

Canadian Churchman.

TORONTO, THURSDAY, DEC. 26, 1907.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

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.

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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.

Address all communications,
FRANK WOOTTEN,
Box 34, Toronto.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

December 29.—First Sunday after Christ.
Morning—Isaiah 35; Rev. 19, 10, 11.
Evening—Isaiah 38 or 40; Rev. 19, 11.

January 5.—Second Sunday after Christ.
Morning—Isai. 42; Mat. 4, 10, 23.
Evening—Isai. 43; or 44; Acts 3.

January 12.—First Sunday after Epiph.
Morning—Isai. 51; Mat. 7, 7.
Evening—Isai 52, 13 & 53; or 54; Acts, 7, 35—8, 5.

January 19.—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 11.
Evening—Isai. 57; or 61; Acts 11.

Appropriate Hymns for First and Second Sundays 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 Hymns Ancient and Modern, many of which may be found in their Hymnals.

FIRST SUNDAY AFTER CHRISTMAS.

Processional: 56, 60, 165, 482.
Holy Communion: 59, 69, 555, 556.
Offertory: 55, 57, 166, 484.
Children's Hymns: 58, 325, 329, 330, 341.
General Hymns: 62, 72, 288, 483.

SECOND SUNDAY AFTER CHRISTMAS.

Processional: 60, 61, 63.
Holy Communion: 55, 56, 57, 62.
Offertory: 483, 542, 550.
Children's Hymns: 334, 336, 338, 341.
General Hymns: 464, 479, 482, 484.

THE SUNDAY AFTER CHRISTMAS DAY.

Why did the only-begotten Son of God take our nature upon Him? Why was He, "as at this time," "born" of a pure Virgin? Listen to St. Paul: "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Hear St. John: "To this end was the Son of God manifested, that He might destroy the work of the devil" (1 St. John 3:8). Now hear Jesus Himself: "I came that they may have life, and may have it abundantly" (St. John 10:10). From these statements we learn that the objects of the Incarnation are the salvation of man, and the giving of life to man. These two objects are brought before us by the two names usually given to the Son of God. The angel said to

Joseph: "Thou shalt call His name Jesus; for it is He that shall save His people from their sins" (St. Matt. 1:21). The prophecy of the angel has been fulfilled. For men in every age confirm St. Peter's testimony that "In none other is there salvation" (Acts 4:12). Then the Lord is also called Christ—the Messiah—the Anointed One. Now we followers of the Lord "Are alive unto God in Christ Jesus" (Ro. 6:11). And this is because He has revealed to us the ideal life, the true manner of conversation, and has endowed us with the eternal principle, Life. Jesus as the Anointed One is Prophet, Priest, and King. We are truly alive when we manifest the prophetic, the priestly, the regal aspects of our being. The prophetic in that we preach righteousness in word and deed; the priestly in that we offer and present unto God ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice; the regal in that we rule our bodies, direct our wills and carry out our plans for the glory of the Kingdom to which we belong. Our Salvation, our life, is in Jesus Christ. We live in an age when the method of every miracle, every mystery, is questioned. At the present time this is particularly true of the mystery of the Incarnation. Welcome to the criticism that strengthens our faith in God, that deepens our appreciation of eternal truth! But let us be on our guard against that criticism which would break down the faith of the past and give us nothing in return! Behold the weakness of destructive criticism! It questions the method of the Incarnation. It dare not deny the power and blessing of the mystery. The world is inestimably the better by reason of the Advent of Jesus Christ. Through His work we who believe are saved from sin, from death, from false standards, and from false ideals of life. From Jesus we obtain the ideal of a Perfect Manhood, the Principles of Truth and Life, and the essential manner of our conversation. The world is blessed because of our endeavours to attain unto a perfect manhood, because of the promulgation of truth, and the inculcation of life, and by reason of the bringing forth of the fruit of the Spirit. In other words salvation and life come to men through the lifting up of Him who is the Saviour of world, who came that men might have life.

The Religious Journal.

There is hardly any conceivable question in which the public is interested which is not threshed out at one time or another in the press. The religious newspaper has recently been discussed pro and con, with the result that it is deemed to be holding its own. That a sound religious paper is a power for good goes without saying. Instructive on the greatest of all of life's issues; upbuilding and strengthening the character of its reader; brightening the home; cheering and enlivening old and young with its varied and well filled departments it is one of the most valued and welcome visitors to the household. To one and all it may in the truest sense be called "a friend in need and a friend indeed."

Miss Knox's Book.

Miss Knox, the principal of Havergal College, published in England recently a volume entitled "Bible Lessons for Schools on Genesis." It gives us sincere pleasure to find the unanimity with which it has been welcomed. The "Church Times," a paper whose notices of books are very able, says of it: "No critical questions are touched upon, and the book is intended primarily for teachers, though it can also be used by pupils as a text book. The teaching is plain and straightforward, and is couched in wise and reverent

language, while the typical character of the narrative is carefully brought out. Any teacher would do well to use this little volume." Coming from such a source this tribute to the head "of a large college at Toronto" is especially gratifying.

A Great Sermon.

The authorities of Huron Diocese are sending out, with their 1907 Synod Journal, to all the clergy and lay delegates of Huron copies of the Rev. J. Paterson-Smythe's sermon at the Synod in London on June 18th last. The title of the sermon is "The Church, Its Divisions and Prospects for Reunion," and it is a singularly clear and convincing treatment of the great theme of Christian reunion. In plain, crisp speech he unfolds the importance of God's Church in the plan of salvation, and then shows how the Divine ideal has been blurred by our unhappy divisions. In trenchant style he exhibits the mischief caused by divisions, shows what true union involves, pulverizes the usual comparison of the various denominations to regiments in an army and dwells on some clear duties that must be observed by all who would promote reunion. The Church, as Dr. Smythe describes it, is a Divine Society—not formulated from the New Testament, but existing before it—not invisible—not a glass case to exhibit perfect Christians, but a school to train imperfect ones—a missionary Church—a sacramental Church, and a united Church. But, alas, this ideal has little in common with the torn, divided state of Christendom to-day. Every little town, he says, has several underpaid ministers, riding on underfed horses, making loud professions of brotherly love, but between these professions making many a quiet side-stab at each other. Three counsels are recommended to all who wish to advance the cause of union: (1) Study; (2) sympathy with other Christians rather than rash condemnation; (3) yet a resolute determination to hold fundamental truth and not to separate from the historic Christianity of the past in which the Government by Bishops was always found.

Egypt, North Africa.

Few realize what has been done to lift the veil of Moslem misrule, greed and sloth from the ancient lands. Egypt is becoming, indeed has already become, part of the regular route of the winter tourist. It may be that the tourist is kept in a regular round, but the tourist creates wealth and not only Egypt but practically the whole of Northern Africa, the ancient lands of Carthage, of Rome, of St. Augustine, are already open to the world. Quite recently we read of a farm of a rich Englishman in Tunis, which recalled vividly the climate and possibilities of Arizona. Lands are being reclaimed from desolation and that cannot take place without the people being raised in the scale of life.

Babylon.

What the Germans are doing in Asia Minor and south-east of it makes one wish that his span of life had still some thirty years more to run. The railway is steadily advancing down the Euphrates valley, and we look for a repetition of the resurrection of Egypt and the Soudan on this historic stream. Already, we gather, the beginning of settled order and humane Government is being made, and when that is done the desert will blossom like the rose. But what is of world-wide interest are the possibilities of research and almost certain discoveries which will illuminate for our successors the Old Testament narratives.

& SON
nce in high-class
lge of the world's
tion to customers
ilks, Dress
lilinery,
g.
xecution o
g orders.

& SON
Post-Office.

CE BOOKS.

ce
books

Canadian

Champlain.
Emily P. and
ations in half-
iches. Paper,

ough. R. W.
special holiday
st selling book

helwyn Weth-

st; the life
on, Artist and
ara A. Randle-
ustrations. Net

life story of
). Mrs. Bing-
old over 2,000

life in the
Young. \$1.50.

10 o'clock.

RIGGS

St. West

ONT.

bular,
sumatio and
otrio
tions.

es and Designs
and rebuilding

ch

n
Auxiliary Pipes
ualifying Tubes
ements of any

\$500.00

d catalogue.

CO., Limited

ONT.

Builders on the

ten years. He
s, he rang the
tions, and has
rectors. Mr.
man, and be-
was introduced
in the old gal-
demolished."