

Canadian Churchman.

TORONTO, THURSDAY, MARCH 8, 1906.

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

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 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.

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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.

Address all communications.

FRANK WOOTTEN,

Box 34, TORONTO.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

March 11—Second Sunday in Lent.

Morning—Genesis 27, to 41; Mark 10, to 32.
Evening—Genesis 28 or 32; 1 Cor. 4, to 18.

March 18—Third Sunday in Lent.

Morning—Genesis 37; Mark 14, to 27.
Evening—Genesis 39 or 40; 1 Cor. 10 & 11, 1.

March 25—Fourth Sunday in Lent.

Morning—Genesis 3, to 16; Genesis 42; Luke 1, 46.
Evening—Isaiah 52, 7 to 13; Gen. 43 or 45; 1 Cor. 15, to 35.

April 1—Fifth Sunday in Lent.

Morning—Exodus 3; Luke 5, 17.
Evening—Exodus 5 or 6, to 14; 2 Cor. 5.

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.
Offertory: 6, 287, 528, 638.
General Hymns: 32, 282, 492, 493.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
Offertory: 198, 249, 252, 637.
Children's Hymns: 281, 331, 333, 335.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 279.

Defended.

How great is our need to be defended the experience of each passing day amply proves to the earnest and thoughtful Christian. Danger to life and limb is never far removed, and sin is ever lurking within. The greater and more subtle danger is from the latter source. That which wounds or cripples can only disfigure the body, or diminish its power for the few short years of life. That which scars or shrivels the soul forces on the conscience the dread significance of the word eternity. Whilst we pray for the defence of our bodies from adversities, still more should we pray "that we may be defended from all evil thoughts which may assault and hurt the soul." The wounds which limit our physical power in time are the merest trifles in comparison with the soul-scars, as to which eternity must be reckoned.

The Church and the Home.

We know of no subject that should be more carefully or profitably considered by parents and guardians than that of "Religion in the Home." It is worse than idle for Church people to complain of the rudeness and disobedience of their children when they themselves have plainly neglected the absolute duty of regularly and affectionately instructing them in the doctrines and truths of the Church Catechism. So long as people are content to shirk this obvious and essential duty, or to replace it by occasionally requiring their children to memorize a text of Scripture or the words of a hymn, just so long shall we have the deplorable and regrettable results which follow the neglect of thorough and systematic religious teaching in the home, or the substitution for it of a shallow and unstable substitute, lacking in definiteness, doctrine and decision, and correspondingly lacking in the stable upbuilding of the children in the faith and practice of the Church, so well calculated to guide and strengthen them at the outset of their serious and dangerous journey through life.

Hospitals.

We recently took occasion to congratulate the country on one evidence of prosperity as shown in the wonderful development of hospitals in the leading cities of Canada. The Montreal General Hospital held its annual meeting during February. The income for the past year was the largest in the history of the institution, over \$96,000, but the expenditure exceeded it by \$2,000. During the year \$7,200 had been received from legacies, and the Endowment Fund stood at \$84,500. Then the great fund in memory of the late much-loved Charles Alexander not only exceeded \$200,000, but was expected to reach \$250,000. The patients averaged 200 a day, and their stay twenty-two days. Besides, there were in all departments over 40,000 out-door patients. One very praiseworthy feature is the large number of citizens who qualified as governors, and who attended the annual meeting, showing a genuine personal interest in the charity. Too often this interest becomes perfunctory when there are large endowments or large Government aid.

Diplomacy in Morocco.

Though the territory may seem comparatively small towards which the diplomatists of Europe have been directing their attention, the powers involved are of the first magnitude. The lesser States of that continent, and those adjacent to it, from the fact that their property, position, and resources may be objects of desire or means of advantage to the power controlling them, are regarded with peculiar interest by their larger and more powerful neighbours. So keen is the rivalry of the great States in this respect that it is not to be wondered at that France and Germany find it difficult to come to ready agreement as to the best mode of policing the Algerian Empire. It is to be hoped that a peaceful and satisfactory solution of the problem may be found and the present difficulties removed. A strong but just and wisely directed hand is needed in Algiers. It is questionable whether the robust and arbitrary methods of Germany might not provoke the very trouble it is sought to allay.

Almost a Christian.

A notable characteristic of the discussion of religion by scholarly writers to-day is their candid and even sympathetic admission of the extraordinary power orthodox Christianity wields over the hearts and minds of men, and the purifying, uplifting and refining influence it exerts on

their conduct and character. At the same time they aim to divest it of what to them are its crudities and imperfections, which are mainly matters of faith, and to commend to it the intellectual advancement and culture it appears to them to lack; in a word, to exalt reason to the throne, and to subordinate all else to her dictates. "Faith," truly says Pascal, "is the gift of God. Suppose not that we mean it is an achievement of reason." And again he says: "Belief is never sincere and profitable if it be not inspired by God; and when he once influences the heart, the man believes." Faith is the compass and reason the rudder, which together enable the eye and hand of the voyager safely to guide his barque over the awful sea of life; but a light Divine must illumine the eye before the compass can be rightly read and the rudder truly guided.

Scottish Peers.

An ancient Scottish ceremony took place as one of the features of the recent general election in the United Kingdom. By the treaty of union Scotland sent to the House of Lords sixteen representative peers, and these were duly chosen. During the two hundred years which have passed since the union some peerages have become extinct, and most of the Scottish peers sit in the House under titles created since the Union. The old ceremony took place as usual in the banquetting hall in Holyrood, the room where Prince Charles held his levees and balls before setting out on his march into England. The peers who took part sat at a long table, covered with red cloth, and were attended by a guard of honour, and Dr. Cameron Lees, Dean of the Order of the Thistle, said the opening prayers. Those Scottish peers who are not representative and have no modern peerage are not members of the House of Lords, and cannot sit in the Commons, but the Irish peers can do so. That was the reason that Lord Curzon, the late Governor-General of India, chose an Irish peerage. He wished to be able to return to the Commons and to remain there as Lord Palmerston did, but this he cannot do, as when his father dies he will be raised to and sit in the Lords under his father's title. Few know the reason of the choice of sixteen as the proper number. On the Union in 1707 there were 108 English and 154 Scottish peers, and sixteen was found to be the fair proportion to 108. The new peers were peers of Great Britain, and, after the union with Ireland, of the United Kingdom. About fifty of the old Scottish peers sit under the new titles, and of the newer creations it is said that the proportions remain about the same, although the House of Lords is between six and seven times as numerous as it was two hundred years ago.

Access to Hudson Bay.

To those who remember the days when the North-West was to the average Canadian almost as remote and unknown as Siberia, when its forests, prairies, and rivers were the scenes of romantic story, visited by the hardy trapper, the picturesque voyageur, and roamed over by the countless herds of buffalo and the savage, as untamed as the wild beasts on which he throve, the story of our country's progress is more marvellous than the most stirring tale of Kingston or Ballantyne. The wealth which, through the dawning years, was hidden in the rich loam of the prairie, carelessly spurned by hoofs of the fleeing buffalo and of the pursuing pony of the Indian, is to-day being sought with an eagerness and earnestness which reminds one of the quest for gold in the early days of Australia and California, with this remarkable difference, that the sturdy toiler in our great North-West reaps a sure harvest of golden grain, and does not for the most part waste years of hardship and labour