

Canadian Churchman.

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Address all communications,

FRANK WOOTTEN,

Phone Main 4643. Box 34, Toronto.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

June 10—Trinity Sunday.
Morning—Isaiah 6, to 11; Revelations 1, to 9.
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.
June 17—First Sunday after Trinity.
Morning—Joshua 3, 7-4, 15; Acts 2, to 22.
Evening—Joshua 5, 13-6, 21, or 24; 1 Peter 2, 11-3, 8.
June 24—Second Sunday after Trinity.
Morning—Judges 4
Evening—Judges 5 or 6, 11.
July 1—Third Sunday after Trinity.
Morning—1 Samuel 2, to 27; Acts 9, 23.
Evening—1 Samuel 3, or 4, to 19; 1 John 4, 7

Appropriate Hymns for Trinity Sunday and First Sunday after Trinity, compiled by D. 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.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.
Processional: 161, 166, 167, 179.
Offertory: 162, 170, 172, 275.
Children's Hymns: 169, 330, 335, 336.
General Hymns: 160, 164, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

The Confession of a True Faith.

The one thing needful, says Keble, is to retain the mystery of the Faith. Can it be possible for a Christian to believe that some other Faith than that disclosed by our Lord, announced by His disciples, and maintained by His Church is attainable? It cannot be. Well does Keble say: "That in the substance of the Faith there is no such thing as improvement, discovery, evolution of new truths; none of those processes which are the pride of human reason and knowledge," and warns his readers against the fatal error of "treating theology like any human science, as a subject, to which every succeeding age might be expected to advance on the former." What avails infinitely more than the pride of human intellect in this great concern is the gift of "grace by the confession of a true faith to

acknowledge the glory of the eternal Trinity and in the power of the Divine Majesty to worship the Unity."

The Black Peril in South Africa.

This is the title of an article in the March number of "McMillan's Magazine" which comes in for sharp criticism in "East and West" of April, 1906. The writer of the article in question (Mr. Hyatt) emphatically asserts that the African savage is not untaught, but unteachable, and that he is incapable of comprehending the most elementary principles of civilization or religion. The editor of "East and West" calls this pronouncement "rubbish," and flatly contradicts it by quoting the Government Commission's report on this point. The Commissioners (who are impartial laymen, unconnected with missionary work) say: "There appears to be in the native mind no inherent incapacity to apprehend the truths of Christian teaching or to adopt Christian morals as a standard," and for their moral improvement there is nothing equal to religious belief. This criticism shows us the utterly reckless character of many magazine articles on Missions, and also shows the value of up-to-date missionary information such as "East and West" gives.

The English Education Bill.

This vexed Bill will undoubtedly figure in history as one of those absorbing measures which, profoundly interesting to certain classes of men and affecting vested interests and religious convictions, figure largely in the making and unmaking of Governments. Whilst it must be conceded that there are some Churchmen who are not opposed to the Bill, yet it cannot be denied that the Church in the Old Land as a whole is strongly opposed to it. From press, pulpit and platform evidence is accumulating that, though the Nonconformist body has espoused it warmly, there will be a long and determined struggle over the principle embodied in the Bill. Mr. Herbert Paul, in the May number of the "Nineteenth Century," flippantly begins an article on the subject with the remark: "The Bishops do not seem to know where they are." We are inclined to think that Mr. Paul and his Nonconformist friends will know where the Bishops are before this fight is over.

Egypt Under Lord Cromer.

Now that the trouble with Turkey over the Egyptian claims in the Gulf of Suez has been adjusted, the progress of the civilization of Egypt has attracted attention. The most noteworthy document in this connection is Lord Cromer's report on Egypt and the Soudan for 1905. The most marked recommendation is that the Powers should give up all legislative functions. The oppression of the Mixed Tribunals which had been exacted from the old Khedive is to cease. No change is proposed in the composition or functions of the existing Legislative Council and Assembly, but a separate Council, composed wholly of subjects or protected subjects of Powers which were parties to the institution of the Mixed Tribunals. Legislation passed by a majority of this Council and promulgated by the Egyptian Government, with the assent of His Britannic Majesty's Government is to be binding on all foreigners resident in Egypt. An engagement will be taken by both the British and Egyptian Governments that every reservation in favour of British subjects should endure for the benefit of the subjects of other powers. It is proposed that the Council should consist of about twenty-five to thirty members, local interests and not nationality to form the basis of repre-

sentation. The British and Egyptian Governments are to make a formal declaration to the effect that they have no intention of changing the fundamental principles of the existing civil and criminal legislation. The official languages of the new Council will be English, French, and Italian but written opinions may be recorded in any other language; English, French and Italian are to be legally placed on a footing of perfect equality. The Hague Arbitration Tribunal is to decide any differences of opinion as regards the interpretation of the treaty, which it will be necessary for the Powers to sign. With the extension of a stable administration the prosperity of the country must develop. "It is no exaggeration to say," Lord Cromer declares, "that, humanly speaking, the country can be rendered absolutely secure against drought, and, therefore, against famine, as also against the dangers of inundation." In the course of the last twenty-five years the revenue, in spite of very large and continuous reductions of taxation, has nearly doubled; the aggregate imports and exports have more than doubled in 1880; the area of land under cultivation has increased by a million acres, and the cotton crop from 2¼ million cantars to 6½ millions. One of the difficulties to contend with is the hashish habit. The proprietors of the foreign dens and cafes in which the drug habit is practised resort to many devices to evade the law, the most frequent being that of transfer to the subject of another country, when the whole procedure against the proprietor must be begun again. Some foreign subjects make a trade of lending their names to the real owners of hashish dens. The gambling evil is also difficult to check, and practically all the gambling establishments are kept by Greek subjects. False weights and measures are so common that Lord Cromer says: "Honest traders are practically obliged to use false weights in order to compete with their dishonest rivals." The old customs of the Bedouins still exists in the peninsula of Sinai, of which we have read much recently. In contrast to the customs in Sinai are the indications of progress in the Soudan. Men and women who formerly were content to wear beads and brass wire now have clothes. They no longer flee at the sight of a steamer, and they have learnt the value of money and goods, and will not give a bull or a sheep for a few beads. The tram is ousting the donkey, and with the latter is disappearing the saddle maker. With the disuse of stone floors the maker of straw mats is losing his occupation, the native tanner cannot compete against his European competitor, and with the adoption of European clothes the makers of flowing robes and embroidered vests are losing their trade. Even the red slippers of the Sheikhs are made in Europe.

Imperialism.

It does not seem unreasonable that the intelligent and patriotic members of a nationality holding possessions under various conditions, from absolute ownership to a limited protectorate, here and there throughout the habitable part of the globe, embracing territory vast in extent, in wealth and population, should give serious thought to the improvement and advancement, not only of that particular portion in which their lot is cast, but of it as related to the other portions, and of them all, as combined in one great Empire, the common heritage of their race. We must confess that we see nothing to reprobate, but much to commend in this standpoint. Those who fling the taunt of "jingoism" and "militarism" at such imperially-minded men are as unfair and unreasonable as are those who meet such sinister sarcasm with the opposing taunt of "Radicalism" and "bigotry." We are brethren of the British race. Ours are its privi-

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