

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

February 25—Quinquagesima.  
Morning—Genesis 9, to 20; Mark 2 to 23.  
Evening—Genesis 12 or 13; Romans 8, 18.

March 4—First Sunday in Lent.  
Morning—Genesis 12, to 20; Mark 6, 14 to 30.  
Evening—Genesis 22, to 20, or 23; Romans 13.

March 11—Second Sunday in Lent.  
Morning—Genesis 27, to 41; Mark 10, to 52.  
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.

Appropriate Hymns for Quinquagesima Sunday and First 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.

## QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.  
Processional: 4, 179, 215, 217.  
Offertory: 36, 175, 196, 210.  
Children's Hymns: 233, 336, 337, 341.  
General Hymns: 22, 34, 177, 186.

## FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.  
Processional: 263, 270, 291, 302.  
Offertory: 85, 87, 254, 259.  
Children's Hymns: 92, 332, 338, 342.  
General Hymns: 84, 91, 94, 249.

## Charity.

How little do people as a rule realize the fullness and depth of meaning enshrined in this blessed word charity—"the very bond of peace and of all virtues," as it is so chastely and beautifully described in the Collect. "Divinity," says Sir Thomas Brown writing of this great virtue, "both wisely divided the act thereof into many branches, and both taught us, in this narrow way, many paths unto goodness." It is of the utmost importance that we should have sound views on such a subject. Keble well says that "True Christian mercy is altogether opposite to the false good nature of the world." So is not that the truest Christian charity, which not merely dispenses money freely to the poor and needy to save them from physical suffering and want, but which impels the true Christian to lead his needy brethren to open their hearts to the Holy

Ghost, that through the Divinely appointed means of grace He may pour into them that most excellent gift, "without which whosoever liveth is counted dead" before his Lord.

## New Conditions.

In the great and growing communities of our new world the conditions of life are in many respects different from those which have long prevailed in the old and long settled countries of the elder world. In each department of our active energetic life this fact is recognized, and such changes and modifications as wisdom and experience suggest, have been, and are being gradually adopted to the end that the best results may be attained in the shortest possible time, and in the most direct and advantageous manner. The statesman, merchant, manufacturer, farmer, and other great classes of nation builders are keenly alive to the necessity of hard thinking, constant experimenting, and energetic working at this attractive, absorbing, and intensely practical problem. What time, thought and toil are our representative Churchmen giving each twenty-four hours of their quickly passing lives to the urgent need of adopting and applying their own Church to the great and growing necessities of their own home land, so that it may not lag in the trough of the sea, but top the wave of national development, and be a chosen instrument in the hand of God in directing and moulding the life and character of our people and in laying broad and deep the noblest foundation upon which an upright God-fearing nation can rest?

## A Country Gentleman.

One of the few remaining links between the Quebec of to-day and the Quebec of old seigneurial days was removed by death in the person of Mr. L. A. Globensky, seigneur of St. Eustache. The deceased was a scion of one of the great French Canadian seigneurial families, and his ancestors had taken no mean part in moulding the destiny of New France. His father, Maximilian Globensky, fought with the heroic De Salaberry at Chateauguay, and had a distinguished career in the early years of the last century. The late Seigneur Globensky was born at St. Eustache in 1830. In his earlier life he took considerable interest in public affairs, and became well-known as a brilliant pamphleteer. At this time he concluded to enter public life, and was elected to the Provincial Legislature for Two Mountains in 1875, defeating Hon. Wilfrid Prevost. He relinquished this ambition, however, and retired after holding the seat for only a few weeks. In 1888 the seigneur was offered a senatorship by Sir John Macdonald, but also declined this. Modern times bring new fashions and all over the world the gentlemen who lived on and loved their ancestral acres are passing away.

## The Christian Citizen.

There are some simple tests of Christian citizenship which are not far to seek. We Church people are sometimes apt to pride ourselves on our rather striving to live the Christian life than to talk about it. This is well so long as our pride is chastened by humility, and there can be no doubt of our actually doing the right thing instead of merely thinking of doing it. Our Church gives us two splendid and intensely practical rules and guides towards the attainment of this end; and we can well afford to be reminded of them over and over again. In the engrossing inrush of material considerations we so readily overlook or forget our spiritual marching orders. We know of no better, simpler or truer guides to the Christian citizen than our duty towards God and our neighbour. The more closely they are

followed the purer, truer, and better will be the man and the citizen.

## A Mission Preacher.

A very common idea gathered from the newspapers is that all religion is decadent in France and that the abolition of the concordat with Rome has left the country with a disappearing form of worship. Compared to the loss to the world of Christian religious life in a nation and the only training substituted that of ethics or atheism, the form of Christianity is a minor matter. Consequently it is reassuring to read that the Rev. Father Plessis of the Dominican Order has arrived in Montreal from Paris for the purpose of preaching the Lenten sermons in Notre Dame Cathedral. This energy is rather a good tonic to those of us who are ready to flatter our self-pride in our parochial arrangements for such purposes. It is not the first time that the same orator has preached a revival in Montreal. Father Plessis is said to be a tall spare man, fifty years of age, and of remarkably striking appearance. This is his second visit to Montreal. When there over ten years ago he made a most profound impression. A man of high intellectual attainment and a thinker, Father Plessis is rather noted for his depth of thought, and power of speculation than for that oratorical ability usually associated with popular preachers. The first sermon of the course will be delivered on the fourth of March, the first Sunday in Lent.

## St. Alban's Cathedral, Toronto.

Bishop Sweatman is again issuing an appeal to Churchmen to aid in reducing the debt on the cathedral of his diocese. There can be no doubt that if an earnest, whole-hearted response were made, not only would the present debt be paid but the way would be cleared for enlarging the cathedral building, and providing adequate accommodation for the rapidly increasing congregation. Then again the great work for the Church and community of which a diocesan cathedral is the centre could be carried on with vigour and success. We most cordially commend His Lordship's appeal to all good Churchmen.

## Imperial Growth.

In a recent address to students at Toronto University Mr. R. L. Borden referred to the need of some better mode of co-operation or some closer co-ordination of governing powers amongst the groups within the Empire, which exercise the right of self-government, and that portion of the Empire which is known as the British Isles. There can be no doubt that the development of power in matters material and political, rapid increase in population, and the love of freedom combined with the sturdy spirit of independence, which is the birthright of the Briton, are with other influences slowly, it may be, but surely preparing the public mind for the ultimate realization of some practical solution of this question, which there can be no denying is one of the first importance. The time is bound to come when the terms of the great Imperial partnership will have to be so adjusted that all parts of the Empire will be freely and fairly compacted together like the links of a mighty chain. Each link complete in itself as an individual unit, but all welded together by the tremendous power of a common interest, a common sentiment, and a united nationality. The genius of the people whose necessities gave birth to the British Constitution will gradually respond to this great demand, and the spirit of justice and freedom which made possible that great achievement in civilized government in the past is a sufficient augury of its successful adaptation and development to the growing needs of the future.