

Canadian Churchman.

TORONTO, THURSDAY, DEC. 19, 1907.

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

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Address all communications,
FRANK WOOTTON,
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 22.—Fourth Sunday in Advent.

Morning—Isaiah 30, 10-17; Rev. 8.
Evening—Isaiah 32, or 33, 2-23; Rev. 10.

December 29.—First Sunday after Christmas.

Morning—Isaiah 35; Rev. 19, 10-11.
Evening—Isaiah 38 or 40; Rev. 19, 11.

January 5.—Second Sunday after Christmas.

Morning—Isai. 42; Mat. 4, 23-25.
Evening—Isai. 43; or 44; Acts 3.

January 12.—First Sunday after Epiphany.

Morning—Isai. 51; Mat. 7, 7.
Evening—Isai 52, 13 & 53; or 54; Acts, 7, 35-8, 5.

Appropriate Hymns for Fourth Sunday in Advent, 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 Hymns Ancient and Modern, many of which may be found in other Hymnals.

FOURTH SUNDAY IN ADVENT.

Holy Communion: 307, 315, 321, 322.
Processional: 268, 306, 46, 49.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 343, 363.
General Hymns: 48, 50, 53, 477.

CHRISTMAS DAY.

Holy Communion: 55, 324, 484, 557.
Processional: 59, 60, 482.
Offertory: 56, 56, 483.
Children's Hymns: 58, 62, 571.
General Hymns: 57, 62, 63.

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.

THE FOURTH SUNDAY IN ADVENT.

"We are sore let and hindered in running the race that is set before us," i.e., in our walk of love, our journey towards immortality. Much comes in to interrupt and prevent our preparation for the future life of peace and joy. Incidents and scenes bedim and, at times, shut out the prospect of eternal life. We do not shut our eyes from looking upon evil. How then can we dwell on high? Our enemies live and are mighty. (Ps.

38:19). How powerless we seem to be. Now the more detailed the analysis of our miserable condition the deeper our anguish. Hence the precipitancy of the Collect for this Sunday. Impassionate souls, weary with the strife, emboldened by the fear of death, cry out to God, "O Lord, raise up (we pray Thee) Thy power, and come among us, and with great might succour us." Thus do we plead when we remember the omnipotence of the Father, when we behold the Son to whom all power is given in Heaven and on earth, and when we remember His promise not to leave us comfortless. As the children of God we are the inheritors of the gifts and graces of His Kingdom. By these blessings are we succoured and delivered. We rejoice when we know the Lord to be at hand. In nothing are we anxious or impatient when we remember His Presence and His Power. For we are the objects of His Spiritual Providence. God protects us and empowers us to run the race, to fight the fight, to lay hold on life. Now we are to seek for His divine power not so much in extraordinary means, measures or outpourings, as in the ways appointed of God and manifested to all men. Is not knowledge power? And in our meditation upon Holy Writ do we not receive that power which must come from a knowledge of the Will of God? A proof of the Inspiration of Holy Writ is in the fact that it inspires its readers to be God-like. Then we must look for the necessary "power" in the Sacrament of the Body and Blood of Christ. Saith our Lord, "Except ye eat the flesh of the Son of Man and drink His Blood, ye have not life in yourselves (St. John, 6:53)." And life reveals its presence in power. Therefore in loving faith we approach God's Board and there receive "the spiritual food of the most precious Body and Blood, of our Saviour Christ. Then can we say with St. Paul, "Yet I live; and yet no longer I, but Christ liveth in me (Gal., 2:20)." Jesus came into the world to procure for us the heritage of an endless life. Our entry into that heritage depends upon our union with Christ. In Holy Baptism and in Holy Communion, and by our unswerving faith in Him such union is established and preserved. Shall we not rejoice in the festival of the Incarnation? To us it means the power of salvation. And in that power, in the personal endowment with power from on high, we have peace—"the peace of God which passeth all understanding" (Phil., 4:7). Peace in the Prince of Peace who comes to destroy sin and to impart life to the sons of men. With this truth guarding our thoughts, and inflaming our hearts, we say to all, A Happy, Joyful, Christmastide!

At Last.

At the eleventh hour, stung by a blow which roused them to a sense of impending dishonour to the Diocese of Toronto, and disaster to their cathedral, influential Churchmen at the call of Archbishop Sweatmen, have begun to move to the aid of the beleaguered building. It is high time! Now, however, that the tide is turning from a despondent ebb to a promising flood let the Churchmen of that great and influential diocese thank God and take courage. John B. Gough never spoke a truer word than when he said: "The British are the most difficult race on earth to enlist in a movement, but once rouse them and they are irresistible." "Let pessimism be dead and buried," say we, "and may a large, wise, aggressive optimism grapple with this important matter." We simply say to the men of that diocese wipe off at once this blot on your honour—this \$54,600—and though difficulty, disparagement and opposition rail at you, answer them all in the faithful words of brave Nehemiah: "The God of heaven, He will prosper us; therefore, we, his servants, will arise and build."

Layman's Movement.

There can be no valid objection to the stated object of the Layman's Movement. To get Christians to put more vital spiritual energy into each department of their life and work. The trouble with the average professing Christian is that he does not realize the tremendous possibility for good that lies within his reach. He is content to rest on a cushioned seat, and let his spiritual chauffeur grasp the guiding wheel and control the motive power, thereby losing the joy and blessing of personal service and the resulting gain in spiritual strength and sympathy.

The Rule of the Road.

We sympathise with the Toronto Street Railway in their endeavour to prevent accidents in consequence of people when alighting turning to their right hand and consequently backwards. The danger is almost confined to women, who naturally place the baby or the packages, on the left side and grasp the rail by the right hand and so swing the wrong way. The real way to prevent this accident is to adopt the English rule of the road, running the cars on the other lines of rails and having the left free. Thus the passenger grasping the rail with the right hand swings facing the same way as the car is going and the danger is minimised. The Old Country is the most sensible after all.

Humour.

Mr. A. C. Benson, the English writer, has that peculiar faculty which enables him to attract public attention to his writings. A faculty possessed in a marked degree by our own Dr. Osler. Mr. Benson has recently been extolling with characteristic vivacity, humour as "a kind of divine and crowning grace of character, because it means an artistic sense of proportion, a true and vital tolerance, a power of infinite forgiveness." Ogilvie in the Imperial Dictionary gives a fine distinction between one of the exercises of wit and humour: "Wit, directed against folly, often offends by its severity; humour makes a man ashamed of his follies, without exciting his resentment." To our mind the strength of humour is the underlying sympathy which informs it and over which it plays, and the weakness of wit is the lack of sympathy in its ordinary exercise. He who cultivates a genial spirit of humour will fully realize the sound sense of Horace's famous saying in the Ars Poetica: "He who mingles the useful with the agreeable carries every point."

A Lesson from Wales.

We note a very clever article in dialogue in the "Church Times" on the Church in Wales, and its special difficulties, bi-lingual and otherwise. One point is of interest to Canadians, and not only to Canadians, but all over North America, where conditions are similar to ours. A government university college is flourishing at Bangor and another at Aberystwith. To these towns the Baptists, Congregationalists, and Calvinistic Methodists have removed their colleges. "The plan has a double advantage. The students in the university colleges are brought into touch with the religious bodies, and among them must be many with the right qualifications for the ministry. By being on the spot the 'Noncons' are able to exercise a direct influence over such. Then again the 'Noncon' students themselves are going in largely for the Welsh degree in divinity and are taking it too. It is a stiff post graduate course, and its effect is bound to be felt."

ASTOUNDING.

It is incredible that on the sixth of December in the year of grace 1907, an application was made