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Lessons for Sundays and Holy Days.

January 19.—SECOND SUNDAY AFTER EPIPHANY.
Morning.—Isaiah 55. Math. 11.
Evening.—Isaiah 57, or 61. Acts 11.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion : 197, 312, 315, 557.
Processional : 80, 218, 390, 488.
Offertory : 81, 174, 306, 528.
Children's Hymns : 77, 380, 384, 574.
General Hymns : 75, 169, 220, 478, 548.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion : 190, 322, 323, 552.
Processional : 76, 79, 219, 392.
Offertory : 179, 305, 406, 387.
Children's Hymns : 78, 80, 389, 568.
General Hymns : 82, 176, 406, 487, 520.

SECOND SUNDAY AFTER THE EPIPHANY.

PEACE.

The peace of God! What shall trouble or disturb us if we only have peace within our hearts? To-day we read of the first miracle by which "Christ manifested forth His glory." The word miracle means *sign*. All the miracles, all the wonderful works of God, are signs of His power and of His presence amongst us. God was manifest in Christ, and is manifest—(openly shown)—now in all His mighty works. This is what we acknowledge in the Collect when we speak of His "governing all things in heaven and in earth." And it is because His power is "almighty" that we know He can govern not only our outward lives, but our spirits also, and grant us, what we pray for to-day—"His peace all the days of our life." We must remember, while we pray God to give us the great blessing of inward peace, that it is our part to try "as much as lieth in us to live peaceably with all men."

THE WITNESS OF CHARACTER.

The most convincing evidence of immortality is to be found, not in argument, but in character; for there is often in high and beautiful natures a quality which carries with it the conviction of its

own continuance. It was this mysterious element of character which made Hume declare that whenever he thought of his mother he believed in immortality! The Rhone, sweeping impetuously past the quays and under the bridges of Geneva, conveys by its very velocity an impression of the heights from which it has come; the Amazon, by its very breadth and volume, testifies to the vastness of waters into which it pours itself. So there are natures so pure and high that they bring with them the consciousness of having come from God; while the force of their moral impulses and the steadfastness of their loyalty to spiritual ideals predict the nobler life to which they move, as the seed predicts the flower it is later to grow and the fruit it is later to bear. Christ was more than the truth he taught; he was the Truth itself. There was that in Him which made the resurrection morning credible and the ascension natural. To put such truth into the thoughts of men was to be the greatest of teachers; but to live such a life in this troubled world was to be a Saviour of humanity. For nothing imparts life but life; knowledge cannot do it, nor wisdom, nor strength, nor any gift of grace; life flows only from life; and not until knowledge, wisdom, strength and grace become vitalized by incarnation in a human life, have they power to reproduce themselves in others. Abstract talk about patriotism leaves the boy's imagination cold, but one glance at a living hero and his heart leaps up with joy that, after all, the dreams of youth are true. Beauty has made many a pen eloquent, but the soul is not moved until the vision comes before it, and thenceforth words are not needed. Love has many beautiful tributes in the books, but no one understands its mystery and its sacredness until it possesses his own soul or he sees it shining from the soul of another. The world is full of these noble incarnations of truth and goodness and purity; and this revelation of the Divine realities is continued age after age in countless households and in unnumbered communities. Many a patient, quiet woman has been to her children a chapter of that great Bible of life which God is continually writing; many a wife has been, to a husband less noble and steadfast, as the light of a star which no darkness could quench, and whose gentle shining has been a part of heaven to him. Fortunate are they whose ideals, unrealized in their own characters, walk beside them in the daily ministry and fidelity of others, and who are bound, therefore, to faith in the nobler possibilities of life. For no one can live day by day with the integrity and love of another, manifesting their presence and their power as naturally as the earth manifests the vitality within it, without being convinced, not only of the reality, but of the immortality of these great qualities. They who possess them are not the prey of death, for death belongs to time; but these beautiful spirits are not of the earth, any more than the thought of the poet is of the words he uses, or the vision of the sculptor of the marble which suggests but does not contain it. And yet the words and the marble are precious and necessary; they are not the thought, but they convey the thought to us, and they bring the vision within the boundaries of our seeing. They translate for us that which is above us, and by the very beauty of the form in which they come they convince us of their reality. In like manner, and with a kindred power of per-

suation, the divinest truths are continually coming to us, speaking to us, abiding with us. They are not like shining mountain summits, filling us at the same moment with longing and despair; they speak our language; they share our lot; they are of our household. Purity, righteousness, fidelity, love, dwell with us in forms and faces so familiar that we sometimes forget for the moment what they reveal; but their message is so clear that we cannot long miss its meaning. They do not testify of immortality; they are immortal. And there is no diviner privilege bestowed upon men than this power, not only to realize God's thought in their own natures, but to reveal that thought, beyond all doubt and questioning, to others. The good, the pure, and the beautiful who are with us are witnesses from heaven, and bring the air of their home with them into this troubled world.

WORK FOR THE LAITY.

The laity may do many good and very precious things in connection with the Church of the land.

1. They can use every energy to render services in Church truly reverent, hearty and congregational. Let each person always kneel in prayer, give his whole heart to the supplications, and pray mightily to God. Let day by day services, not so common, be much used by the laity.

2. Let private and family prayers go up to God on behalf of Church and country. A few minutes daily devoted to family prayers would bring great blessings upon the family who thus sought to honour the Lord as their God.

3. Let "worship" in the House of God be especially regarded in all its essential parts. Christians must not forget to adore God, and thank Him and praise Him, as well as to supplicate mercies of Him.

4. Let there be an end of the sad neglect of confirmation and of the Lord's Supper. The candidates confirmed are not half as numerous as they ought to be. This is a very solemn fact. And the neglect of the Lord's Supper by myriads is a momentous matter, which the laity could remedy by sympathy one with another, and by so encouraging one another to "go up," in this truest meaning of the expression, "to the House of the Lord." It is a really solemn and saddening consideration that millions attend Church from year to year, and yet never once participate in that Holy Communion which is the chief service of the Church in which Christ's own words form a great portion of the ceremonial, and wherein all is done as the memorial of Him. A few faithful laymen and laywomen in each parish could do a very great work amongst their neighbours in improving the present practice both with respect to confirmation and the Lord's Supper.

5. Let true charity reign. It is not asked that one person should surpass another in the amount of his or her gifts, and it is undesirable that gifts to God should be the result of rivalry. But every Christian ought to know that it is a great privilege to give of his means, be it pence or be it pounds, to the glory of God in the furtherance of the work of His Church on earth. If all realized the privilege of giving, and gave simply in accordance with his own conscientious sense of duty as before God, the gifts into God's treasury would be sufficient for all Church needs.