

Canadian Churchman.

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Lessons for Sundays and Holy Days.

Jan. 22—3rd Sunday after Epiphany.

Morning—Isai. 62; Matt. 13: 1—24.
Evening—Isai. 65 or 66; Acts 13: 26.

Jan. 25—Conversion of St. Paul.

Morning—Isai. 49: 1—13; Gal. 1: 11.
Evening—Jer. 1: 1—11; Acts 26: 1—21.

Jan. 29—4th Sunday after Epiphany.

Morning—Job 27; Matt. 16: 1—24.
Evening—Job 28 or 29; Acts 17: 16.

Feb. 2—Purific. of Mary the B. V.

Morning—Exod. 13: 1—17; Matt. 18: 21—19: 3.
Evening—Hag. 2: 1—10; Acts 20: 1—17.

Feb. 5—5th Sunday after Epiphany.

Morning—Prov. 1; Matt. 20: 17.
Evening—Prov. 3 or 8; Acts 21: 17—37.

Feb. 12—Septuagesima.

Morning—Gen. 1 & 2: 1—4; Rev. 21: 1—9.
Evening—Gen. 2: 4 or Job 38; Rev. 21: 9—22: 6.

Appropriate Hymns for Third and Fourth 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.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 250, 257, 397, 646.
Processional: 389, 484, 615, 624.
Offertory: 98, 463, 481, 542.
Children: 630, 703, 708, 710.
General: 97, 491, 499, 584.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 241, 242, 251, 260.
Processional: 43, 44, 636, 664.
Offertory: 399, 541, 605, 627.
Children: 457, 713, 714, 726.
General: 33, 523, 531, 780.

THE THIRD SUNDAY AFTER THE EPIPHANY.

"Render to no man evil for evil," Romans 12:17.

All men seek to obtain the things which shall be advantageous to them. Some have a narrow ambition, only to succeed in this life; others

are anxious about the future and relate the advantageous to the future. It is easy to see that evil things can be of no advantage even to the man whose vision is narrowed by earthly horizons. An openly sinful course is soon brought to a halt by the variously expressed conscience of the community. And the result is that there is more commercial honesty and honour than we sometimes imagine. Indeed no earthly venture can succeed if the foundations are persistently dishonest. From the purely earthly point of view advantages lie in the recognition and pursuit of the good. Does it not follow, therefore, that men can only succeed in life by returning good for evil? To return evil for evil is to bring about one's own downfall. Whereas to return good for evil is to apply a corrective to him who works evil, and at the same time, to do something which must result in strengthening and establishing the worker of righteousness. This is the spirit of Jesus Christ. Under the most provoking circumstances He returns good for evil. "Put up thy sword," He says to Peter whilst He heals the servant's ear. "Father, forgive them," He prays even as the Roman soldiers cruelly drive the nails into His blessed feet and hands. In this Epiphany-tide we would learn how to reveal the Christ to the World. Already we have learned that we must be patient in tribulation. Now we must learn further to imitate Christ Jesus by rendering good for evil. Our reason for such imitation is God's reason. He wills not the death of a sinner. Why should we? To render evil for evil is to confirm the sinner in his ways, and to enshroud him in the thick gloom of hopelessness. To render good for evil is to let the light of the eternal Christ fall across his path.

Sin And Its Punishment.

It is too much the habit now-a-days to pass over or ignore the tremendous fact—a fact that affects the life of each human being—that sin is punished in this life. But that is not all; it will also be punished in the next life. This habit of glossing over or ignoring this awful fact on the part of religious teachers and preachers is, we believe, responsible for many of the shortcomings of the present day. Dr. Paterson-Smyth puts the matter fairly and forcibly in his striking book, "The Gospel of the Hereafter," where he says that "the main trend of Scripture teaching is that it shall be well, gloriously well, with the good, and that it shall be evil, unutterably evil, with the wicked; that there is a mysterious and awful malignity attaching to sin; that to be in sin means to be in misery and ruin, in this or any other life; and that sin persisted in tends to utter and irretrievable ruin."

The Novel.

Not so very long ago such a thing as an ordinary secular book, far less a novel, was not allowed to be read by the young of a family on Sundays. On that day they were safely put away under lock and key. How far we have travelled since then is shown by an announcement of a series of Sunday evening addresses on "Great Novels as Christian Forces" in a leading Congregational church in New York. It is said that the aim of these addresses would be to show how some famous novels have enforced great religious principles, or pictured the results of good and evil action. Certainly the addresses must have taken preparation, some thirty novels being specially mentioned as illustrative of the subjects. Is it not time that some supervision should be exercised over the literature spread out to young people? The list of those above referred to is

free from the viler class of present-day fiction, but there are some like Robert Elsmere in this list which reflecting parents would not like to see in their children's hands. It is a sad commentary on modern fiction that the great firms of London booksellers were obliged to form a society to forbid the inclusion of classes of fiction in their circulating libraries. Many of these books come in from the States, and we would be glad to see that some society was formed in New York and Boston to purify light literature, both book and magazine literature, as much as possible. Conscientious clergymen do what they can as it is, but that is not much.

A Quaker's Selection.

As to what is proper reading for a Christian man is a question which each of us must personally answer. Yet every clergyman is presumed by his parishioners to be able to advise some courses of reading, especially those to be followed by young people. Leading men are always being called on for such advice. In a recently published work we saw that the celebrated William Penn in responding to such a letter had recommended a long list of books which is wonderful in its comprehensiveness. Fancy buying "the pamphlets since the Reformation pro et con to be had at the Acorn in Paul's Yard, to be bound up together, comprisable in about 6 quarto volumes." The most remarkable is the list of religious works recommended by one Quaker to another, "For devotion, the Scriptures, Friends' Epistles, Austin his City of God, his Soliloquies, Thom a Kempis, Bona, a late piece called Unum Necessarium, and a Voyce crying out of the Wilderness writt in Q. Elizabeth's time."

The Church's Comprehensiveness.

It is very refreshing to find a great leader of the Evangelical party in England, (Dean Wace, of Canterbury), fully recognizing the breadth and comprehensiveness of the Church. No man carries more weight in his own party, and his weighty words, therefore, demand our close attention. He said:—"Perhaps it was not sufficiently remembered that Privy Council judgments, based on the Prayer Book as it now stood, secured (1) the position of the Evangelical party, (2) the position of the High Church party in reference to the Holy Communion, as represented by Mr. Bennett, and (3) the position of the Broad Church party as represented (say) by "Essays and Reviews." Not only the position of the clergy, but the position of the laity of various schools, was thus established; and the satisfaction of the laity was a matter of great importance. That great Court which established these principles had a right to a favourable construction when refusing one particular minor principle. However, his point was that these principles were based on the text of the Prayer Book and the Articles as they now stood, and to attempt in any serious way to tamper with the text of the Prayer Book would invalidate the ground on which they could all securely stand, with safety to their consciences." What a blessed day it would be if members of the three parties would recognize each other's rights as sanctioned by the test of the Prayer Book and Articles. The Dean said also he felt that the High Church party had some reason on their side in regretting that the Church had lost, for instance, the old Order of the Canon, and that they, with the great mass of lay people, had a right to regret the absence of their primitive remembrances of the dead, free from all references to Purgatory, which were so comforting to many hearts.