

Canadian Churchman.

TORONTO, THURSDAY, JAN. 25, 1900.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 10 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.

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

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.

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN
Box 2640, TORONTO.
Offices—Cor. Church and Court Streets
Entrance on Court Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS. FOURTH SUNDAY AFTER EPIPHANY.

Morning—Job 27; Mat. 15. 21.
Evening—Job. 28 or 29; Acts 17. 1-16.

Appropriate Hymns for Fourth and Fifth Sundays after Epiphany, 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.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 192, 196, 197, 320.
Processional: 30, 34, 179, 390.
Offertory: 20, 212, 220, 237.
Children's Hymns: 224, 236, 330, 335.
General Hymns: 79, 223, 226, 586.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 313, 322, 546, 553.
Processional: 82, 217, 303, 304.
Offertory: 80, 295, 624, 637.
Children's Hymns: 338, 340, 343, 346.
General Hymns: 218, 220, 362, 532.

Religious Census of the British Army.

Our readers will be interested to know what proportion of the men who form the British army belong to the Church of England, as compared with other denominations; the figures on the first of January last were as follows: 147,980 members of the Church of England; 15,773 Presbyterians; 11,784 Wesleyans; 2,266 other Protestants, and 39,860 Roman Catholics. That is 68 per cent. of the whole army belong to the Church of England; 7 per cent. to Presbyterians, 5 per cent. to Wesleyans, and 18 per cent. to Roman Catholics. These figures include the Irish regiments, which are largely Roman Catholic, and the Scotch regiments, which are largely Presbyterian. The Church Times gives these figures, "not for the glorification of the Church of England, but to help to

rouse her to the sense of her great responsibilities."

A Century Fund.

The Bishop of Toronto recently called a meeting of clergy and laity to take the sense of the Church as to the establishment of a Century Fund, and the objects to which such fund should be devoted. The Church in the diocese of Toronto is in the position of a tradesman, who at one time was doing a steady business, but owing to rivals in trade, has lost a good deal of his former connection, much of which he is hopeful of getting back again; meanwhile he is over head and ears in debt, and struggling against adversity, and now he is anticipating the visit of a fairy godmother, in the shape of a rich relative. The questions which arise foremost in his mind as he broods over his fireside, are (1) How much will she give? (2) What shall I do with it?

The Perplexities of the Situation.

First of all prudence steps in, and suggests that the gift, whatever it may amount to, should be invested, and settled in trust for wife, children, and future generations; but conscience replies that honesty demands that debts should be paid first of all; and prudence is compelled to admit the force of the old adage that honesty is the best policy. First of all there are arrears of annuities covenanted to be paid to the widows and orphans of deceased brothers, former partners in the concern; and there are superannuation allowances to be paid to old and trusted employees of the concern, who are now past work, and who look to these allowances to keep them from starvation in their old age. Then comes forethought, who urges the claims of the young and increasing family, for expenses of maintenance and education; then there is the big training establishment at the West End, where future partners are to be educated in the mystery of carrying on the old concern on the old sound lines of faithful trade, according to old and tried principles laid down by the original founders; and lastly, there is the big central warehouse up-town, from which so much was expected when the foundations were laid some years ago; this has to be completed, and stocked some day in the future. And so the poor man is left to ponder by his fireside in something not far off from bewilderment.

Our Advice.

First of all give the fairy godmother a courtly, courteous, and hearty welcome; and be very careful to treat her well during her visit, and avoid every chance of offending her; for you cannot afford to offend so gracious a visitor. Secondly, be very candid with her when she enquires into your circumstances; conceal nothing from her, tell her everything; nay more, take her into your confidence, make her the partner of your

anxieties, admit the failures and shortcomings of past years, and ask her advice as to how to avoid the like in the future; she is a woman of business; and knows how to manage her own concerns prudently; she will be all the more likely to help you bountifully if her advice is sought as to the best way of spending her bounty; and no doubt in the goodness of her heart she will not forget the claims of relationship, in the past and in the present, when her visit comes to an end.

Take Courage.

Meet the position bravely; your case is not a hopeless one. Show her your Books. You have promises from One Who never yet broke a promise; and Who has promised to be an ever-ready help, so long as you keep faithfully to the old ways laid down in your Books; and continue on the old lines of your ancestors in the Faith; and preserve the integrity of the Old House by Honesty, Industry, Charity, and Uprightness in all your dealings.

Further Lessons from the War.

The rulers of the Church have spoken plainly the lessons to be learned from the war in South Africa. One of the latest pastoral letters which has been brought to our notice is from the pen of the Bishop of Mashonaland, who says "this English-Dutch war in South Africa has come from sin on both sides, selfish neglect of God-given responsibilities in the past, love of money, pride, envy and jealousy, injustice, tyranny and Pharisaic self-righteousness." A very strongly-worded indictment certainly; to part of which the British nation can, we think truthfully plead 'not guilty,' with a much clearer conscience than other parties who are included in the indictment. Some of our readers will remember the time of the Indian Mutiny, when the heart-searching question was put from many a British pulpit, whether Great Britain had neglected her God-given responsibilities to the native races of India. After the suppression of the Mutiny, fresh missionary efforts were made by the Church, and many practical reforms of administration were brought in by the State, the practical result of which has been that the rule of the Empress of India is acknowledged on all hands to be a blessing to that vast Empire. May the result be the same, at no distant date, in South Africa, where the problems are not so perplexing.

The Red Cross of Sacrifice.

The loss of the finest of her sons, the flower of her nobility, is a terrible price for Great Britain to pay for failings in the past and present, if the Bishops' charges of love of money and pride can still be laid truthfully at the door of the nation. The plain-speaking of the rulers of the Church should lead the rulers of the nation to search the national conscience closely, and that not lightly, after the manner of dissemblers with God. It is