

Canadian Churchman.

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Lessons for Sundays and Holy Days.

December 6th.—SECOND SUNDAY IN ADVENT.

Morning.—Isaiah 49, 2 Peter 3.
Evening.—Isaiah 11, to v. 11 or 24. John 15.

APPROPRIATE HYMNS for Second and Third Sundays in Advent, compiled by Mr. F. Gatward, 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:

SECOND SUNDAY IN ADVENT.

Holy Communion: 182, 310, 317, 320.
Processional: 53, 265, 268, 463.
Offertory: 52, 205, 226, 288.
Children's Hymns: 48, 330, 332, 564.
General Hymns: 45, 51, 54, 243, 452, 531.

THIRD SUNDAY IN ADVENT.

Holy Communion: 192, 312, 318, 559.
Processional: 47, 217, 280, 463.
Offertory: 49, 203, 287, 537.
Children's Hymns: 50, 334, 346, 568.
General Hymns: 46, 206, 354, 393, 456, 479.

SECOND SUNDAY IN ADVENT.

The services of this solemn season having told us of Christ's first coming, and warned us of His second approach, now lead us directly to the means by which we are to prepare for it. They tell us how He who once came to dwell visibly amongst His people, now dwells invisibly though no less surely among them by His holy Word and Sacraments; that by His "still small voice" speaking to us in them, He might prepare us for the day when the sound of His terrible voice, calling us to judgment, shall shake "not the earth only, but also heaven." To-day, therefore, we have the warnings and promises of Holy Scripture plainly set before us, accompanied with directions for their use, and prayers for their right application. Let us then "see that we refuse not Him that speaketh," but now "while the day of salvation lasteth," so read and profit by His holy Word, that at the awful day of His second appearing, we may be found "wise unto salvation," through Jesus

Christ. To make the study of God's Word profitable, it must be accompanied by devout and earnest meditation. The collect teaches us the necessity of this duty, and shows us the steps by which to arrive at its performance. First, by "marking" what we "hear" or "read:" with our minds disengaged from every other thought, we must observe every circumstance which the Spirit of God has recorded for our profit, turning it over in our minds, and seeking how best to apply it to our own case. By this means we shall not fail to "learn" our duty—but even then we must not be satisfied until this knowledge of our duty has been carried out into decided resolutions and active obedience; for these, like the health and strength of our natural bodies, are the only proofs by which we know that the food has been "inwardly digested" in our souls. Diligent and devout study of the Bible, such as this, will produce in us that patience and blessed "hope" which the epistle describes; for he who reads the Holy Scriptures, not as a mere history, but remembering that "whatsoever things were written aforetime were written for our learning," will see in all God's dealings something which may be taken home to himself, and so be to him like God's voice teaching him and telling him what he ought to do. In the deliverance of God's saints, he will find encouragement and comfort, and the warnings and judgments of the Almighty will cause him to watch and fear. The prophecies of the Old Testament he will look upon not as empty words and figures suited only to the Jewish people, but he will see in them the promise of a Saviour, who was to "confirm to the Gentiles all the promises made unto the fathers," and for whose coming we at this time rejoice and glorify God.

S. JAMES' RECTORY, TORONTO.

Recent doings in reference to the income of the rector of S. James' rectory suggest the reflection that there is among us a profound and astonishing ignorance of ecclesiastical law; and it may be well, at this moment, to state some simple and undoubted principles and rules of the same. In doing so, we intend no reflections on any party concerned. The simple rule, then, is that the moment the incumbent of a benefice resigns that benefice, or accepts another which cannot be held with it, at that moment his interest in his former benefice ceases, and the interest of his successor, although not yet appointed, begins. To take the particular case, Bishop DuMoulin's interest in S. James' rectory terminated on the day in which he was instituted or enthroned as Bishop of Niagara, and Bishop Sullivan's interest began on the same day, just as Bishop Sullivan's interest in the Diocese of Algoma ceased on the day of his institution to S. James', and Bishop-elect Thornloe's interest in it began. Of this there is no doubt at all. But Bishop DuMoulin made himself responsible for S. James' from midsummer to the end of September. Very well. The churchwardens are bound to pay him and others for any services rendered during the interregnum, and to deduct that amount from the income of the new rector. It is the duty of the churchwardens, when there is no rector, to see that the duty is taken, and to pay those who take it out of the income of the benefice. From

all this we hope it is apparent that the rectors of Toronto have no more to do with the 1250 dollars in question than the man in the moon; and that, when they graciously consented to this sum being made over to Bishop DuMoulin, they were giving away what was not their own. If Bishop Sullivan chooses to give it to Bishop DuMoulin, he has a perfect right to do so, but no one else has the slightest claim to make any suggestion in connection with the subject. All that Bishop Sullivan is legally bound to pay out of the income of the rectory from midsummer to the end of September, is the expense of taking the services during that interval. We hope that this is all quite clear, and if it is so, then all talk of litigation is as much out of place as the amiable decision of the rectors of Toronto. One very simple and obvious solution of the difficulty may be mentioned. It would be quite easy for half a dozen of the seat-holders at S. James' to subscribe twice the amount in question as a parting gift to the late rector.

THE FOUNDATION OF LIFE.

The close relation between integrity and success is too lightly regarded. In business life, professional, social and home life, success depends on the foundation of truth which underlies each effort. "Electricity cannot follow a broken wire, nor success a lying life." The artist moves men to higher thoughts, nobler emotions, truer aspirations, as his own life is lived on the plane of truth. The home sends out equipped men and women as it has expressed truth; as there has been harmony between the inner life of the home and the life the world sees. Pretence of feeling may seem real to the world, but men and women who live in a home where it exists carry the mark in their own souls of the falseness of their lives; truth is valuable as it is lived, not as it is believed. Truth is the foundation of friendship—truth in its highest sense; and there can be no friendship that is worth the name where truth is a matter of expediency. Truth is the foundation of life, and it is its crown. Without it men live over a volcano. The dual life is for the stage. In real life singleness of aim and purpose is the surety of success. A picture is great as the artist made it true, and it is true as he is true. The false life cannot hide itself in any act it seeks to express. Its falseness leaves its tone, and men see it though they may not recognize it; it falls just so far short of full expression. Nor must truth be the chance result of freedom from temptation. That is highest which is the result of effort, of endeavour. Not freedom from temptation, but mastery of it, makes a man truest to the divinity in himself. It was the "thou shalt not" of the temptation on the mount that marked the mastery. It is the allegiance to an ideal divinely conceived that brings success.

CANON SPENCER'S SERMON.

It is unfortunate that so much notice is taken of the short abstracts of sermons which appear in the daily press. These are generally written on the spur of the moment by men with a very imperfect knowledge of the subject. To such a report we owe the unfortunate sermon of Bishop Sullivan, which, we believe, has been as badly reported as Canon Spencer's. Canon Spencer's