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Lessons for Sundays and Holy Days.

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.

January 22.—3rd Sunday after Epiphany.
Morning—Isai. 62; Matt. 13: 1—24.
Evening—Isai. 65 or 66; Acts 13: 26.

January 25.—Conversion of St. Paul.
Morning—Isai. 49: 1—13; Gal. 1: 11.
Evening—Jer. 1: 1—11; Acts 26: 1—21.

January 29.—4th Sunday after Epiphany.
Morning—Job 27; Matt. 16: 1—24.
Evening—Job 28 or 29; Acts 17: 16.

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 the new Hymn Book, many of which may be found in other hymnals.

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: 363, 476, 507, 584.

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.

THE SECOND SUNDAY AFTER THE EPIPHANY.

"Patient in tribulation," Romans 12: 12.

God gives to each one of us the power of revelation by character. Prior to this gift comes the power to imitate. In Jesus Christ we see the

ideal of humanity, and He teaches us to find in His life the pattern of our own. Therefore, the Christian life is the Christ-life. St. Augustine tells us that the sum and substance of religion is to imitate Him Whom we worship. In such imitation lies the only evidence that we are worshipping in spirit and in truth. The Epistles for the Sundays of the Epiphany season point out to us how we can reveal the Christ by and in our characters. We are to consider one point to-day: He who would reveal Christ must be "patient in tribulation." No one feels the stress of life more than the disciple of Christ. The stress of tribulation may be felt in two ways. Our Christian ideals are disputed or questioned. We are interfered with in the discharge of those privileges and duties which are suggested by our ideals. Sooner or later we all have to face a "reduced" Christianity, systems based on certain elements of Christ's teaching, but denying the mystery and uniqueness thereof. We have not far advanced along the narrow way before we are conscious of the activity and malignity of those who propagate ideals of living contradictory to ours. The stress arising therefrom comes to us all. What are we to do? The very first thing we have to do is to learn to be patient. Consider the unceasing patience of Christ Jesus. And because He was patient, He was effective in demonstrating the absolute character of His ideals, and in fulfilling the privileges and duties arising therefrom. Impatience at once destroys the influence of the three theological virtues. He who gives way to impatience has lost for the time his faith in God, his earnest expectation and hope, his faith in such a statement as this, "If God be for us, who can be against us?" and of course impatience is the denial of love to those who most need love. In many ways we learn that Love is the very embodiment of patience. He who is most patient is most loving, most hopeful, and most faithful. To be patient in tribulation is to be consistent. It is also the earnest of effectiveness. He who is patient is cool and calm. He discerns where fools are blind, he sees the weak points of the enemy, and in making good use of his opportunities he is bound to be effective. Consider the significance of patience. The patient man has a true grasp of the teaching of Jesus, he has a keen appreciation of the Person of Jesus, and he is eternally reliant upon the omnipotence of God and the Kingdom of God. To be patient then is to be Christ-like. And the patient man can truly say with St. Paul, "Not I, but Christ liveth in me." "To me to live is Christ."

Anarchy.

It was a sad and startling tragedy that occurred in London when, in defiance of the law and its authorized agents, a number of anarchists attempted to kill the police and soldiers who undertook their arrest. These desperate men seem to have been drawn together in London for the purpose of planning, and, in due course, attempting, the assassination of the Royal Personages who would be present at the Coronation of King George. London, it appears, has been a port of "free entry" for all sorts and conditions of men. It is one thing to offer to the world the generous freedom of a country that may not unfairly be called the mother of freedom. It is quite another thing to allow that freedom to be used as a shield to protect desperate men whilst they plot to destroy life and property, and gradually mature and consummate their revolting and horrible crimes. British liberty cannot be made a silent partner in the commission of cold-blooded and brutal murder.

Self-Examination.

The beginning of a new year is not so often accompanied by good resolutions and earnest and prayerful determination to lead a good and Christian life as used to be the case. Ridicule, that strong weapon of the Devil, especially when clothed in printers' ink, was used in tawdry jokes first at good determinations, and then at the inevitable stumble. It is hard, perhaps in some respects even harder, now-a-days, to travel in a Pilgrimage through this world. The dangers and difficulties are for each individual to meet and surmount. This is a suitable time to enforce anew the need of retreats for personal self-examination. Many admit the need but turn from it because it is a Roman custom. It is true it is the rule of the Diocese of Rome, enforced by the present Pope, that every priest who resides in Rome must every three years pass eight days in retreat in one of three religious houses specially designated. The Pope sets the example, and last summer all over the Vatican there was the quiet and hush of the annual retreat.

Care of Our Time.

But to prevent such an objection to a good and pious custom, let us quote Jeremy Taylor on the care of our time. "Let him that is most busied set apart some solemn time (1 Cor. 7:5), every year in which for a time quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his soul by confessions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness and retire back again from whence levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs have carried him." In all countries, spiritually minded men have striven to realize their sins and wickedness and to obtain from God strength to lead a nobler and better life. In the High Street in Edinburgh is to be seen a block of tall houses, the flats of those days, noticeable from rows of long narrow windows; these gave light to closets where the good man might retire, shut the door and pray in secret. As time went on the men found them convenient rooms in which to keep books for their worldly accounts. There is too real evidence that the world is too much with us, and it is right that we should realize our individual weakness and take real advantage of genuine aids to devotion.

Colonies.

Times have come and gone since Disraeli uttered his historic expression:—"Those wretched colonies which hang like a millstone round our neck." What to the average British statesman of that day may have seemed an apt figure of speech, now-a-days may either be taken as showing a serious lack of foresight; or as an indication of the futility of even an experienced and sagacious statesman speaking definitely on a condition of affairs that may undergo a complete change in the near future. Certainly what were colonies in those days, are integral parts of the Empire to-day. And as regards the millstone it is being more clearly demonstrated each year that the millstone colonies of the forties are becoming the provident granaries of an ever-expanding Empire.

A Blot On Journalism.

We have written frequently against the publication in the form so common with the daily press of the not seldom coarse and demoralizing reports of the lives of criminals and the details of their crimes. We are glad to see the same views expressed and an effective preventive suggested by our able contemporary, "The Scottish