

Canadian Churchman.

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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.

Sun. after Christ.
Morning—Isaiah 42. Matt. 2.
Evening—Isaiah 43 or 44. Acts 2 to v. 27.

Appropriate Hymns for Second Sunday after Christmas Day and Feast of the 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 CHRISTMAS DAY.

Holy Communion: 56, 179, 316, 324.
Processional: 55, 62, 175, 484.
Offertory: 58, 73, 180, 483.
Children's Hymns: 61, 74, 340, 341.
General Hymns: 57, 72, 464, 485.

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.

Church Newspapers.

We called attention to a remark in Church Bells that Church papers are not supported as heartily as they should be by Church people; and the statement was made that Nonconformists support their papers better than we support ours. Assuming this to be true, also, in Canada, we ask what can be done to remedy it? We suggest four things: (1) Church people should see that every public library is a subscriber for Canadian Churchman. (2) Every minister should arrange through the Sunday School or A.Y.P.A. for at least one new subscription at Christmas and other special times for a Church worker who would be likely to continue the paper. (3) Rural deans and Archdeacons might enquire which of their clergy are already subscribers, and take effective steps to enroll the others. (4) A central fund might be established, to which men of wealth might contribute for the purpose of paying subscriptions

for a year or more for those who would send in their names. These four suggestions are simple, and each one of them, if carried out, would greatly help in circulating the Canadian Churchman over an ever-extending area.

Sons of the Clergy.

Few people realize the distinguished roll of names that might be made up out of the "sons of the clergy." It is a more or less common notion that the son of a clergyman is likely to be a degenerate; but a glance at any department of our national history will speedily dispel this illusion. If we look at any department of thought or action we will find the "sons of the clergy" at the front, setting the standard for those around them. In law we may point to such names as Lord Herschell, Lord Selborne, Lord Justice Bowen, and Sir William Harcourt. In literature we may mention Addison, Alison, Goldsmith, Charles Kingsley, Coleridge, Matthew Arnold, Grant Allen, and Tennyson. In education we may refer to such men as Weldon, Liddel, Vaughan, Farrar, Temple, Ryle, etc. In the army and navy lists we find such names as Nelson, Drake, Beresford, Sir Evelyn Wood, etc. Among administrators we can point to names like Warren Hastings, Cecil Rhodes, and Lord Curzon. These and such as these have been the makers of England and of the Empire; and such names prove that the parson's home is the nursery of some of the finest citizens of the land. Annually at Christmas the Bishops invite the laity to give a hearty support to the clergy on spiritual grounds. As a Church newspaper we might put the same request on national and patriotic grounds. Let the Church and the ministry then be supported properly, and let the Bishops' pastoral at this time rouse the Church to some organized definite movement with this end in view.

Will Others Keep the Ball Rolling?

We have received the following: "Dear Sir,—Will you kindly send me the names of three clergymen in Canada who do not take the Churchman, but would like to do so? I will then forward you one year's subscription for each of them, to begin January 1, 1904. I do not wish it sent to those who, through indifference, neglect to take it, but to men who are unable to do so by reason of scant stipend or heavy expenses." If our rich laity would subscribe for a few copies each of the Canadian Churchman, to be sent to our poorly-paid missionaries who are unable to subscribe for it out of their scanty income, what a blessing it would be to them!

A Prince in Israel.

Our American brethren have lost a "prince in Israel" by the demise of Rev. Dr. Lindsay on December 1st. His was a most interesting career. He was born in 1842, and educated first as a Methodist minister, and entered the Episcopal ministry in 1869. His early ministry was spent in Virginia, and he held appointments in various other States till 1889, when he went to St. Paul's Church, Boston, of which he was still rector when death came. He was chaplain of the House of Representatives, and elected to several other distinguished posts, but declined them. He declined elections as Bishop of Easton in 1887, as Coadjutor-Bishop of Alabama in 1890, and as General Secretary of Board of Missions in 1899. He was president of the Standing Committee in his own diocese (Massachusetts) and president of the Lower House, or House of Deputies (General Convention). The honours that he declined and the honours that he accepted both stamp him an undoubted prince in Israel, and he is one of the many brilliant men who have found their way into the Church from other folds.

A Significant Forecast.

Right Reverend Dr. Grafton, Bishop of Fond du Lac, is a very prominent figure in the American Church. In company with Father Benson, Lord Halifax and others he helped to found the "Cowley Fathers," or the Society of St. John the Evangelist (S.S.J.E.) thirty-eight years ago, and he continued a member of that brotherhood till he was made a Bishop. He is one of the most pronounced Churchmen on the American bench, and was the preacher at the Norfolk District "English Church Union" festival in September last. He humourously explained his own ritual practices by pointing out that the "ornament-rubric," was left out of the American Prayer Book, and where there was no law there was no transgression. He then contemplated a visit to Russia in order, as he said, "to aid the rapprochement between the two Communions." And having this object in view, he gave expression to this significant forecast. The Anglican clergy, he said, were about 40,000, and the Anglican Bishops 250, of whom 80 were American. God in His providence had given the American Bishops the controlling voice in the Anglican Communion. When they came up to the Lambeth Conference they would represent one-third of the whole body. The Anglican Communion, he declared, had a wonderful work to do, and he evidently regards the American Church as the determining voice in its destiny. Whether he is right or not is a matter of opinion, but he has thrown out an idea that ought to rouse the noblest energies of our American brethren. If the Anglican Communion is to be the rallying centre around which union will come, and if the American Church is to dominate or mould the life of the Anglican Communion, what a noble goal they have ever before their eyes!

Parish Halls.

The Bishop of Newcastle in laying the foundation of a parish hall last autumn spoke some strong words as to their necessity and value. He said no church was complete without one, that in a new district he would build a parish hall before he would a church, and that they might be made important centres of educational influence. He said Christianity had to do not merely with a man's soul, but with the whole man, so that whatever transpired to educate and to amuse men in a rational, harmless way was building up his higher nature, and producing a healthy development of body, soul and spirit which make up the man. The winter season is the time for extension lectures, social gatherings, etc., in connection with our Young People's Associations and benevolent societies, and for economy of expense and fuel and work the "parish hall" might be put in the church basement. No church building ought to be allowed to be erected in Canada till the Bishop or Archdeacon or other Church authority had carefully considered the question of providing a "parish hall."

"Born King of the Jews."

The Kingship of Christ has been grievously overlooked, and in the Christmas season we might ask as the Magi did, "Where is He that is born King of the Jews?" Christ was born a King, and died a King (John 19:19), and preached "the Gospel of the Kingdom" (Matt. 4:23), but the Gospel, as now preached, usually leaves "the Kingdom" out. Rev. C. C. Kemp, of Clinton, Michigan, has been for years conducting a vigorous campaign in behalf of the Kingdom. He is a well-known graduate of Trinity College, Toronto, and for a time ministered in Grace Church. In 1901 he published a little manual called "The Kingdom of God" (price 25 cents) which was quickly recognized by leading theologians of the United States and Canada as a

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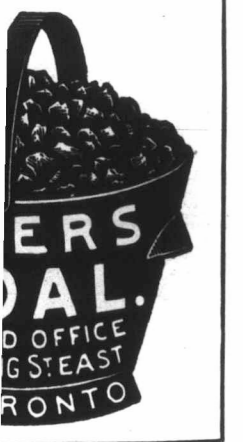
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