

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 15—Second Sunday after Epiphany.

Morning—Isaiah 55; Matthew 9, to 18.  
Evening—Isaiah 57 or 61; Acts 9, to 23.

Jan. 22—Third Sunday after Epiphany.

Morning—Isaiah 62; Matthew 13, to 24.  
Evening—Isaiah 65 or 66; Acts 13, 26.

Jan. 29—Fourth Sunday after Epiphany.

Morning—Job 27; Matthew 16, to 24.  
Evening—Job 28 or 29; Acts 17, 16.

Feb. 5—Fifth Sunday after Epiphany.

Morning—Proverbs 1; Matthew 20, 17.  
Evening—Proverbs 3 or 8; Acts 21, 17 to 37.

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, 620.  
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.

Holy Communion: 321, 324, 558, 559.  
Processional: 177, 307, 488, 520.  
Offertory: 487, 523, 527, 634.  
Children's Hymns: 332, 340, 346, 516.  
General Hymns: 512, 539, 547, 549.

### Diocesan Synods.

With the New Year we have wished each other a happy one, and have each determined so far as possible to turn over the necessary number of new leaves. Among those is one which we have often spoken about and think it worth trying to move. That is greater interest in diocesan affairs. We all know at the Easter vestry meetings after everything is over, the chairman says, "before we go we must elect the delegates to the Synod." They are elected and that is all. Why should these gentlemen not discuss the management of the diocese with the parish, and when they return home why do they make no report? Surely it is not because no one takes any interest in the matter. Is it not really because the whole business is managed by a few, and that the average delegate feels that he is looked on as an impertinent outsider? No set of people would be more shocked at such a suggestion than those very men who do all the

talking. This might be remembered to a large extent, and we trust that it will be, as nothing would increase a healthy growth of the Church more than an intelligent interest in and participation in its affairs by the delegates.

### Candidates for Orders.

The New York Churchman has made an analysis of the state of the Church as revealed by the statistics gathered by the almanacs. Of course there may be mistakes, but such compilations are as a rule very nearly accurate. The figures are not indicative of much progress. There is a small loss in the number of clergy, and apprehension of still greater loss through the falling off in the number of candidates for orders. The Churchman does not say so, but we are at liberty to point out that the clergy in the Church in the United States is steadily kept up by recruits from Canada and Great Britain, so that the loss of postulants from among their own people is a very vital one. President Woodrow Wilson, of Princeton, discussing the young people and the Church in the Sunday School Times gives his views upon this great subject in two papers which deserve careful study not only by teachers, not only in the States, but by every one. The spirit of the age needs to be combated by something else than revivals. Dr. Wilson says that there are a certain number of things that impress, and these are convictions and earnestness in action, and a certain dignity and simplicity that go along with being in earnest, and we cannot do better than conclude these remarks on the lack of candidates for Holy Orders by what Dr. Woodrow Wilson says upon the influence of older people on the children, remarks which we have already in part reprinted. "If you wish your children to be Christians, you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home will work the gracious miracle. And you can not shift this thing by sending your children to Sunday-school. You may remedy many things, but you can not shift this responsibility. If the children do not get this into their blood atmospherically, they are not going to get it into their blood at all until, it may be, they come to a period of life where the influences of Christian lives outside of the home may profoundly affect them and govern their consciences. We must realize that the first and most intimate and most important organization for the indoctrinating of the next generation is the home, is the family. This is the key to the whole situation. That is the reason that you must get hold of the whole family when you get hold of the children in your Sunday-school work; that your work will not be half done when you merely get the children there, and it may be, their mothers. You must include the fathers, and get your grip upon the home organization in such wise that the children will have the atmospheric pressure of Christianity the week through."

### The Outlook in the United States.

But returning to the Churchman's comments the worst has not been said, though all regret that it is such a hard thing to say. There is one reason for our regret which would never occur to the writer in the Churchman, and that is that we in Canada are receiving so many immigrants from the States, that when with them we get neither clergy, nor students, nor money to pay missionaries, it is hard upon us. And we must remind the Churchman that it is meting out to us very different measure than they have received in the States from England. The Churchman's outlook for the future is that "considered as a whole, the state of the Church affords ground for encouragement, but hardly for self-

satisfaction. The Church's message is evidently being heard by the people to a greater extent than ever—that is ground for encouragement. But that there are fewer people to teach, preach and even read the Word, forbids us to be boastful. With places of worship multiplying, congregations increasing, a greater resort than ever to the Church on the supreme occasions of life, there is not that growth that we have a right to look for either in the number of children brought to baptism, or in the scholars in our Sunday-schools, or in the number of those prepared for confirmation. One cannot study these figures without the conviction that Americans are being drawn toward the Church as seldom before in our history, but Churchmen ought to ask themselves, not without some searchings of heart, whether they are showing themselves worthy stewards of their divine trust."

### Vatican and France.

We have two items from Rome, which (each in its own way), are of interest. The one is the appointment of Bishop Porcelli as apostolic delegate to Constantinople. For a long time such appointments have been made with the concurrence of France, to which power the popes had delegated the protection of all adherents of the Roman Church in the Turkish dominions. The present appointment has been made direct by the Vatican; thus showing that France is no longer recognized.

### The Gospel in Italy.

The other is evidence of the growth of the circulation of the Gospels in Italy. The late Pope authorized, and in fact directed the printing and circulation of cheap editions of the Gospels, especially of that of St. John. Very few priests supported the movement, in fact ecclesiastical influence is understood to be all the other way. The Literary Digest translates from a late number of the German Reports of the spread of the Gospel in Italy, particulars showing the persistence of the movement, and mentions an audience of two translators with the present Pontiff soon after he took up his duties. The Pope said to them; "Gladly do I give my blessing, and that with both hands and with a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel, the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners, and effect blessed results. Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasants, with their plain, every-day way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures. No matter how many prayer-books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsurpassed book of devotion; the true bread of life. I grant an especial apostolic blessing upon all those who preach the Gospel, who hear and read it, whether on a Sunday or a week-day. I bestow my blessing on all the members of the St. Jerome Society and all who co-operate in the sacred work of spreading the Gospel." It should be remembered that the present Pope was a peasant's son, and has always worked among them.

1905.]

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