

Canadian Churchman.

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Lessons for Sundays and Holy Days.

March 10—SECOND SUNDAY IN LENT.
Morning—Gen. xxvii. to 41. Mark ix. 30.
Evening—Gen. xxviii. ; or xxxii. 1 Corinthians iii.

APPROPRIATE HYMNS for Second and Third Sunday in Lent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SECOND SUNDAY IN LENT.

Holy Communion: 188, 811, 813.
Processional: 107, 254, 465, ii.
Offertory: 85, 95, 259.
Children's Hymns: 94, 842, 478, ii.; 568.
General Hymns: 87, 93, 108, 248, 279.

THIRD SUNDAY IN LENT.

Holy Communion: 106, 814, 817.
Processional: 92, 109, 465, iii.
Offertory: 86, 91, 205.
Children's Hymns: 265, 388, 569, 478, iii.
General Hymns: 89, 112, 184, 244, 491.

THE DIVISION OF ONTARIO DIOCESE.

A number of correspondents write us that we are mistaken in saying in our recent paragraph that the Archbishop has the right on the division, to take the Diocese of Ottawa, if he sees fit. We are sorry if we are mistaken, as we certainly never intended to mislead anyone, and erred in good company, if we are wrong.

Since receiving these remonstrances, we have looked into the matter as well as we could with the material at our disposal.

The Diocese of Ontario, at its first synodical meeting, on the 9th of April, 1862, resolved to provide for the division of the diocese into new dioceses, either forthwith or at any future period. In the year 1877 a basis was agreed upon by the House of Bishops and the Synod. At the meeting of Synod in June, 1888, the Bishop referred to this agreement, and pressed the Synod to take active steps in the matter. The Synod referred the question to a committee, which recommended a division of the existing diocese according to the

boundaries of the then archdeaconries of Kingston and Ottawa, thus giving to the former diocese 52 clergy and a Church population of 42,988, to the latter 42 clergy and a population of 42,988. On this report the following resolution was adopted: "That this Synod approves of the proposed division of the Diocese of Ontario; that the new diocese be formed out of the counties of Lanark, Renfrew, Carleton, Russell, Prescott, Stormont, Dundas and Glengarry; that the House of Bishops be memorialized for the formation of such new diocese, pursuant to the canons of the Provincial Synod; that a committee be appointed to arrange all preliminaries to the election of a Bishop for the new diocese; that such committee be a standing committee until the election of the Bishop, and report to this Synod and to the Executive Committee from time to time."

We cannot find any subsequent resolution bearing on the point. On the consolidation of the canons in June, 1890, it was provided: "In the event of a sub-division of this diocese, the Bishop shall summon the clergy and lay representatives to be included within the new diocese to meet at such time and place as he appoints, for the purpose of electing a Bishop," etc.

The resolution of the Synod of 1888 and this canon together would probably remove the ambiguity of the committee's report, which contemplated an equal division of a diocese in which no part could be called old or new, and which showed that even in 1888 the Archdeaconry of Ottawa was becoming more important than that of Kingston, a difference increased by the growth of the capital during the last twelve years.

It would be wise for the Synod at its coming meeting to pass a declaratory resolution to remove the widespread misapprehension and any possible misunderstanding. At the same time, as the Mountain family have announced their intention of endowing a Diocese of Cornwall, the old joint committee of the Dioceses of Montreal and Ottawa might be re-appointed.

Would it not be also a wise thing to consider the question of a change of names? Ontario has now become the name of the Province; it is the name of a county in the Diocese of Toronto and is thus locally confusing, while it is ecclesiastically incorrect.

For CANADIAN CHURCHMAN, from Bishop Blyth, Jerusalem.

URGENT CLAIMS OF JEWISH MISSIONS.

Missions to the Jews, equally with those to the Gentiles, form the missionary commission of our Lord to the Church, St. Luke xxiv. 47. "To the Jew first, and also to the Gentile," was the uniform procedure of the Apostolic Church until the destruction of Jerusalem and the dispersion of the Jews suspended its possibility. There is no record that the Apostles observed any other order; and this order is specially noted wherever on their repulse by the Jews of any city, they were forced to "turn to the Gentiles." Nor is there any canon of the Church which excludes the Jews from our Lord's commission. St. Paul shows to the Romans the future destiny of the Church of the Hebrews when the time of their restoration shall come. He states also that it is through the "mercy" of the Gentile Churches that the Jews shall eventually "obtain mercy." Now again Jerusalem is practically a city of the

Jews. Two-thirds of its population are Jews. They command the trade and commerce of the city. When, on the foundation of the great missionary societies, the Church resumed obedience to our Lord's missionary command, there were not 1,000 Jews in Palestine. In 1840 there were 8,000; in 1887, 60,000; now there are about 125,000, of whom 45,000 (out of a population of 60,000) are at Jerusalem; the rest at the great centres of Jewish population in the Holy Land. There are about 40,000 in Egypt. Their present claim, therefore, upon the Church is practically the same as in the Apostolic age, before the dispersion. I leave the societies to advocate, as their reports do, their own useful work, whilst I ask aid for Jewish missions in my own personal charge in the Holy Land and in Egypt. These are:

1. Jerusalem, founded 1889. Taking a line outside the sphere of other missions, we have an orphanage for girls; also a day school for Spanish-Jewesses; a women's working class of about 100 Arabic-speaking women—the attendance last year was 2,531 on 78 days. There are two English ladies in charge, with a staff of four teachers. This "home" includes a small hospice for English ladies visiting Palestine, which will be developed when buildings to cost £2,500 can be erected. The inmates attend the daily services in the Bishop's chapel, which is close by.

2. Haifa, under Mount Carmel, founded 1890. This is the landing place of the Jews for Galilee, and a railway centre. We have here a missionary, school teachers and medical work. The schools are large, and include many Moslem children, who come willingly with the Jews. It is interesting to see the children of Jacob and Esau at school together. The medical branch of the work—aided by a grant of £125 for three years from S.P.C.K.—is important. It includes a doctor, three English ladies (trained), a general hospital and dispensary, with attendants. Last year 5,460 patients received treatment—1,271 Jews, 2,180 Moslems, 2,041 Christians (including some English sailors of the "Victoria"), and 18 Druses. A new mission house has been built, a hospital will soon follow, and the S.P.C.K. offers £800 towards the hospital and chapel. There are daily services in the temporary chapel in the "hall" of the mission house.

3. Cairo, in Egypt, founded 1890. This work is full of life and promise. We have large schools, with an excellent staff. The chapel with its daily services is a centre of really useful work. Rent is prohibitive; we have to pay £200, and thrice a hired house has been sold over our head. It would only cost £2,500 to buy a good site and erect suitable buildings. The success of the mission is very encouraging.

4. Beyrout, Syria, founded 1887. A small Jewish work attaches to the chaplaincy, which we are hoping to develop as funds allow.

CHURCH EXTENSION AND PARSONAGES.

There is scarcely anything which conduces so much to the well-being of a parish as the having a permanent residence for the Pastor. It facilitates the obtaining of good and worthy men for the work, helps them in fulfilling their duties, and creates an abiding centre by giving the parish a place where its energies may concentrate. It is the home of the Church, and the business house