

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Sexagesima  
Morning—Gen. 3; Matt. 21, 23.  
Evening—Gen. 6 or 8; Acts 22, 23—23, 12.  
Quinquagesima.  
Morning—Gen. 9, 10, 20; Matt. 25, 10, 31.  
Evening—Gen. 12 or 13; Acts 28, 10, 17.  
First Sunday in Lent.  
Morning—Gen. 19, 12 to 30; Matt. 27, 57.  
Evening—Gen. 22, 10, 20; or 23; Rom. 5.  
Second Sunday in Lent.  
Morning—Gen. 27, 10, 41; Mark 4, 10, 35.  
Evening—Gen. 28, or 32; Rom. 10.

Appropriate Hymns for Quinquagesima Sunday and First Sunday 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:

### QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.  
Processional: 4, 179, 202, 215.  
Offertory: 36, 175, 196, 210.  
Children's Hymns: 233, 331, 337, 341.  
General Hymns: 22, 34, 177, 186.

### FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.  
Processional: 263, 270, 291, 302.  
Offertory: 85, 87, 254, 491.  
Children's Hymns: 92, 332, 338, 342.  
General Hymns: 84, 91, 94, 249.

## Anglican Young People's Association.

The "Scottish Guardian's" appreciative notices of A.Y.P.A. have aroused great interest in Canada. When that journal threw open its columns for a full discussion of the question of young people's associations, Rev. Canon Brown, the head of the Canadian movement, wrote at once to the Scottish editor, giving him the information asked for and a copy of the manual. In Canon Brown's letter, we read the astonishing statement that Rev. F. E. Clark, head of the "Christian Endeavour" movement, rebuked one of our own clergy for not opposing the A.Y.P.A. movement at Huron Synod. Such action is only sure to rouse greater zeal among Churchmen to organize and develop their own working forces. With the information supplied by Canon Brown, the "Scottish Guardian" is able to come out un-

reservedly in support of the new movement. The issue of January 15th devotes two columns to the subject, and they evince a clear insight into the aims and possibilities of the movement, and a correct appreciation of its power to advance the interests of the Church. Scottish Churchmen were the first to give struggling colonials a Bishop, in the person of Dr. Seabury, and they are the first to lend a helping hand to Canada in organizing a world-wide movement for federating and developing our young people's associations.

## Gladstone and the Turk.

John Morley's monumental work has fixed all eyes on Gladstone, but this would have been impossible if Gladstone himself had not been a singularly worthy man. Dr. Stalker, in discussing the "seven deadly sins," refers to Gladstone as a splendid illustration of righteous anger, or moral indignation. "When the news of the Bulgarian atrocities reached this country twenty years ago, the majority of politicians," says Dr. Stalker, "shook their heads and uttered lukewarm words of rebuke, but there was one statesman then among us by whom the outrage done to humanity was felt in the very marrow of his bones, and he went from end to end of the country denouncing in season and out of season the conduct of the unspeakable Turk. Politicians of all parties agree that in so doing Mr. Gladstone was right." On December 29th, 1894, some Armenians gathered at Hawarden to present Rev. Stephen Gladstone, rector of Hawarden, a silver gilt chalice, in memory of his father's splendid support of the distressed Armenians. Mr. Gladstone completed his 85th year on that day, and, as he had witnessed in 1894 the same diabolical work of the persecuting Turk in Armenia, as had disgraced the year 1876, his soul was stirred again to its depths. Assuming the correctness of the reports that reached him, he said: "It is time that one general shout of execration, not of men, but of deeds, one general shout of execration directed against deeds of wickedness, should rise from outraged humanity, and should force itself into the ears of the Sultan of Turkey and make him sensible, if anything can make him sensible, of the madness of such a course." The same ghastly tale of lust and outrage which thrilled the venerable statesman then, is repeated now in the woes of Macedonia. But no Gladstone as yet stands forth among British statesmen who will shake England out of its apathy and unconcern. Is it any wonder that Bishop Gore exclaimed: "Oh for one hour of Gladstone!" Distressed Macedonia cries to England who is responsible for her woes, and how long shall she cry in vain?

## Business Men and the Bible.

In anticipation of the centenary of the Bible Society, which will happen in March, 1904, a luncheon was held at Webb's, in Toronto, in January last, to call out a representative expression of opinion from leading men concerning the Bible and the Bible Society. Among noted luminaries of the law in Canada no name is more familiar than that of Hon. S. H. Blake. His experience as a judge of the Court of Chancery, and his long and varied experience as counsel in cases of the highest importance, lend great weight to his opinion on such a practical question as the value of the Bible to a business man. His speech on that occasion and his zealous and liberal support of Christian missions and other philanthropic enterprises demonstrate his conviction that the Bible and business must go hand in hand, and cannot be divorced without loss to the highest interests of both. Over fifty years ago, Dr. Gardiner Spring wrote a book "on the Obligations of the World to the Bible," and he

there examined its relations to the chief departments of human thought and action, viz.: Literature, legislation, civil liberty, morals, social institutions and human happiness, and he maintained that they were all deeply indebted to the Word of God. "In whatever paths of science," he said, "or walks of human knowledge, we tread there is scarcely a science or pursuit of permanent advantage to mankind which may not either trace its origin to the Bible or to which the Bible will not be found to be a powerful auxiliary." Fifty years or more have rolled away since these words were written, and our sense of obligation to God's Word is greater, not less, with the passing years. We note with pleasure the efforts of the Bible Society to demonstrate this obligation to the world.

## The Negro.

Canada has a negro problem of limited proportions on its hands just now. The question is: Shall the negro be allowed to attend classes and mix with other students at Queen's University, Kingston? The "Queen's University Journal" describes the policy prevailing at Queen's, in these words: "We at Queen's have to deal with negro students, who are in every way like their fellow-students, except for their colour; and the way they are received by their fellow-students shows that at Queen's, at least, we have learned to look below the surface." We congratulate the professors and students on the sensible course they have adopted, and we think that those who raised the outcry against the negro would be better employed in deciphering such problems as: "How old is Ann?" or the other riddles and quiddities to which editors turn when "copy" is scarce.

## International Arbitration.

News of the impending war between Russia and Japan has occupied a prominent place in every newspaper for months past. Other outbreaks, in such an event, are expected in other quarters of the globe. When war-talk greets our ears at every turn it is refreshing to turn aside and consider some of the triumphs of peace. Dr. Thomas Barclay, of Paris, France, has recently toured through the United States and Canada, advocating international arbitration for the settlement of all national disputes. France and Britain joined in a treaty for this purpose in 1900. France and Italy are also bound together by treaty for this purpose. Dr. Barclay, who is a Scotchman, has lived in Paris since 1876, and is an international lawyer of high repute, and vice-president of the International Law Association. Having succeeded in procuring a treaty between France and Britain, he is now aiming at a similar treaty between Britain and the United States. When a treaty of this sort was sought in 1897, the advances were made by Britain and rejected by the United States Senate. As a matter of national dignity, therefore, the advances must now come from the United States. Accordingly a great conference was held at Washington, on January 12th, 1904, at which Dr. Barclay met a number of university presidents, State governors, judges, labour leaders, etc. A resolution was passed in favour of submitting all national disputes to arbitration by the permanent Court of the Hague or by a tribunal specially chosen for the case. Canadians felt sore over the Alaska tribunal, but the Hague tribunal is very different from that. It is a mixed body of eminent jurists from several nationalities, and is as impartial a board as is likely to be devised. Dr. Barclay stated that the merchants, manufacturers, and trade unions brought about the treaty between France and England, and he thinks that the mercantile and trade interests of Canada and the United States should likewise

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