ten per cent. a year. No wonder a feeling of resentment at such conduct is expressed, and the repetition of the old story whereby our Church

was depleted in the East is prophesied. This is going quite too far, but in the face of repeated disappointments it is natural. From unexpected quarters we believe that the true state of affairs is gradually impressing English people we fear too late. It is hard to take up week by week the Church journals and to read of the sums forthcoming for new Bishoprics, new windows and memorials of every kind, restorations of ruins, everything upon which wealth can be lavished, and to feel that a tithe given to build up a living church among the expatriated flocks would do tenfold more good than if folded up in glass or stone.

Workmen's Accidents.

One of the incidents which mark the change of treatment of working people is the spread of legislation giving compensation for injuries and death, and the consequent growth of accident insurance companies. In England a sweeping change was made by Mr. Chamberlain ten years ago, and his enactments have been followed and more or less improved upon by other Legislatures. The difference inevitable from the varying social institutions between the English and French systems is shown by the bills brought into the Quebec Legislature, and the attempt to reconcile the systems and to adapt the Acts to the Province of Quebec, and its mixed nationality. The French Act was enacted in 1898, and in 1904 M. Archimbault brought a bill into the Legislature which failed to pass. Mr. G. W. Stephens, of Montreal, has introduced one this session, containing most of the provisions of the French Law. Mr. Stephens would require every employer to take out and keep in force an accident policy to cover all his workmen, graded according to their value. In the case of accident, except for gross negligence, or disobedience of orders, payment is to be made according to the report of a Government official, whose aid (unpaid by the parties), can be had at any time either to have compensation allowed or increased or reduced.

Reports of Criminal Trials.

Opinions have been freely offered of late as to the propriety of publishing such reports in the daily press. It seems to us that the persons chiefly interested in their publication are the officers of the law, members of professions whose business it is to deal with such matters, and members of the criminal classes. The plea is raised that such trials are matters of human interest, and as such, should be made public. It might also be urged that the study of the human frame is a matter of general interest, therefore the dissecting-rooms of hospitals should be free for the general public to attend surgical demonstrations. What possible good can come to any home, Christian or unchristian, on whose tables are laid newspapers containing reports of trials showing fathers false and depraved, sons immoral and vicious, and daughters shamed and defiled; and the whole wretched calendar of vice at last—consummated in murder? We fail to see how gold can lessen the guilt of crime, or florid writing screen its repulsiveness. We believe the publication of the details of such trials in the press is injurious to public morality—and both directly, and indirectly helps, to swell the members of the criminal classes. All honour to President Roosevelt and Dr. Stockton for striving to prevent these injurious publications, which are simply popularized "dime novels," for readers of larger a growth.

A Dependency.

Despite all the talk that goes on towards the end of our banquets, and at times on the floor of

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