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SINGLE COPIES, 5 CENTS.

December 25.—Christmas Day.
Morning—Isaiah 9, to 8; Luke 2, to 15.
Evening—Isaiah 7, 10 to 17; Titus 3, 4 to 9.

December 26.—St. Stephen, the First Mart.
Morning—Gen. 4, to 11; Acts 6.
Evening—Chron. 24, 15 to 23; Acts 8, to 9.

December 27.—St. John, A. & E.
Morning—Exodus 33, 9; John 13, 23 to 36.
Evening—Isaiah 6; Rev. 1.

December 28.—Innocents' Day.
Morning—Jer. 31, to 18; Rev. 16.
Evening—Baruch 4, 21 to 31; Rev. 18.

Appropriate Hymns for Christmas Day and First Sunday after Christmas, 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.

CHRISTMAS DAY.

Holy Communion: 232, 234, 237, 243.
Processional: 72, 73, 76, 599.
Offertory: 75, 79, 81, 742.
Children: 77, 712, 723, 737.
General: 74, 78, 514, 738.

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 239, 259, 261, 397.
Processional: 76, 81, 91, 599.
Offertory: 90, 399, 574, 570.
Children: 697, 701, 709, 712.
General: 78, 88, 566, 654.

CHRISTMAS DAY.

The birthday of Christ represented the beginning of an absolutely new order of things. And we who enjoy the inestimable privileges of the new Dispensation look back with inalienable joy to the circumstances of our Saviour's birth. The joy of the man who announces to his friends the birth of a son is surely based upon the hope that that son will grow up to be a useful man. We can appreciate, therefore, the joy of heaven in the announcement of the birth of the Son of God, the Son of Mary; for this Man-Child is to be the greatest of Prophets, is to be the Heir of all things. He is the agent in the creation of the worlds. In deep humility He will work out the

salvation of men. But when He has by Himself purged our sins, He will sit down at the right hand of the Majesty on high. The Epistle for to-day epitomizes the Gospel. And the epitome suggests a twofold spirit on our part: 1. The spirit of gratitude to God Almighty. This spirit will find expression in praise and adoration to-day. Sincerity is the heart of praise. Without it our psalms and hymns are like clanging brass. How can we be anything else but sincere on this festival of the ushering in of Christianity? In our moments of temptation, from within and without, are we not inspired and encouraged by the love of His sacred heart to resist, and in Him to find the way out of temptation to the penitent life, to the holy life? When doubt, suffering, and disappointment are our lot, do we not seek rest and peace in Him and in His revelations? Christianity is the wisdom of God revealed to us. Are we following out all our premises to their logical—their theological—conclusion: "In the beginning, God?" This is what Christ and Christianity mean to us. This knowledge makes our praise sincere. Knowledge is the heart of adoration. If we honour the Father for sending the Son, we must honour the Son who comes again to us this Christmas Day. Myriads of Christians to-day pay honour to the Lord Jesus in the Blessed Sacrament of His love and promise. And as we honour Him He imparts new gifts to us. Sufficient grace is given us to stand and to withstand. To-day the spirit of giving is much in the air. Let us all in humble faith and holy joy stretch forth our hands to receive the gift of heaven. This gift received and appropriated, will teach us how to carry out or express the second necessary spirit of the day. 2. Christmas Day emphasizes fellowship. Our communion with Him means that He heals us and gives us faith, that He pardons us and gives us hope, and that He ennobles our characters by teaching us to love Him and to love one another. His is the most profitable and enduring friendship possible. And the more friendly we are with Him the more good-will is there amongst us men and women. He came to promote good-will in the world. Do we not find our truest friends at the altar? Let us, then, by our preparation for our Christmas Eucharist and by our attendance upon the sacred mysteries, honour the Son of God, who gives us the Bread of Life, and promote peace and good-will amongst our fellows. If in this spirit we honour the Christ and honour our fellows there will be no selfishness, no insincerity as to God we pray:—

"O quickly come; for doubt and fear
Like clouds dissolve when Thou art near.

"O quickly come; for Thou alone
Canst make Thy scattered people one.

"O quickly come; for grief and pain
Can never cloud Thy glorious reign.

"O quickly come; for round Thy throne
No eye is blind, no night is known."

Amen.

Popularity.

In a forceful and convincing address delivered before the St. Andrew's Brotherhood, at Hamilton, recently, Bishop Farthing deplored the lack of manly independence and devotion to truth shown in the conduct of some public men. Popularity, said the Bishop, was like a breath of wind—gone when most needed. A man who sought popularity instead of honour would cringe to the electors on election day and promise anything to get votes. On one occasion the speaker said he heard a man advocate a certain policy on a public platform and go back on it immediately after the meeting, and the same man holds an important position in one of the provinces. The Bishop said he had asked the man why he had done so

—his reply was that it was one of the exigencies of public life. "To-day," said his Lordship, "instead of fawning before kings we are doing it to the populace. We are seeking too much popularity." The only popularity that is worth having is that which comes to a man in the path of duty well done.

Apostolic Humility.

Bishop Gore, in his delightful lectures on "the Epistle to the Romans," calls particular attention to St. Paul's tact and candour and declares that the apostle was, in the truest sense, a gentleman. Observe, for example, his fervent desire, expressed to the Roman Christians, most of whom he had never seen, "that I may be comforted together with you by the mutual faith both of you and me." They could help and encourage him, he intimated, as truly as he could help and encourage them. "How widely different," remarks Bengel, "is this apostolic style from that of the court of papal Rome."

A Missionary's Dream.

An English missionary, whose field has evidently not lain in Canada, has had the courage of his convictions and has made some suggestions, which we condense and partly reproduce for our readers to mark and inwardly digest. He says that "we need a sumptuary law or self-denying ordinance that for a period of ten or twenty years no reredos, stained window or costly memorial shall be put in any church (he might have added, or cemetery) except in very exceptional circumstances. If we cannot both sumptuously decorate our churches and provide the bare necessities for work in the Mission field, there is no question which ought to be placed first." He proceeds: "It appears to me that in many cases the staff of clergy is too large. * * * In order to give employment to the staff we multiply services unnecessarily, and give endless addresses to little handfuls of people. I, myself, in the colonies, have taken Sunday after Sunday for years five services, single-handed, with three or four sermons, while in England I find four or five priests taking part in a single service. If we persist in our policy of largely staffing our home churches and starving the Mission field, we shall find that, as we have lost half the population in England, so half the ground abroad and even more, will be covered by other bodies, to our great shame and loss, especially in our own dominions."

Christians on Duty.

Bishop Bloomfield once reprovved a clergyman for drunkenness. The clergyman replied, "But, my lord, I never was drunk on duty." "On duty!" exclaimed the Bishop, "when is a clergyman not on duty?" "True," said the other, "I never thought of that." What is true of clergymen in this respect, is surely also true of all Christians. The word "duty," the centre word of our Catechism, is not a word for parsons only, but for all. We must "watch and pray,"—"pray without ceasing." "Always abounding in the work of the Lord." Wherever a Christian goes he or she should take their religion along. If we have learned to love Bible and Prayer Book in populous centres, we should love them as much or more in solitude, and there is no more excuse for any Churchman, however isolated, abandoning his Prayer Book than there is for abandoning his Bible.

Clergy and Women.

With the large number of clergy and the means of communication which are the rule in England, it seems improbable that any class of the community would be overlooked. But a communication to the Church Times has brought out so much corroboration that it is evident that one