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- - President.
A., F.C.A.,
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A., LL.B., Sec.

Canadian Churchman.

TORONTO, THURSDAY, NOV. 24, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

- Nov. 27—First Sunday in Advent.
Morning—Isaiah 1; 1 Peter 1, to 22.
Evening—Isaiah 2, or 4, 2; John 10, 22.
- Dec. 4—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isa. 11, to 11, or 24; John 13, 21.
- Dec. 11—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 3, 16—47, 7.
Evening—Isaiah 26 or 28, 5 to 19; John 18, 28.
- Dec. 18—Fourth Sunday in Advent.
Morning—Isaiah 30, to 27; Rev. 2, 18—3, 7.
Evening—Isaiah 32 or 33, 2 to 23; Rev. 3, 7.

Appropriate Hymns for First and Second Sundays in Advent, 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 Hymns Ancient and Modern, many of which may be found in other Hymnals:

FIRST SUNDAY IN ADVENT.

- Holy Communion: 203, 310, 313, 314.
- Processional: 46, 49, 217, 261.
- Offertory: 51, 52, 205, 362.
- Children's Hymns: 281, 335, 343, 363.
- General Hymns: 48, 50, 53, 477.

SECOND SUNDAY IN ADVENT.

- Holy Communion: 196, 316, 320, 553.
- Processional: 45, 305, 391, 392.
- Offertory: 51, 214, 216, 226.
- Children's Hymns: 217, 505, 568, 569.
- General Hymns: 47, 52, 54, 288.

Hymns A. and M.

So far as we are aware at the time of writing this note no copies of the new edition have reached Canada; but the English exchanges which have been favoured with advance copies by the publishers have given their readers more or less full details of the changes made, and these particulars are being copied into our dailies. Under such circumstances we do not feel justified in occupying so much space as would be needed by giving the first lines of the 105 which are left out of this new edition. Most of them are hymns which we have never heard sung, but, on the other hand, there are a few which we will miss if this collection of hymns is as generally used as the edition which will pass out of print, another class being hymns sometimes used but which would have been better left out in a short list, and, so far as we can judge, a satisfactory

one. Our readers will, we think, agree with us that hymns like "O Paradise" should never have been in the collection. Of those which are now excluded we regret the loss of some such as "Oh, for a closer walk with God," "I heard the voice of Jesus say," "Lord, dismiss us with Thy blessing," "Christ is risen," "Brightly gleams our banner." Those hymns which have been retained seem to have been very carefully gone over; where possible the original version has been adopted and alterations intended to convey the meaning, but which will not always please, have been made. Referring to the alteration made in the first line of Charles Wesley's Christmas Hymn, Lord Nelson claims the authority of the late Canon Bright and others inside and outside the committee for the change to its original form. He says: "I think the restoration justified, for in the use of the grand old Saxon word 'welkin' Wesley referred to the burst of praise that reached him from the steeples of all the village churches around on mounting some high hill on his way to an early service. 'Hark! the herald angels sing' is not right, because there was only one herald angel. He gave the message, and then the multitude of the heavenly host sang the praises."

New Hymnals.

It is questionable whether the wonderful success of the earlier editions of A. and M., which have lasted for over thirty years will be continued. There have been great advances in hymn collections, not, we regret to say, in hymn writing, since 1875. Every religious body has been stimulated to compete, and there are in use many admirable compilations. About eighteen months ago the S.P.C.K. published a book containing 658 hymns, certainly sufficiently large, and it will be hard to produce a better book. Hymns A. and M. suffered through the character of the supplement added in 1889, and we see that out of 165 contained in it about fifty are dropped. The success of this edition will largely depend on the popularity of the hymns now included, many of which are said to be translations.

Development.

Our correspondent, Mr. Geo. S. Holmsted, in his letter in last week's issue, gave the titles of a number of legal cases which came before the courts, involving, as we gathered from his letter, questions arising from contesting claims to ecclesiastical property. Almost all these have arisen from the change which takes place between the old and the new. Each generation finds its own troubles, and without mental activity religion degenerates into meaningless routine. This thought has been admirably expressed in a sermon on "Liberty" by the late Bishop Creighton, of London, in a collection recently published: "It is the distinguishing characteristic of Christianity among the religions of the world that it knows no finality. Its history is one of perpetual revivals. The organization of the Church, following the law of all organizations, has frequently sought to limit and define the means by which God could be known, the sphere within which He might be worshipped. Such efforts have been proved vain. . . . Christianity is always deteriorating in the hands of the multitude, and is always being restored by the enlightened conscience of the individual. Other religions settle into rigid forms: Christianity is constantly putting forth new forms, which react upon the old and prevent stagnation in any. Other religions were powerful as a spiritual influence at first, and then slumbered away into systems. Christianity has always been vital as a spiritual influence, and as such can show its power in varying shapes." The failure to realize this truth was one of the causes of the

original Disruption of the Presbyterian Church of Scotland in 1843, and also of the unhappy troubles in the seceding body of which we read now. The need of some provision for growth and change is being forced upon the holders of church edifices and benefactions all over the world.

Pictures of Christ.

A belief has grown up that a set of features which are constantly reproduced in stained glass and other pictures are taken from a contemporary one. Professor Van Dyke, author of "Art for Art's Sake," gives this history of the legend: "There is no authentic likeness of the Christ, the Mosaic Decalogue forbade the image, and Palestine never had any pictorial art. According to Church tradition, St. Luke was a painter, and painted the Virgin, and again, by the same authority, St. Veronica, who wiped the face of the Christ as He sank beneath the cross on the way to Calvary, received upon her handkerchief the imprint of His features. But the Veronica handkerchiefs and the St. Luke pictures, existent in churches and galleries to-day, were not painted until after the eighth century. The face of the Christ that we know came about in this way: The Church at Rome in early Christian times accepted the young Orpheus as a type of Christ, and he is first pictured in the Catacombs as Orpheus charming the animals of the wood by his music. He is young, handsome, classic, and wears Roman costumes. The Byzantine type, which originated in the Eastern Church at Constantinople, pictured the Christ as a sad-faced, sorrow-laden man of years, with large round eyes, long beard and bowed shoulders. The warrant for this conception is found in the fifty-third chapter of Isaiah: "He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief." This Byzantine type came into Italy from Constantinople with Byzantine art at Ravenna in the fifth century, and eventually displaced the Orphic type. In the fourteenth century Giotto and others, working on this Byzantine type, Italianized it, and gave it new life. Finally, Leonardi da Vinci in his "Last Supper" painted the head of the Saviour that has been accepted as the type ever since."

Old Egypt.

Prof. Flinders Petrie has been for many years bringing to the surface remains of old civilization from which he constructs a marvellous life of a still more marvellous antiquity. Doubtless Egypt, Persia, the Valley of the Euphrates, India and the neighbouring countries had developed a social and complex life long before Europe was peopled by any other than nomadic races. Prof. Petrie now claims that seven thousand years before the Christian era the Egyptians built ships 180 feet long, that they worked on hard stone, produced glazed pottery in two colour glazes, spun fine cloth as thin and regular as the finest now produced by machinery, that they used the arch in brick work, and possessed a highly developed national art.

Good Manners.

We are all familiar with the revolt against the word "obey" in the marriage service, but there are other things taught in the Prayer Book which the thoughtless turn against. For instance, we have heard the phrase in the Catechism, probably by Bishop Goodrich, of Ely, "to order myself lowly and reverently to all my betters" challenged by persons who seem as ignorant of letters as of life, while professing to be teachers. Do they not recognize that the