

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

FOURTH SUNDAY IN LENT

Morning—Gen. XLII; Mark IX., 2 to 30.
Evening—Gen. XLIII. or XLV. 1 Cor. I. 26 & II.

Appropriate Hymns for Fourth and Fifth 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:

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.
Processional: 89, 200, 270, 520.
Offertory: 86, 255, 256, 362.
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.
Offertory: 213, 214, 267, 542.
Children's Hymns: 254, 258, 336, 342.
General Hymns: 106, 226, 252, 467.

The Coronation.

Although we are all interested in this event, how few remember that it is a most solemn function, one in which we all participate. We read in the Old Testament that all the people cried, God save the King. It is our privilege and our duty through the whole Empire, at the same time, to gather together and pray for God's grace and benediction on our King. Believing this to be the national feeling, we desire that our Archbishops and Bishops shall, as soon as possible issue a suitable form of prayer and praise, which can be sent in time for the dwellers in even the most distant part of our Dominion to join in it in June.

The Evangelist Brotherhood.

There must be a need of clergy generally felt, when we have almost every week new suggestions and letters on the subject. The Bishop of London has pointed out the impoverished position of so many clergy in England, and contrasted it with that of the United Free Church of Scotland, which, possibly because it is not a State Church, affords its clergy £300 a year. There is no doubt that an assured income is a vital element of progress, enthusiasm without it is often chilled. The Rev. Pryor B. Whalley, chaplain of the Training Home at Lichfield, calls attention to this Brotherhood. In effect, he says: The work began fourteen years ago by our warden, Mr. Colville, with the warm support of the present Archbishop of York, and carried on by him under the fostering care of our visitor, the Bishop of Lichfield, has a great future before it. Every step hitherto taken has been under the guidance of the Holy Spirit, and we have every confidence that His continual presence will go with us. The extent of our progress must of course depend very much upon the increased support of Churchmen. The training is absolutely free. We have no endowments. The diocese of Lichfield helps us, but the larger amount of support comes from outside. This, however, needs to be increased if we are to rise to our opportunities. 1. There is a very genuine desire among young men to devote themselves after training to lay evangelistic work. I gather this from the steady flow of applications by men who, from a worldly point of view, are doing well and have good prospects; and this, I think, would increase if more clergy knew about the Brotherhood, and would put before young men who seem truly converted, the possibility of their vocation to lay evangelistic work. 2. There is a place in parochial Church life which such men can fill. I think there can be no question about this, when we continue to receive constant applications for our men from clergy in town and country, at home and abroad. In connection with a discussion on this subject, it was recently asked by the Primate at his diocesan conference: "Why are laymen better than clergymen?" I venture to submit this further question as an answer: "Can devoted laymen, after training, help clergymen on the evangelistic side of their work?" There are a number of clergy—first in the diocese of Lichfield, next in at least a dozen other dioceses, in the British Isles, and then in South Africa and Australia, who would give a grateful "Yes" as their answer to this question. 3. The conditions on which candidates for training are accepted are calculated to secure good material. None are accepted before the age of 21. All must be prepared for at least twelve full months' training. The training includes experience in many of the

practical forms of mission work, such as a town of the size and type of Wolverhampton offers. It also includes gardening and carpentering. The salary on going out to work—20s. per week—offers no inducement to men who, as a rule, could earn at least double this amount in their former occupation. There are no promotions, nor any idea of using their training and experience as stepping-stones to Holy Orders. In connection with this latter point, I may say that it is to avoid this, that we give no instruction in Greek or Latin.

The Canadian Church Missionary Society.

Has appointed a young clergyman, whose duty is, we understand, to travel through the country to point out the needs of our mission work both at home and abroad. Such a representative, especially if he is an eloquent, energetic and well informed man, would be of great service, and the C.C.M.S. are to be congratulated on their action. At the same time, we have to express our regret that such action should be undertaken by a private missionary body. It must necessarily conflict with the work of the Archbishops and Bishops. Appealing to one-half of the Church the divisions between the schools of thought will be accentuated and even created in many places where now they do not exist. As for the missionary himself, the Rev. Mr. Haslam, we hear nothing but good. A native of the Maritime Provinces, he studied at Wycliffe College, served for a short time at Owen Sound, and has been curate in Halifax for about eighteen months.

The Eastern Orthodox Churches.

There must have been an unusually interesting meeting of the E.C.U. at the vestry of St. George's Church, in Paris, judging from the letter of the Rev. George Washington, to the Church Times. It had been notified that a paper would be read by the chaplain on the "Relations of the Orthodox and Anglican Communions," and both Greek and Russian clergy resident in Paris were invited. They not only came, but the Greek Archimandrite, Very Rev. P. Logothetes—a monk of the St. Catherine's Monastery, Sinai, a chaplain of the Orthodox Greek Church, Paris, read a statement and proposal concisely as follows: (a) That the faithful of the Anglican Communion, desiring reunion, should fix their attention more definitely on the historical aspect of Christianity. (b) That Anglican theological students should be sent to such centres of study as Constantinople and Athens and Jerusalem in order to become possessed of some practical knowledge of Orthodox theology and clerical life." This last proposal has grit in it. We do not want the ideas of full-fledged priests and bishops, who, though with utmost zeal, take up the subject as a hobby, perhaps late in life; who