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## SINGLE COPIES, 5 CENTS.

### Lessons for Sundays and Holy Days.

March 6.—Fourth Sunday in Lent.  
Morning—Gen. 42; Mark 7, to 24.  
Evening—Gen. 43; or 45; Rom. 15, 8.

March 13.—Fifth Sunday in Lent.  
Morning—Exod. 3; Mark 11, to 27.  
Evening—Exod. 5; or 6, to 14; 1 Cor. 6.

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, 10 to 19.  
Evening—Exod. 12, 29; or 14; John 20, 11 to 19, or Rev. 5.

Appropriate Hymns for Fourth and Fifth Sundays in Lent, 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.

#### FOURTH SUNDAY IN LENT.

Holy Communion: 253, 258, 262, 407.  
Processional: 386, 518, 567, 630.  
Offertory: 118, 120, 500, 644.  
Children: 695, 699, 700, 753.  
General: 112, 122, 411, 782.

#### FIFTH SUNDAY IN LENT

Holy Communion: 138, 259, 260, 373.  
Processional: 47, 130, 491, 633.  
Offertory: 128, 394, 594, 640.  
Children's: 507, 695, 706, 787.  
General: 37, 129, 430, 752.

#### THE FOURTH SUNDAY IN LENT.

One of the results of independence of thought and conception is that men set up for themselves theological systems usually more or less inadequate because incomplete and one-sided. The inadequacy is all the more pronounced when we consider that very concrete systems of theology are formulated by unlearned persons. The duty of Holy Church in this respect is to foster the love of God that prompts men to systematize their knowledge of God, to guide meditation, and to correct that which is incomplete and inadequate. The Gospel for to-day helps us to a more adequate view of the Personality and work of

Jesus Christ. Jesus is a great deal more to us than ensample and teacher. He is the Way and "no man cometh unto the Father" but by Him. He is the Truth, and He has revealed truth to us that we might study Him as the Truth when we cannot hearken to Him as Teacher. But in addition to all this, Jesus Christ is the Life. And He came into the world to give life. "I came that they may have life, and may have it abundantly" (St. John x. 10). Consider how this object motives all His life. He teaches, and His sayings are words of life. The Truth makes His disciples free. And freedom is necessarily coincident with life. He raises the dead, He heals the sick. What are these acts but the restoration of life to men? And then He nourishes life with the Bread of Life. The pilgrims are hungry. He makes them sit down. He feeds them. And when nourished they perceive the greatness of the miracle—and immediately they reach a conclusion: "This is of a truth that Prophet that should come into the world." What noble discernment! Surely this is faith! To connect prophecy, teaching, with life, and the nourishment of life! Have we that discernment? The value of any teaching lies in the life opened to our view or nourished by the teaching. Only in so far as we grasp the teaching of Jesus Christ can we hope to live in Him. And in Him we must look for the renewal of life. "The renewal of life which proceeded from Him was supplied through the medium of the earth's own produce, and conveyed through the medium of men in whom dwelt no independent power." What a truthful description and explanation of the Blessed Sacrament Hort has given us in these words! Let us seek at all times to obtain an adequate conception of the Lord Jesus. Through Him we have access to the Father. In Him we learn the Truth and so obtain life eternal. And in the Sacrament of the Altar He has left us a means whereby we may obtain refreshment and renewal of life. Meditate upon the teaching of Jesus, for His words are life.

#### Starting a Mission.

The dreadful time in Paris during the Commune, which followed the siege in 1871, is recalled by a volume by F. E. and Mrs. Clark, entitled "The Gospel in Latin Lands." Belleville was then thought to be so brutal as to be unsafe for foreigners. Yet notwithstanding and apparently by accident it was there that the McAll Mission started, and the story is thus told: "An English minister, the Rev. R. W. McAll, was taking his summer vacation after a year of arduous work, and had decided to spend his last four days in Paris. . . . The four days passed quickly, though they were vacation days, meant to be devoted to sightseeing and pleasure, yet Dr. McAll felt that one could not leave that gay city without making a special effort to help, at least in some slight way, the religious life of the place. . . . He and his wife took their stand near a great wine shop on the corner of the Rue de Belleville, and Mrs. McAll began by offering a tract to the waiter. To her joy he not only took it, but begged her to enter, saying that each of his customers would like one. As she came out of the door, having distributed her tracts, a French workman spoke to Dr. McAll in some such words as these: 'Sir, are you not a Christian minister? If so, I have something of importance to say to you, You are, at this moment, in the midst of a district inhabited by thousands and tens of thousands of us workingmen. To a man we have done with an imposed religion, a religion of superstition and oppression. But if any one would come to teach us religion of another kind, a religion of freedom and earnestness many of us are ready to listen.'"

#### Use and Abuse of Money.

The possession of large means brings with it a great responsibility. For money like life itself may be devoted to a noble, or evil use. And the application of it in either the one way or the other has a reflex action on the community. The munificent gift by Mr. J. C. Eaton of a quarter of a million dollars to the new Toronto Hospital for the building of a surgical wing in memory of his father, the late Timothy Eaton, not only perpetuates a benevolent memory but emulates a worthy example. The old saying, "Like father like son" is not always verified in the best sense. But it is a good thing for Canada when the son of one of her citizens foremost in enterprise, wealth and benevolence not only follows in the footsteps of his father but even strives to surpass in excellence his record of notable achievement.

#### Death and the Strike.

Philadelphia has given the world another object lesson on the perpetual danger to society that lurks in the trail of the strike. The awful responsibility for the loss of human life—the deplorable and unnecessary loss of human life—that too often accompanies the strike should be put on the right shoulders. Why is it that men cannot be persuaded or compelled by the right-thinking, law-abiding members of the community to settle their wage quarrels by arbitration, or at the worst in the courts rather than by a process of interference with legal rights, intimidation of the person, and occasional death by violence. It seems so strange that in a time of peace, in defiance of law, a portion of the community can be permitted by force of numbers and by aggressive action to involve the rest of the community in what is almost tantamount to civil war. Are law and justice to continue powerless adequately to guarantee safety to life and property in civilized communities when differences between employer and employed as to the rate of wages become acute? If so the State had better set about devising means of compensation to the injured property owners and to the widows and orphans of those unlawfully killed during strikes. No reasonable man can at this day say that mechanics and labouring men should not have full liberty to assert their rights to the utmost limit, but surely the time has come when the rest of the community should quietly but determinately insist that the method of asserting these rights must be free from defiance of law, insurrection, and destruction of property and life. The plea urged by agitators and strikers that they are not guilty of acts of violence and bloodshed, such acts having been committed by habitual law breakers under cover of the strike cannot avail in the face of the stern and dreadful fact that too often the peace of the community is broken not merely by the strike but by the accompanying acts of violence, bloodshed and death and the resulting injury, misery and often irreparable loss to families as well as to individuals.

#### Discoveries in Crete.

Crete, for whose destiny at the moment Europe seems to take but little heed, is the cause of bitter feeling and may yet be the cause of strife between Greece and Turkey. On the other hand, the story of her buried civilization, as it comes to us in the results of ten years of archaeological work, has a fascination for all. The remains, which we are told, stretch in an unbroken line from B.C. 2800—B.C. 1200, reveal a distinctly European race, evidently a seafaring and mercantile people of democratic tendencies. Their mode of living, their art as it gradually developed to its best, all that was material in life—coins and implements, arms and palaces, sports and crafts, even an admirable system of sanitation, have survived. But if there was any thought or specu-