

Canadian Churchman.

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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

January 6.—Epiphany of our Lord.

Morning—Isai. 60; Luke 3: 15—23.

Evening—Isai. 49: 13—24; John 2: 1—12.

January 8.—1st Sunday after Epiphany.

Morning—Isai. 51; Matt. 5: 13—33.

Evening—Isai. 52; 13 and 53 or 54; Acts 4: 32—5: 17.

January 15.—2nd Sunday after Epiphany.

Morning—Isai. 55; Matt. 9: 1—18.

Evening—Isai. 57 or 61; Acts 9: 1—23.

Appropriate Hymns for First and Second 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 the new Hymn Book, many of which may be found in other hymnals.

SUNDAY AFTER THE EPIPHANY.

Holy Communion: 247, 258, 263, 397.

Processional: 94, 99, 100, 476.

Offertory: 92, 95, 96, 517.

Children: 701, 702, 705, 711.

General: 93, 97, 389, 417.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 258, 270, 508, 525.

Processional: 473, 476, 527, 652.

Offertory: 322, 417, 541, 542.

Children: 298, 552, 720, 724.

General: 463, 476, 517, 584.

THE EPIPHANY.

The Manifestation of Christ to the Gentiles.

"They took knowledge of them, that they had been with Jesus," Acts 4:13, part.

The doctrine of the Incarnation reveals to us the need and the meaning of a manifestation of the Godhead in the flesh. The teaching of Epiphany is that we who are members of Christ must, in the days of our flesh, reveal the Christ within us to those who do not as yet belong to Him. In many ways divinity comes to humanity. And in as many different ways we express that fact. But the one way in which the ordinary public will find proof and confirmation of our

sincerity will be in our characters. The reality of profession is demonstrated in the Christ-like character. The rulers of Israel were astonished at the boldness of Peter and John. And "they took knowledge of them, that they had been with Jesus." The boldness of Peter and John is the boldness of sincerity. And that is the boldness we would like to see developed in all who call Jesus Lord and Saviour. In the body of the Church there are diversities of gifts and operations. But one duty is universal, and that is the duty of revealing Christ Jesus by and in our characters to those who are not thrilled by the mention of His name, and are not yet enthused by His example. God gives to each one of us the power of revelation by character. A Brahman has said to Christians: "If you were as good as your Book, you could conquer India for Christ in five years." A great deal of preaching, and much ecclesiastical endeavour, fail of their purpose and hope because there is little "revelation through character" behind them. Let the season of Epiphany teach us the importance of so living before those whom we would win to Christ, that they may take knowledge of us that we are with Christ, and that Christ is in us.

New Year's Greeting.

At this season of the year it is in order for the proprietor of the "Canadian Churchman" to make a bow to his readers, to admit his shortcomings and the mistakes which must inevitably occur, and to thank his subscribers for passing them over and not writing to stop the paper when it fails to say exactly what the reader expected. We may on the other hand express our warm appreciation of the general support accorded the "Churchman" during the past year, and of the many evidences of personal esteem and confidence received from Churchmen of all shades and schools of thought. Again we wish our thousands of readers, young and old, rich and poor, here and there,—in Canada, the Old Land, the United States, and even in distant countries,—with all our heart a most happy and prosperous New Year.

Clerical Incomes.

Occasionally we take the opportunity of having a little talk with our lay readers, meaning those who are not members of the clergyman's family. We are able to say with truth that over Canada, as a whole, our people have had a prosperous year. Think over the question: how far has such prosperity been shown in the clergyman's home? Has it overflowed with gifts in kind or money, or anything to add to its comfort? Unfortunately our stipends, as a rule, do not compare favourably with those of other religious bodies,—the Presbyterians, for example. The explanation is so often given that in the Old Country and even here in the early days, the clergy were so entirely dependent for support upon the people, and so the habit was to give an honorary sum, only five or ten dollars, when the neighbour would feel it a religious duty to give fifty or one hundred dollars, or more if he could do so. As often before, we remind our people that times have completely changed, and that they ought to make it a matter of pride that our clergy are the best paid, and our people the most generous in Canada. The poor are always with us, and as in days of yore they find their way to the clergyman, who should be supplied with something more than the will, he should have the means specially placed in his hand, to assist them. Another matter,—By applying to Mrs. Willoughby-Cummings, in Toronto, and in the other provinces to other agents, the churchwardens will find how, for a small annual sum,

an annuity can be provided for the clergyman payable just at the time of life when required both for his benefit and that of the Church.

A Prophet's Chamber.

Our laymen have changed in more ways than one since the days of the first settlers, when the clergyman's visit was an event. The custom of providing a "prophet's chamber" where an unexpected detention may leave houseless the parson should never be neglected. Looking over a Roman Catholic exchange a charming paragraph caught the eye. It pointed out their unique position—how their priests were able to take long journeys and visit the smallest hamlets and lonely farms. The priest need only cross the threshold to be sure of a welcome; however great or however lowly the house might be, he was always at home, a most honoured guest. Is that always the case with our people, and do they vie with each other in providing the clergy with transportation to other families who have not been visited? Undoubtedly, but is the desire to do so as ingrained with our people, and the welcome as spontaneous? We have our Synods, visitations, and other clerical meetings. On such occasions, what a break it might be in the lone back parsonage could the wife and daughter accompany the father. It seems to us that we hear more of such hospitality among our Methodist friends; for some reason or other an apparently cordial welcome often followed by family intimacies. In these few remarks we have sought, not to complain, but to throw out suggestions which may lead to self, and family, and parish, enquiry as to whether as much is done for the clergy as our people might, or could, or should, do.

Neglect of Religion.

A London writer, referring to the neglect of religion in London, says that:—"No one can walk through parishes and see the teeming crowds of men and women without feeling sad that religion has so little a part in their lives. Thousands pass by the church-door and only a few hundred enter. Organization seems to be carried to its very highest point of efficiency in these parishes. No class is left uncatered for, and the long list of services and meetings to be held announced cannot possibly be carried in the memory by the ordinary worshipper, who spends his time looking at the unfilled pews. The clergy are not idle—they work hard and leave nothing undone for their people, who do not respond to their efforts. Is it any wonder that men sometimes lose heart and become depressed by seeing their labour fruitless and the message of the Gospel ignored? It is to the credit of the ministers that they work patiently and seem not to weary in well-doing." This is indeed a sad state of affairs, and we do not think the picture over-drawn, as the writer referred to is a religious man. One of the chief contributory causes, the writer thinks, is "poor preaching." He truly says: "A good preacher seldom or never is without a congregation."

Tuberculosis.

The Prince of Medicos, Dr. William Osler, has again been attracting attention by one of his fine, strong literary articles. This time in the "American Magazine," of New York. The "Literary Digest," of the 24th December last has a portrait of the masterful propounder of the chloroform cure for senility. The learned Doctor, writing on consumption, says: "A plain proposition is before the people. We know the disease, how it is caused, how it is spread, how it should be prevented, how in suitable cases it may be cured. How to make this knowledge effective is the prime thing. It is a campaign for the