

Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 9, 1897.

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(If paid strictly in Advance, \$1.00.)

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

FRANK WOOTTEN,

Box 2640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

Lessons for Sundays and Holy Days.

Dec. 12th.—THIRD SUNDAY IN ADVENT.

Morning.—Isaiah 25. 1 John 4, v. 7.
Evening.—Isaiah 26, or 28, v. 5 to 19. John 19, to v. 25.

Appropriate Hymns for Third and Fourth Sundays in Advent and Christmas Day, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

THIRD SUNDAY IN ADVENT.

Holy Communion: 311, 318, 355, 559.
Processional: 48, 268, 353, 463.
Offertory: 27, 52, 205, 288.
Children's Hymns: 47, 339, 345, 569.
General Hymns: 46, 206, 217, 264, 474, 536.

FOURTH SUNDAY IN ADVENT.

Holy Communion: 50, 317, 319, 322.
Processional: 47, 53, 280, 463.
Offertory: 49, 203, 398, 537.
Children's Hymns: 48, 340, 346, 570.
General Hymns: 31, 51, 54, 193, 521, 535.
Christmas Day: 55, 59, 60, 61, 62, 316, 329, 330, 482, 555.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Gospel for the Fourth Sunday in Advent.

St. John i. 23: "I am the Voice of one crying in the wilderness."

The season of Advent coming to an end. Thus all seasons. Day of grace going; day of doom drawing near. And God sends ministries and ordinances to prepare us. We are listening to the voice of one.

i. What are we preparing for?

To meet our God: "the way of the Lord."

1. A way by which He may come. Not that He is ever absent; nor yet as coming in

the ordinary way of grace; nor in the way of judgment—but in a special manner. In the Incarnation. "A light"—"for the fall and rising again"—for salvation.

2. A way by which we may go to Him. Nothing wanting in Him. Ever ready. For us much needed of preparation. (1) Ignorance dispelled. (2) Indifference broken up. (3) Faith excited. (4) Obstacles removed.

ii. The preparation.

Then and now. The Baptist a type of the Christian ministry. Special agencies. Note St. John's words.

1. He was a "voice." (1) Deep humility; not the speaker, but only a voice. (2) Yet articulate speech. No uncertain sound.

2. "Crying." Cry aloud. And he with urgency. Deep tenderness, yet awful earnestness.

3. In the wilderness. (1) Literally; and this symbolical. (2) Spiritually; no roads yet made. (3) The keynote. "Repent": Change mind, thought, purpose. (a) Their present position wrong. Wrong expectations and desires. (b) They must change all this. Learn God's purpose; understand the nature of His Kingdom; prepare to receive the King, by putting away the evil, by putting on the good.

4. What is specially demanded?

Belief that He is coming. Verily visiting us in great humility; preparing for coming of great glory. And what is involved in this belief? Faith in His Word. Love to His Person; and the learning from Him of love to men. Surely, easiest of all at this holy season. Glory to God: on earth peace.

Gospel for Christmas Day.

St. John i. 14: "The word became flesh." Words of deep and awful and gracious meaning always; but on Christmas day, with no ordinary power. Proclaiming the mystery of Christ and His Gospel. The greatest subject.

i. Contemplate the fact set before us.

The second Person in the Holy Trinity assumed man's nature.

1. How can this be? Fact certain; manner unknown. A mystery and unique.

2. Do we complain of the mystery? (1) Man a mystery. (2) But God and man in union. (3) Yet remember—man made in the image of God.

3. An event unprecedented, but not unprepared for. Fullness of time. Ages passed. At last: "Arise, shine."

ii. The significance of the fact:

1. Declaring the great love of God to man. Condescension. Sacrifice.

2. Raising man's hopes. Reconciliation. Union. Fellowship.

3. The pledge of all future deliverance.

4. Explaining all Christian mysteries of sacraments and life. (1) Holy Baptism. (2) Personal Faith. (3) Holy Communion. Glory to God for Christmas. "Behold, I bring you good tidings of great joy."

OUR CHRISTMAS NUMBER.

It is with great satisfaction and confidence that we recommend to the notice of our readers the Christmas Number of The Canadian Churchman. A glance at its appearance and contents will prove that it is, in every respect, the handsomest illustrated Church paper that has ever appeared in Canada. It will at once be perceived that it has been brought out with a very large expenditure of money and labour. We are therefore convinced that our readers will thoroughly appreciate our endeavours, and will second our efforts to obtain for this number a circulation commensurate with its excellence. One method of giving such assistance we would respectfully suggest, namely, that copies might be sent to friends instead of Christmas cards. We believe that in this way it might be made useful and acceptable to many at Christmastide. Price ten cents.

THE OUTCOME OF NEGLECT.

By Rev. Henry E. Benoit.

The following incident, taken from the last printed report of the Board of French Evangelization, and adopted by the General Assembly of the Presbyterian Church in Canada, will be read with interest by all Church people in this country.

"The Outcome of Neglect.—One of the most impressive and sadly instructive reports that has reached the office of the board is from the pen of a man eighty-four years old. He has spent his whole life in the Province of Quebec as a faithful witness of the truth. He gives the names of eleven heads of Protestant families—six of them Scotch, two English, two Swiss, and one Dutch—who settled at Murray Bay in 1812. He carefully tabulates the number of descendants from each family for five generations, and finds that they aggregate ten thousand and thirty souls. Had these been brought up in the faith of their fathers they would now constitute as many as three-fourths of the population of the parish of Murray Bay, and be a great strength to the Protestantism of the province; but through the neglect of the churches to which the original families belonged, they all speak only the French language, and are Roman Catholics." It is not the large number of descendants from the eleven original heads of families which surprises us, for there is nothing really remarkable in that, but it is the neglect and short-sightedness of the original churches to which the first families belonged. While they were sending missionaries to all parts of the world, they were losing at home more people than all the missionaries could make converts in heathen lands. The effect of this policy upon the Church must be like the experience of the man who paid dear for all his goods and sold them at ridiculously low prices. He did an amazing amount of business while his capital held out. It is just as foolish policy for the Church to blind itself to larger losses at home by visions of smaller gains in other

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