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Canadian Churchman.

TORONTO, THURSDAY, MARCH 26, 1908.

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(If paid strictly in Advance, \$1.00.)

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

NOTICE.—Subscription price to subscribers in the United States, \$3.00 per year; if paid in advance, \$1.50.

SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

- March 29.—Fourth Sunday in Lent.
Morning—Gen. 42; Luke 4, 10-16.
Evening—Gen. 43; or 45; 2 Cor. 1, 23-2, 14.
- April 5.—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 7, 24.
Evening—Exod. 5; or 6, 10-14; 2 Cor. 9.
- April 12.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21.
- April 19.—Easter Day.
Morning—Exod. 12, 20 to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29; or 14; J. hn 20, 11 to 19 or Rev. 5.

Appropriate hymns for Fourth and Fifth 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.

FOURTH SUNDAY IN LENT.

- Holy Communion: 309, 311, 472, 553.
- Processional: 89, 200, 270, 520.
- Offertory: 86, 255, 256, 362, 522.
- Children's Hymns: 331, 332, 335, 473.
- General Hymns: 91, 92, 94, 213.

FIFTH SUNDAY IN LENT.

- Holy Communion: 97, 107, 310, 312.
- Processional: 96, 200, 261, 281, 306.
- Offertory: 213, 214, 267, 542.
- Children's Hymns: 254, 258, 336, 342.
- General Hymns: 106, 226, 252, 417.

THE FOURTH SUNDAY IN LENT.

The spiritual teaching of the first temptation is emphasized in the Eucharistic Scriptures for this Sunday. This same temptation comes to us all. For all are prone to seek the material Providence of God. We are apt to think a great deal more of the loaves and fishes than of the Bread which comes down from Heaven. In days of old when austerity marked the keeping of Lent "Refreshment Sunday" prepared men for the greater fast to follow in Passion Week and Holy Week. May our meditation upon the teaching of this Sunday prepare us for a worthy observance of the days preceding the Festival of Joy. The Epistle reminds us of the two Covenants. Here we have

St. Paul's famous reference to the allegorical interpretation of the story of Abraham and his two sons. He does this to point to us the glorious liberty which is ours, because we are the children of the New Covenant, the inheritors of the Kingdom of Heaven. The Gospel brings before us the miracle of the feeding of the five thousand men. Many lessons can be found in this miracle. But the great lesson is the one Jesus gives. This miracle serves as the introduction to our Lord's Eucharistic teaching in the synagogue at Capernaum. And it is possible for us to understand the relation of this great Sacrament to our spiritual lives only in the light of the teaching given by our Lord on that occasion. Jesus bids us labour for the meat that perisheth not, the bread that cometh down from Heaven. Then He identifies Himself with that spiritual food, "I am the bread of life." And further He shows the necessity of spiritual food: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves." Think of these words and their significance with regard to our regular kneeling at God's Board. Is not the Collect statement true? We do worthily deserve to be punished for our sins. But by the strength gained by us from the spiritual food provided by Jesus we are mercifully relieved in the day of storm and stress. There is but one way to gain spiritual victories, and that is by abiding in Jesus. Protected by Him, fed by Him, and inspired by Him, we are bound to win the victory. For He is omnipotent. Remember the words of the Lord, "I am the Vine, ye are the branches; without Me ye can do nothing." Then let us realize the lesson of the fragments. There is refreshment in the fragments of truth which we pick up here and there. Therefore, let us not show any tendency to despise little things. Isolation often makes things look small and unimportant. But little duties, little opportunities, are not to be despised, but rather to be effected and made use of. Many go through life without much spiritual gain, because their opportunities have been neglected or despised—the opportunities of feeding upon Him, of learning from Him, Who is meek and lowly.

Baptism.

We published some time ago with considerable hesitation, notices of several letters in English contemporaries on the administration of the Sacrament of Baptism. These worthy clergymen were pained at the worldly notions of the parents, the godfathers and godmothers. Among other suggestions we hazarded one that the lay members of the parish, male as well as female, might take the opportunity of putting in a word in season to the parents and others, which they could properly do, and the advice might be received with a better grace than the clergyman's reproof. But we felt that it was a very serious thing to refuse the Sacrament, and we are glad to find this view very admirably put by the Very Rev. E. C. Paget, Dean of Calgary: "I cannot believe," writes the Dean, "that if the writer had had my experience of fourteen years ministerial work in United States America, where the national tradition for baptism of infants does not exist, he could ever have written it. It is impossible to convey in a line or two all the deep and far-reaching alienation from definite Christian life that means. God forbid that the well-meant but mistaken theories of some persons should ever lead in the Motherland to a like national apostasy from Holy Baptism. Better a thousand times that some baptized infants should be ill or imperfectly trained than that one of those little ones should be refused the embrace of the Church's arms. When does she ever act so truly as her Lord's Sponsor as when she says

to the careless or godless parents, "Suffer the little children to come unto Me."

The English Parish Clergy.

An unofficial observer has opportunities denied to others. When a Bishop, an Archdeacon, or even a Rural Dean visits a parish, every one is on their best behaviour, puts on their best bib and tucker and the Church is filled at service. These officials cannot see things as others see them and so their inspections are more or less unreal. This sentence is an introduction to an attempted abstract of a delightful letter from a clergyman who calls himself a vagabond, who has for a year been preaching for one of the great Church societies in town and country all over England. This has given him an opportunity of seeing churches and clergy under normal conditions. He was entertained by a variety of vicars, and is confirmed in the conviction that the Church in England has splendid material in her officers, such as no other body possesses. They were more than hospitable and courteous and full of intellectual activity. In the country there were complaints of isolation and want of books, but these were not reading less than those in towns who were apt to be engrossed in the multitude of their affairs. It seemed to this trained and observant vagabond that the Church in England had wonderful material and marvelous opportunities, but suffered from isolated and disjointed action. There is too little opportunity of seeing what others are doing and profiting by their experience. He suggested a man devoting his whole time to visiting parishes as an inspector visits schools and thus becoming a mine of useful information, and a valuable adviser and guide to his fellow clergy. He laments the want of concerted action, and concluded that if the Bishops were able to give a clearer lead and the standard of efficiency higher, the influence of the Church might be ten times as great as it is.

Look Ahead.

It is not too early to begin to think of the men who should be chosen to fill the representative positions amongst the laity at the Easter Vestries. These positions should from one end of Canada to the other be filled by men of ability and integrity. No greater mistake can be made than by selecting a man of unproved character or a worldly, self-seeking man for one or other of these positions. There is a type of man too against whom we should be on our guard. One who seeks by the respectability of such a position to buttress up a doubtful reputation or to further his worldly schemes. Let us seek out good men and true for these offices—above all, men of true faith, pure life. May we also remember that those who are prudent and progressive in their own concerns are the most likely men to manage well the affairs of the Church. But we must be up and doing. If in good time we do not bestir ourselves to provide good and capable officers for the ship we cannot reasonably look forward to a wise and prosperous voyage.

Church Literature in Japan.

An initiative, enterprise and energy Canada is and has been for many years making her influence felt. In commerce, transportation, exploration, invention, and in other practical and progressive ways our vigorous young country is constantly contributing to the advancement of civilization and the good of man. The onward march of the Canadian spirit is by no means confined to the limits of the Dominion. In the older countries of the world wherever our young men have gone forth they have stirred the life about them with the new wine of vigorous thought and constructive achievement. Denison, with his voyageurs, enabled Wolseley to overcome the rapids of the