

# Canadian Churchman.

TORONTO, THURSDAY, DEC. 24, 1896

Subscription, - - - - Two Dollars per Year  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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

Address all communications.

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.

FRANK WOOTTEN,  
Box 2640, Toronto.

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

## Lessons for Sundays and Holy Days.

December 27th.—FIRST SUNDAY AFTER CHRISTMAS.

Morning.—Isaiah 35.  
Evening.—Isaiah 38, or 40.

APPROPRIATE HYMNS for First and Second Sundays after Christmas, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N. S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 309, 319, 557, 558  
Processional: 59, 60, 62, 464.  
Offertory: 56, 61, 67, 288.  
Children's Hymns: 58, 329, 341, 571.  
General Hymns: 57, 63, 66, 289, 482, 483.

### SECOND SUNDAY AFTER CHRISTMAS

Holy Communion: 178, 316, 324, 556.  
Processional: 58, 73, 165, 175.  
Offertory: 55, 179, 484, 485.  
Children's Hymns: 62, 331, 344, 565.  
General Hymns: 59, 70, 72, 74, 515, 523.

### SUNDAY AFTER CHRISTMAS DAY.

One day is not sufficient to celebrate the glorious festival of Christ's Nativity. The whole forty days which succeed in some measure keep up a spirit of holy and joyous gratitude; but the octave, or eight days after Christmas-day, and the Sunday which falls within it, are most especially set apart for meditating on Christ's Incarnation, and the benefits we derive from it, as adopted children of God. Again on this day does the gospel relate to us the mysterious narrative of Christ's Birth. In it do we find the accomplishment of the prophecies read to us on Christmas-day. By the mighty power of God, the Son of God becomes Son of Man—God made flesh; and dwells among us, redeeming and sanctifying His people, and in His very Name bringing salvation. The epistle explains to us, by a type or figure, the blessed change which passed upon mankind at the birth of our Lord Jesus Christ. Before that time the Church of God had been in bondage under the ceremonies and ordinances of the Jewish dispensation. Like an heir, who is not yet come to the

enjoyment of his possessions, it knew not the fulness of its privileges, for it saw Christ as through a glass darkly, through types and by figures; and, like a slave, whose service is one of hard tasks and great severity, it had been forced to obey by severe penalties, painful rites, and burdensome institutions. Only when Jesus Christ was born into the world were God's people released from this hard bondage, and translated into the "glorious liberty of the Children of God." By Himself obeying all the ordinances of the law, and suffering what was due to them, as breakers of the law, He redeemed them from its curse, and became the "end of the law for righteousness to all them that believe." From servants they became sons; and, from holding their heavenly inheritance under tutors and governors, they became "heirs of God, through Christ." Well, therefore, may we hail with joy and gratitude unspeakable the day which brought Him down from heaven, giving light and life unto the world, bringing "peace on earth, and good-will to men." But the collect goes on to teach us how He whose infinite mercy bestowed such blessings on the world in general, has provided means whereby each one of His servants may apply them to himself. But, amidst our blessings and our privileges, we must not forget our duties and our dangers. Those who share the rights and advantages of a family, must also bear a part in its common duties, and join in resisting its common enemies: so it is with the children of God. Having "received the adoption of sons," their obedience is required by God under the gospel as it was under the law, only it must be more willing and cheerful,—as the obedience of a son is more willing and cheerful than that of a slave. And in their obedience they will meet with difficulty, and even with danger. The devil, who is a common enemy of God, and of His adopted children, thinks no member of Christ too small or insignificant to be the object of his attacks. "Like a roaring lion, he ever goeth about, seeking whom he may devour." Therefore, all the children of God must stand fast in the faith; they must quit them like men, and be strong, continually watching and praying, and resisting his temptations. We must "resist the devil, and he will flee from us." From the services of this day we may then take encouragement. God, as at this time, did "send His only begotten Son into the world, that we might live through Him." Let us not then doubt, but earnestly believe, that if we follow Him "as dear children," fighting manfully against the world, the flesh and the devil, He who has "received us as His own by adoption," will continue to renew us by His Holy Spirit, and embrace us with the arms of His mercy, until He finally gives unto us the blessing of eternal life. God's own words assure us that He will not "fail His people, neither will He forsake His inheritance," that "like as a father pitieth His own children, so is the Lord merciful unto them that fear Him," and that it is our "Father's good pleasure to give us His kingdom."

### ADVENT AND CHRISTMAS.

It is a relief to turn from the controversial subjects which of necessity occupy so much of our attention, to that theme, which though as old as Christianity itself, is always new. Entrance upon another Advent, the preparation now beginning

for another Christmas, calls us to meditate on that great fundamental mystery of the faith, the Incarnation of the Son of God. The Christian year can never become an old story, while each return of Advent is heeded as the call to a more reverent, a more loyal following, of that round of sacred mysteries which begins with that stupendous one, "The Word was made flesh and dwelt among us."

Again this Advent, therefore, the rector addresses himself especially to his parishioners on the subject of a good beginning of the Christian year. No one needs to be told that the purpose of Advent is to prepare for the worthy observance of the Christmas feast, and every one knows that the only true observance of Christmas on the part of persons who have been confirmed, is to receive the blessed Sacrament on the day of the Saviour's birth. That the Christmas Communion may be worthily made, and that the full blessing of Christmas may be received, all the four weeks of Advent are necessary in the way of preparation. The world was four thousand years preparing under the providence of God for the first Christmas. Surely then four weeks may well be taken by the communicant each year in making the heart especially fit for a visit in which the Eternal Son of God will as truly be his guest in the Christmas Communion, as He was the guest of the world on that day when He lay as a little babe in the manger of Bethlehem. Yet who does not know how fiercely the right to these holy, these critical Advent days is contested by the world? The preparation for Christmas is vastly more difficult than preparation for Easter. The world, though it sneers at Lent, at least recognizes its existence as a fact. But Advent it simply ignores. Though this sacred season has been kept by the Church through the ages as a shorter Lent, and in earlier times with greater rigour than we give to Lent itself, the Christian who tries to keep even a little of its penitential spirit will be told that "nobody else does so." One must expect from "society" not only opposition to Advent, but an ever increasing opposition year by year. There is little reason to hope that the round of social pleasures will offer less seductive temptations this year than formerly to the Christian who would give more time to meditation upon such themes as death and judgment, heaven and hell. The demands of society make it no easier this Advent than last, to keep Wednesday as another Friday, to be more frequent in attendance at Mass, to rise earlier for meditation and prayer.

What, then, is to be said for Advent? Has the Church, has the blessed Saviour Himself any claims upon the soul in these days of preparation? How about the soul itself? Has it no need of quiet, of opportunity in which to cast up its account in view of death and that last reckoning to which at any moment it may be summoned? Is all so well with the soul? Is there no sin, no defilement of the conscience! Are there no secrets calling for confession and repentance here, lest they be proclaimed to the soul's confusion in eternity? Another Advent is another great opportunity. How then have past opportunities been used? Have they been so faithfully employed that the soul looking back upon them has nothing to regret, sees nothing that calls for amendment, or urges to greater vigilance in the future? The year just ended—was it then so fully improved that