

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### 3rd SUNDAY IN LENT.

Morning—Gen. XXXVII; Mark XII 13 to 35.  
Evening—Gen. XXXIX or XL; 1 Cor. VII 25.

Appropriate Hymns for Third and Fourth 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:

### THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.  
Processional: 89, 200, 270, 520.  
Offertory: 198, 249, 252, 638.  
Children's Hymns: 467, 566, 568, 569.  
General Hymns: 93, 244, 253, 279.

### FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.  
Processional: 89, 209, 270, 520.  
Offertory: 86, 255, 256, 362.  
Children's Hymns: 331, 332, 335, 473.  
General Hymns: 91, 92, 94, 213.

## Pioneer Missionaries.

Every country has its own requirements and possibilities. All missionary effort must be modified by the climate, soil and people. But we have consistently advocated so far as possible more intercourse among missionaries than has been customary in our church. It is hard that a young man with all his mistakes to make should be left to do so alone. They are trying to improve in what is called the Railway Mission in South Africa, of which Mr. Douglas Ellison writes:—"Hitherto our work has been confined to the diocese of Grahamstown, roughly the Eastern Province of Cape Colony. But we are now making the effort to place a mission coach in each of three dioceses further North, and our operations should soon extend throughout the Orange River Colony, the Transvaal, and Rhodesia. On each of these coaches there should be two workers, who will itinerate for a month or so at a time, and then

rest quietly at some convenient Church centre. The men we most want are young priests, unmarried, in good health, and not afraid to stand alone.

## The Archbishop of Canterbury.

The fact was carefully noted and cabled all over that Bishop Huntingdon's of Albany were the first congratulations which Archbishop Davidson received. The statement was made at Canterbury after the enthronement at the dinner which took place in the good kindly old English fashion. The speech itself was of the tactful gossiping kind, most suitable for the time and place, and the announcement regarding Bishop Huntingdon was preceded by this interesting passage.—"It was my lot some years ago, in compiling the biography of my father-in-law, Archbishop Tait, to read with care letters which were addressed to him thirty-three years ago, on his appointment to the Primacy. I am not so presumptuous, or so foolish, as to compare the kind of way in which men were able to look to him from the very first with the way in which they look to me. He possessed qualifications, powers, and attainments to which, of course, I lay no claim whatever. One point I want to refer to is, whence did these letters come? His were numerous, so were mine. I think we had some 1,500 the first two or three days, and they are pouring in still; but the point is, where are they pouring in from. Of those who wrote to him, if my recollection serves me right, and I think it does, the cases were few and far between in which letters came from across the sea. Nowadays, all is changed. From every part of the world, so far as time has allowed the post to bring letters to me, they are pouring in, still showing the world-wide interest which the fact of this office and any change in this great office creates the world through, from India, Canada, South Africa. From Australia there is not yet time for letters to have arrived. All the rest are pouring in; but, above all, perhaps most markedly and strikingly of all, from every part of the United States of America. I am deeply sorry that the kind endeavour which the American Church made to send a representative to be present here to-day—my friend the Bishop of Massachusetts was appointed the special deputy for that task—has been rendered futile by some misapprehension as to the date of the enthronement.

## Canon Carter's Missionary Breakfast.

It may not be out of place to refer to our paragraph of last week's issue, in which we referred to our Bishops being obliged to travel to beg for money. There are advantages which must not be overlooked, and of one of these we have a striking instance in connection with our most recent and poorest diocese, Keewatin. The Bishop is on his travels with his staff, his scollop shell and wallet—or their modern equivalent—and in Oxford had the good luck to run across Canon Carter's Missionary Breakfast. The venerable rector of St. Aldate's, Oxford, gave the twenty-seventh annual breakfast in connection with the yearly meeting of the Church Missionary Society in that city, on Saturday morning, 7th inst., when 363 senior

and junior members of the University, members of the Corporation, and citizens were present to meet the Right Rev. Joseph Lofthouse, D.D., Bishop of Keewatin, Canada. Canon Christopher presided, and amongst those present were well-known men. In the course of his address during breakfast, the aged Canon said:—"I entreat you to carry away and read the packets of Missionary and Bible Society papers I have placed by your plates. I may never ask you to do this again, for I am more than eighty-two. I take this opportunity of thanking, from my heart, those who have written to me letters full of warm-hearted Christian sympathy in my great bereavement, and those who may have felt the sympathy without having written. The beloved one who has left us for a better world worked earnestly to help the C.M.S. in its good work for many years." Just before the blessing was given, at the end of the meeting, Canon Christopher led a short prayer for the lady who for twenty-seven years has enabled him to provide that annual Missionary Breakfast.

## The British and Foreign Bible Society.

Before this paragraph is published the centenary meeting of this great society, founded on the 7th March, 1804, will have been held in London. There are to be two great meetings on the 6th—one in the afternoon at the Mansion House when the Prime Minister is expected to speak, and the other the same evening in the Queen's Hall. Some preparatory pamphlets have already been issued, but the year itself will be marked by the distribution of centenary pamphlets each month dealing with the achievements and requirements of the Bible Society. The story of the marvellous growth of this auxiliary of the Church's missionary work and of the opportunities lying before it to-day, brings vividly before us the changes in human affairs witnessed during the last hundred years. A century ago the Bible was printed in tongues spoken by only one-fifth of the population of the world. To-day in tongues spoken by seven-tenths of mankind.

## London City Churches.

The old churches are steadily disappearing, but we are glad to find that the old haphazard destruction has been replaced by careful deliberation. It seems that in the future the religious needs of caretakers and others who will still live in the city are in every case of removal to be provided for. Then the archeological and architectural features are not to be scandalously swept away. Hitherto the internal fittings and carvings have been sold by auction and rebought at immense profits to be used for all kinds of secular purposes. A needless waste. But above all, and these considerations all apply to the fast growing cities on this continent, a certain number of City churches are needed for the spiritual benefit of the men and women who come daily for business purposes. The intervals of leisure for the majority are so short that those desirous of spending a few minutes in prayer and meditation in God's house, cannot go any great distance, and therefore the churches that are not destroyed should be fairly near each other. During the past an