

## PAY YOUR SUBSCRIPTIONS.

In this number of the DOMINION CHURCHMAN envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1887 at the rate of \$2.00 per annum, one dollar additional will pay up to 31st December, 1888. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a "Merry Christmas and a Happy and Prosperous New Year."

## THE CHRISTMAS OFFERTORY.

FOR the first time a growl has been heard against the Christmas offertory being devoted to the clergy. Some large minded and large hearted person has uttered his magnanimous protest against any other person showing a loving spirit of gratitude to his spiritual pastor. The protest is certainly only against others doing this, because with such a spirit the protestor runs no risk of being tempted into any act of benevolence. Grapes are not on thorn bushes, nor can blood be got out of stone, much less could a christian deed of generous love flow from one who would at this gracious season infect his fellow churchmen with the same wretchedly mean ideas by which he himself is cursed. We fancied old Scrooge was dead, he is not, he has written to the press, asking his friends to keep back gifts from the Christmas offertory,—but we are very sorry to find the old curmudgeon a member of the Church of England! Men whose souls and pockets are stricken with the leprosy of avarice should in decency go "without the camp" at Christmas time.

The Christmas offertory is a favorite one of Church people. Other gifts are obligations, they are duties called for by our very profession. True, they are not burthens but sources and occasions of satisfaction, but the Christmas Offertory is as purely spontaneous as the love of Him towards us Whom we so feebly follow in this act of devotion, and gratitude, and good-will. How cheerfully then, and with what delight should we rejoice over this opportunity for manifesting the affection and appreciation we entertain towards those who minister to us in spiritual things. Every cent of the Christmas offertory carries with it a message of Christmas love and a Christmas blessing, hence is it to ourselves a Christmas joy.

To all within sound of our voice, aye to all beyond, the DOMINION CHURCHMAN, wishes with cordiality: A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

—MISS CLARA LOUISE KELLOGG, the singer, does not believe in sending American girls abroad for musical education. She gives her reasons in an article which will appear in the *Youth's Companion*.

## ST. ANDREW'S CROSS.

IT seems as though we were seeing daylight at last through the tangled bush of discussions upon lay work. The subject for some years has been so fascinating for debate at Church Congresses, Conferences, and other assemblies that it, has been kept standing year after year as far too attractive to be disposed of by practical action. There has been more said about the sphere of laymen, the diaconate, lay readers, and so forth, than would have sufficed for debates in Parliament upon which a constitution for a country would be built. Laymen, here and there, sickened with these interminable discussions that ended nowhere, took their own course as lay workers, and organized all manner of associations for Church work. Is is one of the hopefulest signs of the day that there is so much of this spontaneous activity amongst our young men. We can remember the days when, in large English towns, there was very rarely seen a communicant under middle age. Among the most promising of these new societies is that of the "Brotherhood of St. Andrew," which is thus described in its organ: "St. Andrews Cross," "It is an organization within the Church, whose object is "The spread of Christ's kingdom among young men." It is composed of young laymen, who, having this object at heart, have banded themselves together in parochial branches, or chapters, and pledged themselves to promote it by daily prayer and by regular and definite work in bringing their friends and acquaintances, and strangers whom they meet, to the services of the Church, and in making them feel welcome and at home there. The field is a great one, and the work requires Christian zeal, energy, common sense and enthusiasm. In all cases where the simple rules of the Brotherhood have been carried with these, God's blessing has crowned the work and brought out great results."

This society is spreading rapidly in the States, and has been introduced into one parish in Canada. We trust that our clergy or active laymen will take steps to extend the brotherhood, which could with great advantage be established in every parish, however small or large. It is far better to have in a parish a branch of some widely extended league than an isolated guild or association. The power of sympathy is not only wholesome but stimulating and strengthening. The members can enjoy the benefit of other's experience and the advice of elder workers in the field. We shall be glad to receive news of the founding of this brotherhood, and promise to place our columns open for intelligence of its work and progress.

## THE WORD MADE FLESH.

ONE mark of finality is St. John's teaching about the Logos or Word. In the Epistle he enters into no details or description respecting the nature and person of the Logos; and yet, in accordance with that peculiarity of his method which we have already noticed—the doctrine of the Logos, as the source of all

life, is the fundamental matter and pith of the Epistle. This, we may remark in passing, is one of the indications that the Epistle was a didactic accompaniment of the Gospel. But in the use of the Logos as a distinct name of Christ St. John stands alone. Other Apostles—St. Paul, St. James, and above all, the writer of the Epistle to the Hebrews—seem to hover on the verge of it, and when they approach it they are thinking always of the Divinity more than of the humanity—of the glorified, eternal Christ, and not immediately of the man Christ Jesus. Other writers, again, both Hebrew and Hellenistic, had employed terms which bore some resemblance to it, but not one had infused into it the significance which makes it a concentration of the Johannine Gospel. Philo had repeatedly dwelt on the term and surrounded it with Divine attributes; but Philo knew not the Lord Jesus, and in Philo the Logos is surrounded with association derived from the Platonic and Stonic philosophies. The Targums had used the words *Megmara* and *Debura*, which would indeed only mean "the Word;" but in these the use had been intended simply to avoid the rude anthropomorphism of early Hebrew literature, and to make God seem more distant rather than more near. Alike the Alexandrians and the Targumists would have read with a shock of astonishment and disapproval that utterance which St. John puts in the very forefront of his Gospel, as containing its inmost essence, and as solving all the problems of the world, that "the Logos became flesh." It was a truth far beyond anything which they had dreamed, that the Word—Who was in the beginning, Who was with God, Who was God, by Whom all things were made, in Whom was life, which life was the light of man—that this Word was in the world, came to His own people and His own Home, and was by most of them rejected—that this Word became flesh, and tabernacled amongst us, and we beheld His glory, a glory as of the only begotten from the Father, full of grace and truth. To make such a use of the word Logos was to slay those conceptions which lay at the heart of the Alexandrian theosophy with an arrow winged by a feather from its own breast. It was to adopt the most distinctive watchword of the Philonists in order to overthrow these most cherished conceptions. I see yet another mark of finality in what St. John says of God, and especially in the first Epistle. It is indeed possible to make the whole analysis of the Epistle turn on the three great utterances—definitions we dare not call them, yet approximations to some description of the essence of Him Who is Divine—that God is righteous, that God is light, and above all, that God is love. But I regard it as a most blessed fact, that words so full of depth and blessedness should occur in what is practically, and perhaps literally, the latest utterance of Holy Writ. "God is righteous," and therefore He hates all unrighteousness in others, and there can be no unrighteousness in Him. Unrighteousness marking itself as righteousness—unrighteousness putting on as its disguise the