

# Canadian Churchman.

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**FRANK WOOTTEN**

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

First Sunday after Epiphany.

Morning—Isaiah 51; Matt. 6 to v. 19.

Evening—Isaiah 52 v. 13 & 53; or 54; Acts 6.

Appropriate Hymns for Feast of Epiphany, and First Sunday 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:

### FEAST OF THE EPIPHANY.

Holy Communion: 173, 318, 322, 355.

Processional: 76, 79, 81, 601.

Offertory: 78, 486, 488, 544.

Children's Hymns: 75, 177, 331, 332.

General Hymns: 77, 178, 179, 294.

### FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 220, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General Hymns: 79, 214, 290, 534.

### A Happy New Year.

A happy New Year! So we greet each other at the beginning of a New Year. May it be to us a year of peace and prosperity! Our life is like a book, in which we write our own history. This book is made up of our thoughts, words, and deeds. Every day we add a line, and every year a leaf to the book. We have just finished another leaf, and a new one is spread out before us on which our thoughts, words, and actions for the year 1904 will be recorded. Let us look back for a moment at the old leaf. It may not be altogether pleasant reading. The page may be defaced with many mistakes and blots. But, thank God, it is not filled with blemishes. There are the prayers we have uttered, the efforts we have made to overcome evil, to do our duty in the position in which God has placed us, and our strivings to live nearer to Christ. Now let us turn our thoughts for a moment to the future. In turning the new leaf let us see if we cannot do

better in the year 1904. To do so we must start with a right aim and on the right road. We must seek to glorify God in all that we say and do, and try to be a blessing to those about us. We must also keep in the narrow way—the way that leadeth to eternal life. For this we need wisdom and strength. We may have both. The Bible is our guide-book (Ps. cxix. 105), and the Holy Spirit will be our Guide (St. John xvi. 13). Let us enter upon the New Year feeling that the God of Love is with us, and that we are never out of His sight.

### The Painting of the Frescoes.

This is the title of the story begun in this week's issue of the Canadian Churchman, with the kind permission of the author, all rights reserved. It is a story of early mediaeval English Church and rural life, founded on fact, which has hitherto not been published, only for private circulation. It is most impressive for its beauty and simplicity, and we are sure it will give pleasure to those who read it.

### The Position of C.M.S.

This subject occupies first place in the December number of the "Church Missionary Intelligencer," and the writer subscribes the well-known initials, E. S. (Eugene Stock). The subject is a grave one and is presented with the accustomed ability and force which always mark Mr. Stock's utterances. It is matter for profound gratitude that men like Sir John Kennaway and Eugene Stock are at the head of the Church Missionary Society. Zealous in their support of this society, they never forget the higher claims of the Church, and Sir John Kennaway's resistance to the rabid Liverpool discipline bills, and Mr. Stock's unwavering fairness to S.P.G. are matters of well-known history. In the present article, Mr. Stock points out that the deficit for the year ending April 1st, 1903, was £35,000, and the estimated deficit for the present year (at current rates of receipt and expenditure), is £53,700, or some £88,000 by April 1st, 1904. Mr. Stock shows us the true light in which this must be regarded. The expenditure for the year ending 1st April, 1903, (i.e., last year), was £350,659, and the available income was £317,977, so that the deficit of last year (some £35,000), is, after all, a small matter, i.e., one-tenth of the year's expenditure. Yet, as Mr. Stock says, it cannot be allowed to go on. What, then, is its cause? The answer is the policy of faith adopted in 1887—to accept and send out all deserving applicants. That policy was first seriously questioned in 1894, after seven years' experience. Enquiry then revealed the fact that, in these seven years, the missionary roll rose from 309 to 619, or more than doubled. The financial condition of C.M.S. was also found to be better, and therefore all thought of abandoning the policy of faith was then given up. Now, after nine more years' trial, Mr. Stock is still able to say: "If ever in the society's history a particular course of action has received God's manifest and unmistakable blessing, the policy of 1887 has received it." Yet, the question must be faced: Will the C.M.S. abandon this policy and suspend further reinforcements? Mr. Stock makes this grave announcement, that unless there are clear indications of progress all over the country, this step will be taken by April 1st, 1904. We therefore appeal to all friends of this venerable society to assist it to meet the incessant demands on it, arising out of its multiplied activities. Three months remain before the time set for retrenchment. Let these be three months of earnest work and prayer. A deficit, properly speaking, is not an evidence of failure. It is an evidence of triumphant progress when it grows as it does in this case, out of a policy of faith and

prayer and ever-expanding effort. Three months remain. God forbid that the "policy of faith," which has been so amply justified, should be reversed on April 1st, 1904.

### A Voice from Africa.

Right Rev. James Johnson, assistant Bishop of Western Equatorial Africa, at the second annual conference of the Niger Delta Pastorate, in Feb. 1903, delivered an address of sufficient general interest to be reported in "Church Missionary Intelligencer," of December, 1903. The Boer War, he says, was waged in the interests of liberty and equality, and was recognized as calculated to bring relief to the native races. The negro soldiery of West Africa stood ready to shed its blood with that of the English in the veldt of the Republics, if its proffered services had been accepted. Speaking of the death of Archbishop Temple, Bishop Johnson recalled the fact that the primate's father, Major Octavius Temple, was one of the earliest and most popular governors of the colony of Sierra Leone, and West Africans knew the Archbishop regarded them with sympathy and affection. The British expedition into Iboland, in 1901, was also referred to. Then the heathen oracle Aro Chuku, which was worshipped as Divine, was overthrown and the country opened up to British civilization, and Bishop Johnson urged his hearers to seize the opportunities thus afforded for extending Christ's kingdom throughout this long-oppressed land. These facts, and such as these, illustrate the truth of Bishop Welldon's well known remark that the British Empire and the British Church were the two great evangelizing agencies of the world.

### Sir Henry Acland.

One is forcibly struck by a passage in the life of Sir Henry Acland, referring to the special work he did and the special influence he exerted at Oxford. Circumstances and his own line of ability had marked him out for the medical profession, and yet it was with yearnings towards the priesthood that he humbly accepted what he deemed inferior service. He was unknowingly being guided to the work for which his special gifts best fitted him. Only a layman of wide attainments and wider sympathies could have proved to the Oxford of his day that the devotee of science could still be a humble follower of "the faith;" that there was another volume of Divine revelation to be reverently unfolded to man. Only such a rare combination of tact and sincerity of wisdom and strength, could have broken down the walls of ancient prejudice and laid foundations broad and deep for the future. The loss to some individual parish, perhaps to the Church at large, was compensated by the long life which gave such far-reaching proof that there is no real breach between faith and science. The Church has need of priests, but none the less she needs her laymen to give her of their best.

### Cigarette Smoking.

In a recent number of "The Record" (November 6th, 1903), Rev. Canon McCormick, now of Bournemouth, late vicar of St. Matthew's, Brighton, published a powerful indictment of cigarette smoking. His letter is noteworthy because most of his illustrations and arguments are drawn from this side of the Atlantic. He tells us forty-two American States have legislated against it, towns and cities have passed by-laws on the subject, five American railroads and the Chicago Post-office forbid it to employees. Among "the witnesses from Canada," he points to twenty newspapers, twenty railroads and business houses, thirty medical men, thirteen school inspectors, 789 teachers, and the agitation in the Canadian Parliament. He declares the habit to