

# Canadian Churchman.

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Address all communications,  
FRANK WOOTTEN,  
Phone Main 4643. Box 34, TORONTO.  
Office—Union Block, 36 Toronto Street.

## Lessons for Sundays and Holy Days.

May 20—Fifth Sunday after Easter.

Morning—Deuteronomy 6; John 6, 41.  
Evening—Deuteronomy 9 or 10; 2 Tim. 3.

May 27—First Sunday after Ascension.

Morning—Deuteronomy 30; John 10, 22.  
Evening—Deuteronomy 34, or Joshua 1; Hebrews 2 and 3 to 7.

June 3—Whitsunday.

Morning—Deuteronomy 16, to 18; Romans 8, to 18.  
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 13, 24—19, 21.

June 10—Trinity Sunday.

Morning—Isai. 6, to 11; Revelations 1, to 9.  
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.

Appropriate Hymns for Rogation Sunday and Sunday after Ascension Day, 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.

### ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.  
Processional: 4, 36, 217, 274.  
Offertory: 142, 534, 583, 634.  
Children's Hymns: 291, 338, 340, 341.  
General Hymns: 143, 505, 549, 637.

### SUNDAY AFTER ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.  
Processional: 147, 280, 297, 301.  
Offertory: 149, 248, 296, 300.  
Children's Hymns: 304, 342, 343, 346.  
General Hymns: 148, 235, 295, 299.

### Humble Servants.

An "Age of Reason" does not furnish fruitful soil for the cultivation and growth of the meek and lowly plant, "Faith." It walks by sight. Its light is the rushlight of its own fallible reason, to which it erects its altar, before which it worships the creature rather than the Creator. Beyond its behests it will not venture. Self-sufficing, self-dictating—beginning and ending with self. Criticizing the law, rejecting the testimony, yet admitting the personality of Jesus of Nazareth. Not so does the Church teach her children in the last of the beautiful Collects of Easter. She puts into their mouths the devout and fervent supplication of a divine and child-like faith: "O Lord, from whom all good things do come, grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same through our Lord Jesus Christ. Amen." This faith sufficed for the God-

man, Jesus; for His disciples, the apostles, the martyrs, and the fathers; for many of the foremost intellects and most profound scholars the world has seen; and to the end of time it will suffice for all who are content to be numbered amongst the humble servants of our Lord and Saviour Jesus Christ.

### Not All Muckrakers.

A remarkable story is printed in the "Outlook," full of interest to our friends. We have no room for more than the bare facts. Archdeacon Lloyd, of Little Rock, Ark. (who seems to be wonderfully like our own Archdeacon Lloyd, of Lloydminster), inserted an advertisement in the want columns of a Church paper for young men of education and refinement to do mission work in Arkansas and to study for Holy Orders. This caught the eye of an inquisitive friend of the "Outlook" in New York, who wrote to the Archdeacon, asking what result he had had. He received a hastily-written reply, saying he had returned at midnight from a hard trip of several weeks, was leaving in a few hours for another, and on his return would gladly answer in full. How thoroughly like our own Archdeacon Lloyd! The later answer is practically published in full, leaving out names. The advertisement was stopped after three insertions for want of funds. In reply a large number of answers had been received, and had been weeded out. Men were accepted who had had at least a partial college course, some experience in mission work and in reading the service, who were required also to be recommended by at least three priests who knew the applicant personally, and vouched for him, and, lastly, paid his own way out. The Bishop could only afford fifteen dollars a month for clothes, washing and books; also board and room. The room is generally the vestry of the little chapel, with a cot and washstand. "As a result," Archdeacon Lloyd continued, "we have a splendid body of young men who are preparing for holy orders"; and he described some of them. Their ages were from twenty-six to thirty-eight, and they seemed to be full of zeal and Church spirit. There was one exception as to the qualifications, aged twenty-two: "Only a graduate of some High School; at —, where he gets whatever they can pay him, which is a room and about twenty dollars a month. He is doing a splendid work, and costs the Bishop nothing. Just how he manages to live I do not know; but as he never complains and is strong and healthy, matters stand at that."

### The Man and the Hour.

How strange it must seem to some people that when an emergency arises and a demand for a leader, who combines the necessary force of intellect and character with other requisite qualifications which would enable him to bear himself with credit to himself, satisfaction to the people, and every prospect of success to his cause, the hour discloses the man. A curious feature of such a situation is found in the fact that sometimes, though not always, the man chosen is not the man who had deemed himself the fit and proper person to be so honoured, but one who had been so deemed by the general consensus of opinion of his co-workers, based on an unobtrusive, yet steadfast and progressive demonstration of effectiveness, giving abundant promise of a growing capacity for greater things. Great places demand great men, of modest pretensions rather than ordinary men of great pretensions. The comparative success of a man in his every-day work is not the least important test of his suitability for promotion.

### The Church Paper.

A Church paper to the lukewarm Churchman is not a matter of much concern, for the simple

reason that his interest in his Church is lukewarm; he is indifferent as to her affairs, and feels that he has done remarkably well if he goes to church once or twice on Sunday and sends his children to the Sunday School. To the earnest, progressive Churchman his Church paper is eagerly looked for, and ever welcome. He has some just conception of the love which prompts it, the labour which produces it, and the unremitting, self-denying zeal and enterprise which is perpetually searching far and wide throughout the dioceses, and even parishes of broad Canada, for news of the Church and its members; news of their life, labours and progress. He has some slight idea of the toil, and trouble, and expense involved, not only in obtaining this constant supply of interesting and varied news, but as well in providing editorials, reports, special articles, illustrations, advertisements, and having all accurately printed, and, as far as possible, distributed, and in keeping up and extending the circulation at the lowest possible price consistent with the maintenance of the paper, such circulation, it should not be forgotten, being limited mainly to Church people. The Church paper in these days of intelligent thought and action is an institution of the Church, with a field peculiarly its own; and in that field it is indispensable. The daily press gives a necessarily short summary of Church matters, at times from a standpoint of very indifferent Churchmanship. The Church paper presents a record as full as possible of the detailed life and events of our home Church, with editorial comments on matters bearing upon its general well-being, and also gives a glimpse, here and there, of matters of interest to Churchmen transpiring abroad. Now, as the condition of the Church indicates the industry or indolence of its members, so the character of the Church paper reflects the interest Church people are taking in their Church and the part they are individually playing in her affairs. We know of no more popular, inexpensive or regularly accessible means of imparting knowledge of Church life and work, or quickening the zeal of Churchmen in every department of Church endeavour than is provided week by week in the Church paper, or one, on every ground, more deserving of wide and generous support; and we call on our brethren to-day, as we have for more than thirty years, called on them, to second our efforts for the Church themselves and their families by extending our circulation in their neighbourhood and wherever their influence can make itself felt. A word here and there as opportunity offers cannot fail to do good, and very often it does far more good than the speaker will ever be aware of.

### The Result of Example.

The recent visit of Mr. Carnegie has drawn attention to the accumulation of enormous fortunes. There is no use of simply abusing modern millionaires; but, on the other hand, their very existence and the talk about them excites the envy and imitation of the young. The Rev. G. Osborne Troop, of St. Martin's, Montreal, like many others, gave expression to the thoughts suggested by Mr. Carnegie's visit. What he said is notable. Taking as a text the reference to the goodness of Christ, who became poor, though He was rich, so that we also might be rich through His poverty, as stated in the ninth verse of the eighth chapter of II. Corinthians. "It was not surprising," said the speaker, "that the man who had risen from a salary of \$1 a week to a position in which he was enabled to donate \$150,000,000 to his fellowmen should loom large in the popular estimation. To his utterances a large measure of importance was certain to attach, and, if erroneous, they constituted for this reason a very great menace to the spiritual

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