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LESSONS FOR SUNDAYS AND HOLY DAYS.

Second Sunday after Epiphany.

Morning—Isaiah 55; Matt. 10, to 24.
Evening—Isaiah 57 or 61; Acts 10, to 24.

Third Sunday after Epiphany.

Morning—Isaiah 62; Matt. 13, 53—14, 13.
Evening—Isaiah 65 or 66; Acts 15, to 30.

Con. of St. Paul.

Morning—Isaiah 49, to 13; Gal. 1, 11.
Evening—Jer. 1, to 11; Acts 26, to 21.

Septuagesima.

Morning—Gen. 1 & 2, to 4; Rev. 21, to 9.
Evening—Gen. 2, 4; or Job 38; Rev. 21, 9—22, 6.

Appropriate Hymns for Third Sunday after Epiphany and Septuagesima Sunday, 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 AFTER EPIPHANY.

(Eve of Conversion of St. Paul.)

Holy Communion: 177, 197, 322, 324.
Processional: 391, 405, 431, 432.
Offertory: 78, 80, 271, 543.
Children's Hymns: 239, 339, 333, 334.
General Hymns: 79, 243, 406, 430.

SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 313, 528, 558.
Processional: 83, 446, 447, 489.
Children's Hymns: 333, 506, 508, 574.
Offertory: 210, 221, 533, 541.
General Hymns: 162, 168, 262, 470.

The Macedonian Horrors.

It is a sublime spectacle to see a great Christian nation filled with burning indignation at the outrages wrought by a corrupt and brutal Government upon weak and defenceless followers of the crucified Christ. We have already referred to Canon MacColl's fiery attack on Turkish iniquity. The bare recital of the facts, such as he relates, should set all Europe in a flame. The Bishop of Bristol on an occasion that was sure to command public attention—the opening of the great Bristol Congress—publicly thanked Archbishop Davidson for his manly message to Premier Balfour. "We thank him," said Dr. Browne, "that he has spoken straight to the Government of the country in the name and in the power of the Church of England on the atrocious barbarities inflicted upon the brethren that are in Mace-

donia." Let us hope and pray that his seasonable words may reach the heart of the nation and rouse it out of its ignoble lethargy. "Ever since Constantinople fell in 1453," says one writer, "and the cross was torn down from Santa Sofia the lot of the unhappy Christians who fell under the Moslem yoke was one long agony." And in this long tale of fiendish cruelty the history of the Balkan region forms one of the blackest chapters. Dr. Lang, Bishop of Stepney, in St. Paul's Cathedral, London, referred to it in these words: "Look on the fields of Macedonia, for they are black with pillage and red with the blood of men. It is a harvest, in which the reapers are a savage and brutal soldiery, drunk with the taste of blood. The scythes are the swords of massacre, the sheaves are the records of murdered lives and pillaged homesteads and outraged women, and the gleaners are the famine and disease that claim the lives that escape the sword." These words were not spoken to embarrass the Government, but to assure it that the nation could not longer endure the ghastly and sickening sight which Macedonia presented. Burning villages, shivering refugees, massacre, famine, fever—and so the story runs on day by day, and yet Christian England, which is largely responsible for it all, sleeps on and on. The Church has lit the fire in England, and we desire to fan the flame from Canada till it becomes a conflagration that will drive the Turk out of Europe.

C.M.S. and S.P.G.

Readers of the English Record have recently seen its columns flooded with hot denunciations of the officers and members of C.M.S. on account of their friendship with S.P.G. It is openly charged that the C. M. S. Committee are unfaithful to evangelical principles, and that the C.M.S. deficits are the fruits of this alleged disloyalty. We rejoice that the leaders of the evangelical party turn a deaf ear to such a groundless outcry. Mr. Stock calls it "unreasoning clamour," and asserts that it will not effect the slightest deviation from the traditional policy of C.M.S. In 1901, when Bishop Montgomery was appointed secretary to S.P.G. he wrote thus: "The traditions of friendliness that have come down from the days of Venn and Wright on the C.M.S. side and of Hawkins and Bullock on the S.P.G. side have been continued by their successors to the present day, and we doubt not will still continue to govern the mutual relations of the two societies." At the Salisbury Diocesan S.P.G. commemoration Sir John Kennaway, the head of the C.M.S., expressed his hearty sympathy with the work of the sister society. Bishop Chavasse, of Liverpool, has again and again cordially cooperated with S.P.G., and at a diocesan meeting in October last he made a spirited repudiation of the charges of disloyalty hurled at S.P.G. "Those who wish to attack S.P.G.," he said, "must attack, not Delahay Street, not the missionaries, but the Bishops themselves." If ever a society was sanctioned by Church authority, it is S.P.G. When its bicentenary arrived in 1901, all the Primates and Archbishops of the Anglican Communion appealed for a fitting celebration of the event. The S.P.G. missionaries are examined and commissioned by Bishops at home, and received and controlled by Bishops abroad. When we remember that Bishop Montgomery, the S.P.G. secretary, is the son of a distinguished Anglo-Indian statesman, Sir Robert Montgomery, who was a member of the C.M.S. Committee, and that the Bishop himself is a C.M.S. vice-president, we may be very sure that a rupture of the friendship between these two societies is highly improbable. Much of the agitation against the Church in matters of education and ritual is either political or utterly irresponsible, but we rejoice that great Evangelical leaders, like Sir John Kennaway,

Eugene Stock, and Bishop Chavasse put Church above party, and are scrupulously fair to those whose standpoint differs from their own.

Moral Reforms

Moral reformers wage their crusades against particular sins, and the three most usually attacked are the three that Canon Wilberforce has very well named "The Trinity of Evil," i.e., infidelity, impurity and intemperance. The Church of England is charged with being indifferent to these and other crying evils, and certainly no Christian man should shut his eyes to the ravages of any defiant and widespread sin. But the Church is right after all in assuming that her commission is that of the missionary rather than the crusader, and her chief energies must always be spent in building up the Church rather than in denouncing error. The well-known Scotch divine, Dr. Stalker, in his little book on "The Seven Deadly Sins" makes a keen observation, which zealous reformers should carefully ponder. "When in Church courts the sins of the present day are spoken of," he says, "it is nearly always of the sins of the publican, the sinner and the harlot that the divines are thinking; but the Master of all divines, while casting a cloak of charity over the transgressions of these classes, mercilessly exposed the pride of the Pharisee and the Scribe." In the recent temperance campaign we found the infidel, the divorced and the unbaptized clamouring for prohibition of liquor, and when such cases are found let us remember Dr. Stalker's caution that all true reform must spring from a humble and contrite heart.

Funeral Reform.

The late Rev. W. J. Hocking, vicar of All Saints', Tufnell Park, a gifted preacher and hymn writer, shortly before his death wrote these words: "Respect the wishes I have left behind in regard to my obsequies. There is reason connected with them all. No flowers, please, under any circumstances. No dead marches. No mourning. All these are the direct negation of the hope that shines brightly in my soul." The black, dismal trappings seen at many a funeral seem to be out of harmony with the bright, joyous message with which the burial service begins, "I am the resurrection and the life." After a dead body has been committed to the ground by a Christian minister there often follows the special services appointed by various societies. However necessary or useful these societies may be in other respects, they might well leave the work of burying the dead to the Christian Church.

The Presbyterian "Call."

We do not take delight in pointing to the weak spots in the system of other Christian bodies, and yet it is often instructive to note the outspoken criticisms uttered by some of themselves. We recollect hearing a zealous Presbyterian minister strongly commending his system to an Anglican, and ending his eulogy with this remark: "There is no doubt at all that our system is the most scriptural system; but, between ourselves, your system is the best." He had evidently grown weary in his perambulations in search of a call. The religious press has recently drawn attention to an outspoken criticism of the "call" system by Dr. John Watson. He points out the unseemliness of "preaching the Evangel of Christ in competition." Competition may drive opposing candidates to great lengths; and we read recently of one, in the Presbyterian parish of Avondale, where each side resorted to the use of election literature, and indulged in many trivial and discourteous personalities. There is no doubt that many thoughtful Presbyterians are far from satis-