

ember 17, 1908.

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Farrar, rector of
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Canadian Churchman.

TORONTO, THURSDAY DECEMBER 17, 1908

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(If paid strictly in Advance, \$1.00.)

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Lessons for Sundays and Holy Days

December 13th.—Third Sunday in Advent.
Morning—Isaiah 25: 1; John 5.
Evening—Isaiah 29: 24, 28, 5 to 19; John 10: 25.
December 20.—Fourth Sunday in Advent.
Morning—Isaiah 30: 26 to 27; Rev. 6.
Evening—Isaiah 32: 1 to 3; Rev. 7.
December 27.—First Sunday after Christ.
Morning—Isaiah 45.
Evening—Isaiah 58: 1 to 49.

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, 444, 447.
Offertory: 52, 53, 223, 550.
Children's Hymns: 47, 333, 337, 340.
General: 49, 50, 205, 551.

CHRISTMAS DAY.

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

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 482, 483, 555, 556.
Processional: 50, 60, 165.
Offertory: 55, 57, 166, 482.
Children's Hymns: 58, 320, 330, 341.
General: 62, 72, 288, 483.

THE FOURTH SUNDAY IN ADVENT.

One of the fundamental propositions of Christian theology is the unity of the Godhead. Unity signifies perfection. And the logical concomitant of perfection is peace. Hear Isaiah: "I am the Lord, and there is none else. . . . I make peace" (45:6 and 7). This blessing of peace God will bestow upon all men. Sin, however, precludes man from participation in the gift. "There is no peace, saith the Lord, unto the wicked" (Isa. 48:22). A survey of Jewish

theology proves that the two ideas of righteousness and peace are correlative. This belief is reflected in the national Messianic hopes. The Messiah will be the Prince of Peace. And on the first Christmas the angelic message is, "And in earth, peace." This message was prophetic. The birth of Jesus is the promise of peace; His presence with us now is the assurance of an inalienable peace, which passeth our knowledge. His teaching has given us a nobler conception of peace than that held by the Jews. For to us peace means "the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God (for perfect love casteth out fear) and content with its earthly lot, of whatever sort that is." Salvation means peace. Peace, the gift of God, passeth all human understanding for two reasons. It surpasses our fondest hopes, our intellectual faculty. It is beyond anything that man can ever make, or by his endeavours assure to himself and his children. St. Paul tells us of two effects of peace. It shall guard our hearts and our minds. Peace on guard! That causes wonderment. But why not? Is not peace forged on the battle-ground? And after the fray peace mounts guard and preserves our balance and unity. Our hearts' love is protected and our minds are kept free from evil. For peace must not be understood as the passive condition of a believer; it is an active principle, which keeps man close to God. With the peace of God standing guard over our hearts and minds we are impregnable. We are victimized by evil only when we turn away from the protection of heavenly peace. We find our peace in Christ Jesus. Therefore, on the Feast of the Nativity let us draw near to God's Board in humble faith and holy joy and feed on Him who is our peace. The result of our Christmas Eucharist should be twofold. Let us learn that the normal Christian life is one of peace. "Seek peace and ensue it." And then let us remember that the normal Christian life is a peace-making life. The Melanesian natives have learned to call the Christian missionaries "the men of peace." We dwell in the world to make peace—not by compromising with sin, nor by being indifferent to it, but by destroying the Man of Sin, and ascribing all honour, power, and glory to the Son of Righteousness, the Prince of Peace.

Laymen's Banquet.

Some four hundred laymen, well representing the most active and progressive spirits of the parishes in and near Toronto, shared a social dinner at McConkey's restaurant in that city on the evening of Wednesday, the 2nd inst. A. R. Boswell, K.C., made a most capable chairman. The object of the gathering was twofold—for social intercourse, and for the promotion of missionary effort. In both respects it was a marked success. Speeches, excellent in manner and matter, were delivered by the Rev. Dr. Tucker, Mr. N. W. Rowell, K.C., the Rev. J. A. McDonald, Dr. N. W. Hoyles, K.C., Mr. S. J. Moore, and the Hon. A. B. Morine, K.C. One has nothing but words of commendation for such a gathering as this. It is not only fitting but desirable that the laymen of our Church should from time to time foregather, and in some central and convenient place enjoy the pleasure of companionship at the social board, whilst by conversation and capable and impressive speeches their thoughts may be directed to the common aims and objects of Christian endeavour. Without at all infringing on religious doctrine or tenets, or seeking to belittle or disparage the conscientious convictions of earnest and devout men, there is surely common ground on which we may meet and mingle and strive in a spirit

of friendly emulation to advance the noblest cause on earth. Acquaintances, friends, not seldom partners in the varied enterprises of industrial, commercial, or professional life—can it be deemed imprudent or unwise that, so far as conscience and principle will permit it, we should extend our comradeship to the battlefield where the forces of belief are waging a strenuous and mortal combat against the forces of unbelief. The Laymen's Missionary League simply says to one and all: Let each man do his best in his own special field of endeavour in this great and momentous enterprise. But above all things it is essential—yea, vital—that with his heart inflamed by the spirit of Divine charity each man should do his best not merely for his own honour and glory, but for the honour and glory of his great Commander, the King and Lord over all.

Church Missions.

The Church in the Mother Land has been giving us object lessons on this subject to which it would be well for the Church in Canada to take heed. There are many thousands of people who never enter a church. Is it not the plain duty of the Church to go out to these people as opportunity offers and invite them to come in? It is being done with marked success in England. Why should it not be done with like results in Canada? Not long ago the Bishop of London led a crusade into the dark places of his great diocese. There are heathen, aye, worse than heathen, living in infamy and shame in our large cities. Should we be content with going to our comfortable pews, enjoying our well-appointed services, partaking of the Divine Feast and leaving our lapsed brethren, flesh of our flesh and bone of our bone, to sink in the mire of sin, save where rescue work is being done by the successors of "the good Samaritan?" Surely the injunction to "go out into the highways and hedges and compel them to come in" was not spoken to the Good Samaritans alone! Here is an example of what has been done recently in a great English city. Why should we in Canada not go and do likewise? "Liverpool has just had a great mission conducted in parishes of all descriptions, rich and poor, high and low. The Evangelistic note has been sounded, and the attendance at the services has exceeded expectation. The people have made the mission their own, and have acted as recruiting centres. Men and women who have not been inside churches for many years have openly confessed that they have received blessing, and the simple, earnest words of the missionaries have left a very deep impression. It is now recognized that the days of large undenominational missions have passed, and that if special efforts are to be successful local machinery must be used for making permanent the results. Therefore, our leaders have devised those town and district missions which have proved so attractive throughout the country. Open-air processions to collect the non-church-going masses have been largely used, and it is said that many who never would have heard the preachers entered church with the crowd that followed the processions. Liverpool has had a genuine time of revival, and it is hoped that a forward movement has begun." A new year is dawning. Let us signalize it by beginning a new departure in Church effort. And surely our Church will be richly blessed in seeking and bringing many lost sheep to the Shepherd and Bishop of their souls!

Life after Death.

Amongst the subjects which interest the serious and studious Churchman is that above mentioned. We must confess that it has a strong attraction to those who regard it as an eternal