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FRANK WOOTEN

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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 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.

(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: 236, 330, 333, 334.
General Hymns: 79, 243, 406, 430.

The Cry from Macedonia.

Students of St. Paul's life know what a crisis is marked in his life, when he saw the vision of a man from Macedonia, and heard the cry: "Come over and help us." A crisis, equally grave for the Christian world, exists now, and the cry from Macedonia grows louder and louder. Almost nineteen hundred years ago, St. Paul heard the Macedonian cry in the East, and made a quick, effective response. Now the call rings out, in piercing tones, to the Christian Church in the West, and what will be the response? Thank God, His Church is listening to the call and heeding it. Four bishops, Bishops Moule, of Durham; Percival, of Hereford; Gore, of Worcester, and Sandford, of Gibraltar, wrote in the "London Times" on the same day, September 14th, 1903, a clear, trenchant denunciation of Turkish misrule, and called on the British Gov-

ernment to do its whole duty in this matter. This appeal comes to us with all the greater solemnity because one of the four voices, that of Dr. Sandford, is now hushed in death. The Archbishop of Canterbury appealed directly to Premier Balfour and received a reply unmistakably sympathetic, though falling far short of what the Church demands. Individual bishops, Carlyle, Rochester, London, etc., have directed intercessions for the distressed Macedonians. A great public meeting was held in St. James' Hall, London, and was addressed by well known public men, viz., Hon. J. Bryce, M.P.; Lord Stanmore, Sir Thomas F. Buxton, W. Crooks, M.P.; T. P. O'Connor, M.P.; Sir Edward Fry, Rev. R. J. Campbell, of the City Temple, Dr. Parker's successor, as well as two of our own bishops. A relief fund has been started, and a relief committee has begun the distribution of supplies. The Church has done much, but as yet she has only made a beginning. A well-informed observer says the Church of England holds the key to the situation. She naturally wields a big influence with the Balfour Government, and if she marshalls her forces, and secures the hearty co-operation of other Christians, and of all who grieve over the outrages in Macedonia, then the British Government, knowing it is backed by a united, indignant people, can move on fearlessly and persistently to the desired goal. In this agitation the voice of Canada should be heard aloud, and it might prove the determining factor in arousing the Home Government to decisive action.

Sir James Knowles.

The closing days of 1903 brought a patent of knighthood to Mr. James Knowles, a well-known figure in the journalistic world. For seven years, 1870-1877, he was editor of the "Contemporary Review," having succeeded Dean Alford at that post. In 1877, he established "The Nineteenth Century," and has been its editor ever since. The name under which this magazine won its fame became an anachronism when the nineteenth century passed away, and at that time its new name, "The Nineteenth Century and After," was adopted. The changed name kept up the associations of the past and also made peace with the opening twentieth century. It is said no distinguished personage ever came to London without making the acquaintance of Mr. Knowles, and his contributors numbered kings, queens, statesmen, generals, explorers, divines, and men of every faith, and of none. This knighthood is a significant "sign of the times," and demonstrates the wide and growing influence that is exercised by knights of the quill.

A Million Shillings for C.M.S.

Dr. Lankester, who was for ten years secretary of C.M.S. medical missions auxiliary is now, conjointly with Canon Flynn, discharging the duties of secretary of the home or central department. The C.M.S. Committee made it known, on November 10th, 1903, that retrenchment would be inevitable on 1st April, 1904, unless the Christian world came at once to their help and wiped out the existing and estimated deficits on April, 1st, 1903; the actual deficit was £35,000, and a further shortage of £53,000 is estimated for the present year, ending 1st April, 1904. Dr. Lankester has set to work to raise a million shillings or £50,000 to meet the deficit on the present year. If this is done, retrenchment may be postponed. It is interesting to study the methods of an expert organizer, like Dr. Lankester. He reaches after the smallest offerings, he appeals to the widest possible area, he makes a large use of local effort. The old rule: "Ask the Lord and tell the Church," is his guiding principle. The

Church Missionary Society has taught the Christian world many important lessons. The development of local effort, the wide publicity of needs and aims, the complete provision of editorial and literary matter for imparting information, the setting up of a definite goal to be reached in a given time, all these points apply equally well to all departments of Christian work. When the gathering of small offerings is systematically undertaken for a worthy cause, it usually succeeds. We are glad to know that Dr. Lankester is meeting with gratifying success. We are also glad to know that a movement is on foot in Canada to assist in meeting these deficits, which are necessitated by the world-wide operations of this society.

A Three-Years' Enterprise.

Information is at hand that the missionaries in China have agreed to inaugurate a "Three-Years' Enterprise" for China. This was suggested by the successful movement of this sort which the C.M.S. made three years before its centenary. The missionaries in China are moving now, in 1904, to celebrate the centenary of the landing of Robert Morrison, which occurred in 1807. The suggestion for the "T.Y.E." for China came from a Methodist, Dr. Warren, of Hankow, but was warmly approved by all. Among those who joined in inaugurating this movement was Right Rev. J. Addison Ingle, the American Bishop of our Church in Hankow. We grieve to have to add that Bishop Ingle died soon afterwards in the early part of December, 1903. He was a missionary Bishop less than two years and had won the respect and love of all with whom he associated. His death is a great loss to the American Church, and will be felt by those who are pushing the "Three Years' Enterprise" for China.

Points of Union.

The American Church papers tell us that the question which evoked greatest interest at the Pan-American Conference of Bishops, at Washington, was this: "The attitude of our Church to the Protestant communions around her." The subject was divided into two parts: (1) The points of union. (2) The points of difference. The Bishop of Tennessee and Bishop Carmichael discussed the first part. Bishop Carmichael's paper evidently made a very deep impression, and became the subject of a special resolution afterwards. He minutely examined the Presbyterian and Methodist formularies and showed an actual unity of belief and ordinances of religion, including such delicate subjects as the Church and the Sacraments. In the resolution that followed, it was decided to bring this paper before the Presbyterian and Methodist Assemblies and Synods, and to invite a fresh consideration of the whole subject. "The underlying basic principle of baptismal unity" was strongly emphasized as a solid ground of union existing already. The bishops deplored the ignorance that prevailed concerning the history and principles of the Church, and recommended the systematic dissemination of information and the circulation of Church literature bearing on these subjects.

Points of Difference.

To speak of differences between Christians is less attractive than to point out agreements, but the duty is not less clear and was ably discharged at the Washington conference by Bishop Whitehead, of Pittsburg, and Bishop DuMoulin. Bishop Whitehead's paper was published at considerable length in the "Living Church." "We take our stand," he said, "on the Nicene faith, and yet allow large liberty of thought and actions in matters lying outside of that standard. The Church is charged with narrowness, and the preface