

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 9—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 9, 28 to 31.
Evening—Exod. 5 or 6, to 14; 2 Cor. 12, 14 and 13.
April 16—Sixth Sunday in Lent.
Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19, 28, or 20, 9 to 21.
April 23—Easter Day.
Morning—Exod. 12, to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.
April 30—First Sunday after Easter.
Morning—Num. 16, to 36; 1 Cor. 15, to 29.
Evening—Num. 16, 36, or 17, 10 to 12; John 20, 24 to 30.

Appropriate Hymns for Fifth and Sixth 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:

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.

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 99, 547.
Offertory: 88, 248, 252, 255.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

Wycliffe Hall, Oxford.

A great change is taking place at Wycliffe Hall, Oxford. In September next the Rev. H. G. Grey will be succeeded as principal by the Rev. W. H. Griffith Thomas, now of St. Paul's, Portman Square. Mr. Grey was a C.M.S. missionary in India from 1887 to 1900, and it is understood that when he gave up his work at Lahore in 1900 to go to Oxford he stipulated that his stay should only be for four or five years, and he now desires to return to the foreign missionary field in accordance with that agreement. Mr. Thomas' qualifications for the headship of this Evangelical theological college are of an exceptional kind. He is an old King's College man, and he gained a Theological First-Class in 1885 under Dr. Wace. After he was ordained, and

while he was curate of St. Aldate's, Oxford, he took his B.A. degree at Christ Church with a first class in the theological school, and in 1895 he took his M.A. His B.D. was gained in 1901. Since he has been at St. Paul's, Portman Square, he has in the press and the pulpit very effectively voiced the ecclesiastical and theological views of present-day evangelicalism. His recent work, "The Catholic Faith," asserted the essential catholicity of Anglican Protestantism.

The Proprietary Chapel.

The mention of St. Paul's recalls a quaint London custom. Until Mr. Thomas' incumbency in 1900 St. Paul's, Portman Square, was not a parish church, but a proprietary chapel, one of those popular and fashionable places of worship once fairly numerous in London, but now almost extinct. The story of these London proprietary chapels would make a curious and interesting chapter of ecclesiastical history. Although liable to abuse, as in the fictitious case of Lady Whittelesa's chapel (St. George's Chapel, Albemarle Street), and the Rev. Charles Honeyman's in Vanity Fair, the proprietary chapels on the whole made for good. They represented an effort of voluntarism in the Church of England, a protest against the deadness of the Church's services and the low spiritual ideals of so many of her ministers before the two great Church revivals, the Evangelical and the Tractarian. Finding the ministry of some of the parish churches unsuitable, certain earnest and liberal Churchmen built chapels in which their ideals of Church order and efficiency could be realized; and that the quality of the work and preaching should not depend upon any individual clergyman they retained not only the patronage, but the whole concern in their own hands. It seems curious nowadays that a Bishop should, almost as a matter of course, have permitted clergymen to minister in privately owned though publicly used places of worship, and yet not under his jurisdiction. A proprietary chapel might have been, and sometimes was, run for the purpose of profit. The owner or the lessee made what he could out of it, subject to certain payments to the parish church, and might at any time if it did not pay pull down the building, or convert it to other uses. Generally the proprietary chapel represented a welcome, though irregular, form of church extension, promoted by people deeply anxious to promote the cause of true religion. This was undoubtedly so in the case of Portman Chapel. It was built about the same time that Portman Square was built, 1764-84, and it has had a very noteworthy history. At this chapel the great Lord Shaftesbury regularly worshipped. The late Earl Cairns also attended there, as did also many other staunch Evangelicals notable in their day. A few months after Mr. Griffith Thomas became incumbent in 1896 there was a fire, which kept the congregation out of the chapel for about a year; but this really proved a blessing in disguise, because it enabled the congregation to effect certain desirable improvements in the interior, and eventually acquire the ownership and become a parish church.

New Bishops.

Again the Prime Minister has had a number of Bishops to fill, and again he has done so satisfactorily. This time four Bishops have been appointed, and we have noticed nothing but gratification at the selections. Dr. Talbot has chosen Southwark, the portion of his late Diocese of Rochester, where the work and strain is hardest. Dr. Harmer, the present Bishop of Adelaide, is recalled to England, and succeeds to the Bishopric of Rochester. Dr. Gibson, the Vicar of Leeds, becomes the Bishop of Gloucester, and the Rev. Joshua Pritchard Hughes, Vicar of

Llantrisant, becomes Bishop of Llandaff. Seven appointments within as many weeks, and one Church paper says better selections would have been scarcely possible. The last is the only clergyman not well known, and who has yet to make his reputation. But Mr. Balfour's first two selections declined the office, and in 1900 Mr. Hughes was chosen by the late Bishop as his chaplain.

The Bishop of Birmingham.

The enthronement of Bishop Gore as the Bishop of Birmingham has been most remarkable for the extreme enthusiasm with which the event has been greeted by the community, not only the Church people of Birmingham, but all the citizens have risen up to do him honour, and to express their appreciation of the first Bishop of Birmingham. It is another instance of how human judgment so often goes wrong. When Dr. Gore was elected as Bishop of Worcester, poor Kensit tried to obstruct his choice. We understand that Kensit was himself attracted by the man, who wished, without reference to any statute or rule, to answer his questions. But what would Kensit have said to a packed welcome in the town hall of between 3,000 and 4,000 enthusiastic people, to the warmest welcomes by the Lord Mayor, a Nonconformist; the Rev. J. H. Jowett, who is Dr. Dale's successor, Mr. Chamberlain and Sir Oliver Lodge. An Englishman reading the account of the religious ceremony and the civic proceedings would wish to be able to reproduce them, but alas! we have not available space. We confine our extract to one part of the Bishop's speech.

Christian Fellowship.

The Bishop said: "There is one word I want to say, that is more or less in sympathy with what was said by Mr. Jowett. I am not one of those who believe the time has come for schemes for corporate reunion. I have noticed when any individual member or small section in the Church of England goes about propounding some scheme of corporate reunion, in one direction or another, it generally results, most unfortunately, in considerable augmentation of internal disunion. I am quite certain of this, before we can be effective as a Church in ministering to the larger schemes of the reunion of Christendom we must first of all have a far clearer sense of our own basis of unity. We must know how far we can agree to differ among ourselves amicably, and, as a matter of principle, of toleration; and we can only do that if we know far more thoroughly on what we are certain to agree. I am quite sure before we can minister to the larger schemes of reunion we of the Church of England must realize our own basis of unity more completely and more fully. But I do not, therefore, feel at all alarmed that I shall quarrel with Mr. Jowett. No; there are two lines of union besides personal friendship in which I do profoundly believe. The one is fellowship in schemes of good—of philanthropy, social and civic progress and righteousness, in which we cannot work too closely together. There is another. In the whole of Europe there is going on an enquiry into the meaning and origin of Christianity, which is strangely and wonderfully increasing, independent of the lines between the different communions. There is a great community of scholarship growing up, which is being ministered to by Roman Catholics, Anglicans, Greeks, Russians, Lutherans, by members of all denominations, some ancient, some modern. Sir Oliver Lodge will agree with me that there is a great movement of men's minds. There is a vast variety of men's minds. . . . I should like to bring together men of different kinds and points of view, that we may meet freely face to

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