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Lessons for Sundays and Holy Days.

January 12.—FIRST SUNDAY AFTER EPIPHANY.

Morning.—Isaiah 51. Matthew 7, v. 7.
Evening.—Isaiah 52, v. 13, and 53; or 54. Acts 7, v. 35, to 6, v. 5.

APPROPRIATE HYMNS for first and second Sunday after Epiphany, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 314, 558, 559.
Processional: 78, 79, 219, 313.
Offertory: 178, 178, 300, 365.
Children's Hymns: 76, 331, 333, 571.
General Hymns: 63, 77, 486, 487, 547.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 312, 315, 557.
Processional: 80, 218, 390, 488.
Offertory: 81, 174, 306, 523.
Children's Hymns: 77, 330, 334, 574.
General Hymns: 75, 169, 220, 478, 548.

FIRST SUNDAY AFTER THE EPIPHANY.

KNOWING RIGHT FROM WRONG.

There is so much that we cannot know, so much that the best and wisest amongst us must be content to remain in ignorance of. Few things bring this more home to the mind than the sight of the heavens on some starry night. It strikes one with a feeling of awe—almost of fear—to see the shining planets, the countless myriads of stars, and to remember that our world, of which we think so much, is but one amongst unnumbered worlds—a tiny planet revolving in boundless space. When we feel this—and it is good for us to feel it now and then—it is a peaceful and soothing thought to remember the star of Bethlehem, and that the one thing we can all of us know (even the youngest and most ignorant) is—right from wrong. We can know it because the same God who made the universe is our Father, and has by His Holy Spirit given us the voice of conscience to warn us clearly when we are wrong

to tell us plainly what is right. We can know it, because Christ has been made manifest. There ever before us is His perfect example—the star by which to guide our steps. If we only know "what things we ought to do," and if God of His mercy give us grace to do them, then we shall surely reach at last that happy land, where perhaps our Father will let us understand more of the mysterious wonders of creation—where certainly He will let us know *Himself* more fully than we do here; and in the fullness of that knowledge there will be perfect joy and blessedness. Meantime, the Church repeats to-day the old simple lesson—do right; ask God to show you what to do; ask Him to give you grace to do your duty. The Gospel holds up to children the pattern of Christ's childhood. Be willing to learn as He was who "sat in the midst of the doctors, both hearing them and asking them questions;" be *subject to your parents*, as Christ was, that like Christ your Master, as you "increase in stature," you may increase also "in wisdom, and in favour with God and man."

LAY RESPONSIBILITY.

BY CANON LIDDON.

The brethren of the laity expect much, and rightly expect much, of the clergy. They are quick to note failures and inconsistencies, and the clergy certainly have no right or wish to complain, if the laity judge them by the Divine standard which it is their business to enforce. But perhaps if the laity knew more of the temptations of the clerical life, they would not, we hope, judge less sternly, but would help better by their prayers. To preach the Gospel, the whole Gospel, and nothing but the Gospel, out of the pulpit as well as in it, in general intercourse as well as at home, before its opponents as well as before believers, is not easy. Many are the temptations to mutilate known truth, to twist it, to exaggerate it, to misstate the inspirations of passion for the inspirations of faithfulness, to mistake the promptings of cowardice for lofty spiritual prudence. Many are the temptations to substitute doing good, in a general way, for that which is their proper work as Christ's ambassadors; to substitute a gospel of benevolence, of philanthropy, of literary refinement, for that real message from heaven which was ever on the lips of Christ's first Apostles, and without which all else is but a poor and heartless trifling with the solemn interests of dying men. May it not be that if no prayers, no living interest, follow on their steps, and they fail grievously to do justice to the truth and grace entrusted to them, the resulting woe will not be altogether theirs; but it will be shared, according to a law of inexorable justice, with those who might have helped them, and who left them to themselves.

THE OTTAWA BISHOPRIC.

The Church at large can have nothing but words of congratulation to offer our brethren in the Diocese of Ontario for the prompt and successful manner in which they have contributed funds for the new Diocese of Ottawa. The fact that at a time when so many feel a financial stringency, they have done so much, and given so liberally for the extension and strengthening of the Church's influence, is a source of pride to every loyal Churchman. It is a gratifying manifestation

of confidence in the Church and her future, and also of confidence both in the Church's teaching and those who teach it. The eminent prelate who has for so many years presided over the Diocese of Ontario, and the clergy who are associated with him, may with great satisfaction contemplate this latest development of their work, while to the laity unbounded praise is to be given for their almost spontaneous reply to such a demand for funds to increase and perfect ecclesiastical administration. The work brought to so successful a termination has no doubt been an anxious and labourious one, and yet we feel that the task of electing a bishop for the new diocese must be occasioning greater anxiety and thoughtfulness. It is a question in many minds whether the present method of selecting a bishop is the best one. In all assemblies constituted as our Synods are, there is a danger of influences being at work that we would be better without; feelings and passions may arise in the excitement of an election which, in after and cooler moments, men of all shades of opinion must bitterly regret, while there is a possibility of some who possess the franchise not sufficiently considering, or not being sufficiently informed as to the requirements necessary to make a good bishop. We sincerely hope that our brethren upon whom this heavy responsibility rests, will approach the question with a firm determination to act generously and with earnest thoughtfulness, with but one aim—to glorify God, and build up His Church, having in view the fact that their action means weal or woe, success or failure, for many years to come. Let nothing be done for mere expediency, but governed by high principle and loyal conviction, let them be determined that with God's blessing the right man shall be chosen for this important position. Ottawa, as the seat of Government and centre of political life, makes unusual demands in the choice of its bishop. From all parts of this wide Dominion, men—representative men—gather together, men who reflect in secular affairs the opinions and sentiment of the whole community, men who possess influence, and are endowed with rich intellectual and material advantages. It is of the highest importance that the future Bishop of Ontario should be able to commend himself to such, and should claim their respectful attention, should by his piety and learning deserve their approbation, and should, deservedly we say, be an influence amongst them for the good of Christ's religion, and the welfare of the nation at large. The Church needs such a bishop at Ottawa, for it is an influence which can alone be exercised by one not only possessed of certain personal qualifications, but standing in a position commanding consideration. We do not presume to suggest to the learned clergy and laity of the Diocese of Ontario who is the best qualified for them to choose as their future bishop. One thing we will say, though, that while sound doctrine and holiness of life are indispensable requisites, and eloquence and ability to hold his own in the social life are most desirable, there is a qualification we feel to be of the utmost importance, and that is a disposition for zealous, practical work in furthering the spiritual interests of the people. In our opinion, a bishop who has absolute faith in the Church's doctrine and methods, who is guided by high principles of righteousness and truth, and who makes the spiritual well-being of his people his prime consideration, must