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Lessons for Sundays and Holy Days

January 17.—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 10, 10, 24.
Evening—Isai. 57, or 61; Acts 10, 10, 24.

January 24.—Third Sunday after Epiph.
Morning—Isai. 62; Mat. 13, 53—14, 13.
Evening—Isai. 65 or 66; Acts 15, 10, 30.

January 31.—Fourth Sunday after Epiph.
Morning—Job 27; Mat. 17, 14.
Evening—Job 28 or 29; Acts 18, 24—19, 21.

February 7.—Septuagesima.
Morning—Gen. 1 & 2, 10, 4; Rev. 21, 40, 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: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 192, 196, 197, 320.
Processional: 30, 34, 179, 390.
Offertory: 20, 212, 220, 237.
Children's Hymns: 224, 236, 330, 335.
General: 79, 223, 226, 586.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Epistle for this Sunday instructs us in the manner of using the various gifts with which we have been endowed by God Almighty. The Gospel sets before us the example of Jesus Christ, Who manifested forth His glory in a miracle attendant upon His rejoicing with them that did rejoice. The lesson for us is obvious. By virtue of Baptism, Confirmation, Ordination or Consecration we are called to, and endowed for, a life of service, of work. But as we look at Christian work we realize that human weaknesses are continually hindering the work we are engaged in. There is often a lack of charity and unity in our organized efforts. Why so? Because we insist upon dragging into the spiritual realm

the purely human estimate of men and things. Earthly things separate men; only upon the spiritual can we unite. We differ in politics, in the workshop, in our views of the labour question, socialism, art, etc. And our differences of opinion create an atmosphere which affects our whole outlook, and influences all our relationships. Consequently, the ideal which Holy Church sets before us is bedimmed. What is the ideal? That we may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. To attain unto this ideal is possible only as we appreciate the inspired utterance of St. Paul: "We are God's fellow-workers." Note the two truths emphasized in that phrase. Human ministrations; Divine power. Should not this inspired thought banish all selfish individualism, nullify all differences of opinion, and put out of court all earthly and personal preferences? God works; and we are called to work with and alongside of Him. Be humble. We are ministers only. It is God's work. God's power brings the success—for that work—of extending the Kingdom of God—does not depend on any one man anywhere, but upon God, who works with and through men everywhere. Be reverent. We are engaged in the most awful, the most significant work open to man. This expression of St. Paul's forms a good motto for a new year: "We are God's fellow-workers!" Bearing in mind the truths contained therein, let us labour on with courage. Renunciation pledges us to fierce fighting. But the courageous always are victorious. St. John Baptist dies, it is true. But his example of courage is undying. The traditions concerning St. George and St. Margaret emphasize the power of courage and faith. We have our dragons to combat to-day. Let us be courageous. Hear the Master: "Be of good cheer; I have overcome the world." Then we must work with purity. Purity is single-mindedness. "Ye cannot serve God and mammon." Purity is self-sacrifice. And it means that we must give up the human "well-done" to win the Divine "well-done." Christ alone is judge, even as He alone is the founder and the legislator of the Church. Then, if we be fellow-workers with God we must work with love, for God is Love, and God always reveals Himself to man as a God of Love. Love teaches and inspires us to work courageously and purely wherever we are. And, in conclusion, we must work with fidelity. What the Church needs to-day is workers who will be faithful unto death, who will not be discouraged or lose patience. Impatience is lack of confidence in God. But patience is not "laissez-faire." Patience means hard work, steady work, hopeful work, not indifferent effort, spasmodic endeavours, or faithless doing. A motto for 1909: "We are God's fellow-workers!" Forth to our work we go, strengthened by the Eternal Emmanuel. "We are God's fellow-workers!" And God is with us.

The United States Church.

The following table shows the increase in the number of clergy and amount of work which is being carried on by the Church in the United States, as compared with what was being done three years ago:—

	A.D. 1905.	A.D. 1907.
Whole number of clergy	5,149	5,329
Deacons ordained	506	483
Priests ordained	453	471
Candidates for Holy Orders	510	469
Postulants	302	323
Lay readers	2,316	2,464
Persons confirmed (3 years)	143,471	158,031
Sunday School officers and teachers	74,318	74,871
Sunday School pupils	441,812	446,367

Pupils in parish schools	12,736	14,105
Pupils in industrial schools	11,674	9,328
Parishes, 3,268; missions, 3,967—in all	7,235	7,615
Church edifices	6,235	7,028
Church edifices, free	4,365	4,814
Sittings in churches	1,151,999	1,221,186
Free sittings in churches	831,196	937,104
Churches consecrated (three years)	314	294
Church hospitals	77	72
Total contributions for all purposes	\$47,005,405.73	\$52,257,519.17
Endowments—		
Support of parishes	4,895,086.11	7,680,750.71
Aged and infirm clergy	971,249.88	
Widows, orphans, etc.	946,357.93	2,291,826.09
Hospitals and other institutions	12,119,090.76	17,509,085.02

Moderation.

It is difficult for some people to know where to draw the line between true and false zeal. It is a good thing to be zealously affected in a good cause, but it is a bad thing when misguided zeal leads men to be unfair and unjust to their fellow-men. On the question that is popularly known as the temperance question there is a marked diversity of opinion and practice, not merely amongst those who are of the so-called working class, but amongst that other portion of the community, which comprises the professional, commercial and allied groups of busy workers in the upper tiers of the human hive. In these classes there is a goodly proportion of worthy, respectable and God-fearing men, who habitually, but in moderation, use wine, ale or spirits, somewhat on the principle recommended by St. Paul to Timothy as rendered in the Revised Version: "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." Now, it is worse than idle—it is manifestly unfair and unjust—for those who nowadays choose to follow the example of that ancient and honourable body, the Rechabites, to hold those members of the community who differ from them on this question, and who, to say the least, are every whit as industrious, useful and respectable as themselves, up to public odium and contempt in press, platform and pulpit. We deprecate the habit of treating; the practice of habitual drinking at bars, and the immoderate use of alcoholic liquor in any form and on any occasion. But at the same time we maintain that the law which tempers justice with moderation and safeguards the rights of every class in the community is the law that in the long run will foster the spirit of manliness in the individual and true liberty in the State.

Immoral Literature.

Nothing more pernicious to youthful morals could be devised than immoral literature. It matters not whether it be merely suggestive in character, or unveiled in its mode of expression. This is a form of vice that is all the more dangerous from the craft and subtlety of those who seek to profit by it and the readiness with which ill-advised youth avails of it. All honour to those who have come forward to induce the Government to apply to this foul ulcer the keen edge of the criminal law. Far worse are the results of this vice upon the young than the issuance by the forger of counterfeit money. The former depraves the character of the youth of the country; the other vitiates its currency. This effort for moral reform should not stop short by aiming solely at the suppression of debasing literature for the young. The current literature