

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS. SECOND SUNDAY AFTER EPIPHANY

Morning—Isaiah 55; Mat. 8. 18.

Evening—Isaiah 57 or 61; Acts 8. 26.

Appropriate Hymns for Second and Third Sundays after Epiphany, 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.

## SECOND SUNDAY AFTER EPIPHANY

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 220, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General: 79, 214, 290, 534.

## THIRD SUNDAY AFTER THE EPIPHANY.

Holy Communion: 191, 193, 319, 553.

Processional: 76, 235, 239, 270.

Offertory: 75, 77, 172, 281.

Children's Hymns: 78, 334, 341, 568.

General: 186, 213, 285, 477.

## Claims of Irish Churchmen.

When present at a conference in connection with the bi-centenary of the S.P.G., held in Armagh the other day, the Primate (Dr. Alexander) took occasion to voice the dissatisfaction felt widely in Ireland as to the neglect of the Irish Church on the part of those with whom rests the appointment to colonial and missionary bishoprics. It is open to the Irish Church to form independent missions, as was done by the American and Scottish Churches, but it has chosen to preserve the link with England implied in carrying on its mission work in connection with the great societies whose headquarters are in London. Time after time vacancies have occurred in Sees in which Ireland is deeply interested, but on no occasion has a clergyman of the Irish Church been selected for one of these posts. This is an old and

much regretted complaint, which we would be sorry to find was well founded. But although it may be true in some respects, it is not all true. Irish clergy of the first rank are everywhere to be found at the head, as the late Archbishop of York and Bishop Dowden, of Edinburgh. Our own Archbishop Lewis, Bishops Cronyn, Sullivan and DuMoulin, are names of Irish clergy, which occur to us at once as occupying the highest positions; and next in order we find everywhere clergymen like Canon Knox-Little; indeed, where energy and work are wanted, the Irish clergy are there. But that is not the class to which the Irish Primate referred. It is to that body of clergy who are being continuously selected and sent all over the world by the societies. Other Churches, besides the Irish Church, have the right to complain. No clergy are so fitted for such positions as the Canadian and colonial clergy, either those who are native born, or who have emigrated while young. The late Archbishop Benson, of Canterbury, realized the value of personal visits and conferences with his brethren in Ireland, and smoothed away many troubles. There is nothing like taking a personal interest to prevent the irritation of silence and apparent neglect. Would not the history of Ireland have been different if the Queen had selected a residence there, instead of in Scotland, fifty years ago.

## Kingston, N.Y.

Quite a stir was created among us, a few years ago, by a visit from that sincere and energetic worker, the Rev. James O. S. Huntington, son of the Bishop of Central New York, who, in the costume of the Order of the Holy Cross, gave us an idea of what this body means by practical Christian socialism. This order is a community of priest and layman, of which Mr. Huntington is Superior. It now announces that it has purchased an estate of seventy acres at West Park, not far from Kingston, N.Y. There is a frontage of an eighth of a mile on the Hudson river, and magnificent views of the Catskill Mountains and the surrounding country. An appeal is made for \$30,000 to erect the first of the conventual buildings. The order is eighteen years old, and made its home at first in the slums of New York, going thence to Westminster, Md., where it has been established since 1892. The Bishop of Maryland, however, refused to allow the monks to officiate in the churches of his diocese. Their return to New York will mean an increase of usefulness, it is hoped. Besides the professed, there is a society of associates called "The Oblates of Mount Calvary," whose members are engaged in parish or mission duty.

## Our Own Missionaries.

In reading of missionary efforts, their fruits or apparent failures, do not let us forget our own in the less favoured portions of

our own land. Every diocese has its own mission fields, and when we raise our eyes to survey Canada, as a whole, the portion which is not purely a missionary field is small. We have always regretted the sparse information which we receive from the back settlements, and also that almost all we hear of the workers is from the Bishops and others who visit them. Largely this is due to isolation, want of change or congenial society, or want of books and papers. A clergyman "settles down" in his mission and thinks himself and his work forgotten, while all the time there are readers of the Canadian Churchman anxious to hear of success or failure of their causes, suggestions for beneficial changes, from those who know best.

## South Africa.

Among our notes of progress is that "Vicar Bishop" Dwane, a native, together with Presiding Elder Monoke, and twenty or more preachers, have left the African Methodist Church, and made their submission to Archbishop Jones, Metropolitan of the English Church, at Cape Colony. Bishop Dwane is to be made Bishop of the Ethiopian Episcopal Church, working in conjunction with the Archbishop. This is very satisfactory; if the Church is to flourish in Africa, it must do so among the natives.

## North Africa.

"Church Bells" is straining its energies to raise an Egyptian Bishopric Fund on account of the urgent need of Episcopal supervision to guide, control, and direct the unauthorized efforts that are being made by various Christian bodies to carry the Gospel among the Egyptians and Soudanese. Already £2,000 has been raised by this periodical, unaided. "Aiguptos" has offered to give £1,000, if 19 others would do the same.

## Chaplains at the Front.

The War Office has fourteen Church of England chaplains with the troops in South Africa, and two more are under orders to hold themselves in readiness to proceed to the front. The selection of these clergymen was undertaken by the Chaplain-General, who, in an interview in the Record, stated that they are "splendid fellows, who have done excellent work at home, and have received the highest praise from commanding officers." Three of the chaplains (Messrs. Macpherson, Tuckey, and Horden) are in Ladysmith, and one (Mr. Falkner) is with Lord Methuen. The location of the others is not so easily fixed. Very little news has been received from them at present, but one of the chaplains at Ladysmith has written home in high praise of the courage, the endurance, and the self-control of the men there. "Never before," he says, "have I seen anything finer, and never was I so proud of being an army chaplain as I am to-day." Another chaplain, writing from Orange River, speaks of