

Canadian Churchman.

TORONTO, THURSDAY, JANUARY 22, 1903.

Subscription, - - - - - **Two Dollars per Year.**
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 15 CENTS
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOLLEN

Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

3rd SUNDAY AFTER EPIPHANY.

Morning—Isaiah XLIX to LXII; Gal. I 11.

Evening—Jer I to 11; Acts XXVI 21.

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: 310, 311, 320, 629.

Processional: 79, 224, 435, 488.

Offertory: 81, 536, 540, 631.

Children's Hymns: 76, 332, 335, 336.

General Hymns: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

(Conversion of St. Paul.)

Holy Communion: 177, 197, 322, 324.

Processional: 391, 405, 431, 432.

Offertory: 78, 80, 271, 543.

Children's Hymns: 236, 330, 333, 334.

General Hymns: 70, 243, 406, 430.

English Country Clergy.

We were favoured the other week with a letter from the Rev. Dr. Whitney, defending the English country clergy, as a body, from the aspersions contained in a letter which had appeared in a daily journal and from which we made extracts. Dr. Whitney's defence of the clergy was, we thought, unnecessary, but we were glad to have his letter, and more especially because we appreciate as much as any the obligations which we and all the English race are under to the conscientious, self-denying work of the rural incumbents of the Mother Church of England. The reason why we published the extracts was put by us very plainly, and that was the fact that too many English immigrants to this continent desert to other reli-

gious bodies, a point which we regret Dr. Whitney did not take up. Could we ascertain the reasons why the poor immigrant often leaves us, a remedy might be found, and it is the duty of all loyal Churchmen to try to discover the reason and the remedy.

Dr. Rainsford.

The Rev. Dr. Rainsford has been fortunate enough to complete twenty years of service at rector of St. George's, New York, and was given a reception on the happy occasion. Dr. Rainsford is now fifty-two years of age, and first came to Canada some twenty-eight years ago. Those who remember him then describe him as a model of physical strength and beauty, and when it was found he added to these outward gifts the graces of personal attraction and Christian life, his influence on all with whom he came in contact, especially with young men, was very great. After a short residence in Canada he went to England, but returned in a few years and will be best remembered as assistant at St. James', Toronto, to the late Dean Grasett. Upon the death of Dr. Grasett a number of the congregation desired that he should be appointed his successor, but several members of the parish, one especially of the old Loyalist families, who retained connections in New York, were instrumental in having him chosen for the leading parish, where he has done so much and which has given a field for his great energy and tested the endurance of the young man of 32. How wonderfully he succeeded has always been a matter of pride to his old parish and fellow citizens. The acknowledgment now tendered him was by the wardens and vestry, and among those present were Mayor and Mrs. Seth Low, Mr. and Mrs. J. Pierpont Morgan, Bishop and Mrs. Potter, the Messrs. Wm. Jay Schieffelin, H. H. Pike, John Seely Ward, Jr., and many others of distinction in the large affairs of the city. The assistant clergy gave their chief a desk, the Men's Club a lamp, the Girls' Friendly an edition of Shakespeare, and the Young Married Women's Society an edition of Hawthorne. On Sunday morning following, Bishop Doane was the preacher at the 10.30 service, and short addresses were made by the Rev. Dr. Rainsford and Mr. R. Fulton Cutting.

A New Standard Bible.

The Living Church announces the early issue of a much desired Bible. The general convention of the Church in the States held in 1901, authorized a commission, long previously appointed, to print editions of the Bible containing the new marginal readings authorized by that convention for use in churches at the discretion of the minister in reading the lessons at Morning and Evening Prayer. The commission are about to publish, through Messrs. Thomas Nelson & Sons, The marginal readings themselves are

the result of six years almost continuous labour on the part of the commission, and give a careful selection from among the various sources allowed by the general convention, viz., the margin of the King James' Version, the Revised Version with its margin and American preferences, the new Standard American edition of the Revised Version and its margin. This selection has been made in the light of a careful study of the original Greek and Hebrew texts and of all the other apparatus of modern research; the object being to meet the needs of readers by bringing out in the form best adapted to their wants, the true sense of the many difficult and inaccurate renderings of the older and common version. In view of some misconception, it may be well to emphasize the fact that the work is in no sense an indiscriminate collection of all possible variations to be found in any of the above cited authorities, but a selection from all of the one rendering in each case which the commission holds to be the best alternative, and of course only where a change is really important for the sense. The Bible also contains a short appendix giving a number of explanatory notes or renderings preferred by the commission which (not being in the exact words of any of the above sources), were not authorized by the convention for use in church, but are printed in this form by its authority for private use and study. The many Bible readers who have found difficulty in the common version in following the connection of various parts of the Bible will find here all that is needed to overcome this grave obstacle to the understanding of Scripture. Moreover, by appending these important aids to the text of the older version, all the advantages of a parallel Bible are secured without the baffling complexity inseparable from the presentation to the eye of every variation of the two versions. These Bibles, as is the case in all Bibles authorized by the Church, will contain the books of the Apocrypha.

Christian Evidences.

We regret that we have missed the earlier addresses by Bishop Gore, at St. Phillip's, Birmingham, as, judging from the abstracts that we have seen in our exchanges, they are the kind of teaching which it is desirable to have in popular form at the present time. Everyone who has followed Bishop Gore's course must be struck with his transparent and fearless courage and absolute truthfulness. In these few short addresses he had, he said, endeavoured to bear the witness of a man who was conscious that he had done his best to give all their proper and legitimate weight to the arguments which were alleged against the truth of the Gospel narratives, and who, from such examinations, emerged always profoundly convinced that those who