

Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 1, 1910.

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 4.—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isai. 11, to 11; or 24; John 13, 21.

December 11.—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 3, 16-4, 7.
Evening—Isai. 26; or 28, 5 to 19; John 18, 28.

December 18.—Fourth Sunday in Advent.
Morning—Isaiah 60, to 27; Rev. 2, 18-3, 7.
Evening—Isai. 32; or 33, 2 to 23; Rev. 3, 7.

December 21.—St. Thos., A. & M.
Morning—Job 42, to 7; John 20, 19 to 24.
Evening—Isaiah 35; John 14, to 8.

Appropriate Hymns for Second and Third Sundays in Advent 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 the new Hymn Book, many of which may be found in other hymnals.

SECOND SUNDAY IN ADVENT.

Holy Communion: 235, 254, 260, 377.
Processional: 70, 298, 307.
Offertory: 310, 327, 329, 621.
Children: 58, 481, 685, 726.
General: 69, 311, 753, 778.

THIRD SUNDAY IN ADVENT.

Holy Communion: 236, 240, 241, 252.
Processional: 10, 63, 396, 550.
Offertory: 323, 326, 506, 699.
Children: 56, 488, 687, 730.
General: 308, 936, 412, 767.

THE SECOND SUNDAY IN ADVENT.

"I came not to call the righteous, but sinners"
St. Matt. 9:13.

We are preparing for the Second Coming of Jesus Christ. Two things seem necessary in that preparation. First, that we should know something of the nature and character of sin. Last week we dealt with sin as a power, a system, of deception. Now we must go on with the second thing, i.e., the nature of Christianity. In this study concerning the meaning of the Christian religion, we shall note three features: 1. Christianity is a call to the worldly and the sensual. 2. It is a Gospel to

the suffering and unhappy. 3. It is wisdom to the wise. As we study the life and work of Jesus Christ we find both dominated by the idea contained in the boyish response to Mary and Joseph, "Wist ye not that I must be in My Father's House?" ("about My Father's business?"). The Father's business is the Son's. Consider the malice of sin against the Blessed Trinity. It is malice against the Father Who made us in His image, Who made us to love us, to love, worship, and serve Him. It is malice against the Son. Sinners are the "enemies of the Cross of Christ," they tread under foot the Son of God. Sin is malice against the Holy Ghost. For in all our misdeeds we grieve the Holy Ghost, and if we persevere in sin we quench the fire of the Holy Spirit within us. Such malice carried men and women far away from God. Therefore, the Father in His Love sent the Son into the world to call sinners back. Witness the life of Jesus. He was known as the Friend of sinners. Terms of reproach are usually converted by time into honourable designations. The name "Christian," in which we glory, was once the nickname of the followers of Jesus. He Himself was reproached for His fondness for sinners. But it is to-day the glory of His Church that she, too, calls the worldly and the sensual back to God. The call of Jesus to these wanderers is a call to true knowledge. Sin is based primarily upon deception; and men persevere in it because deception blunts the senses. Who would sin against God, if he only knew the real nature and character of sin? The Gospel is an education. It reveals to men the meaning of sin and the consequences thereof. And we are truly uneducated unless we have some sense of the awfulness of sin. Further, the Gospel reveals to us the essential meaning of holiness. Sin and ignorance go hand in hand. Holiness and knowledge are always coincident. Jesus is the manifestation of God. He knows the things that make for holiness and eternity, and He passes them on to us. So into the highways and hedges He went to deal with men who had no hope in this world, or for the next. And as they listened to Him calling them back to knowledge and to holiness they were filled with all joy and peace in believing. The call comes to us to-day in the Holy Scriptures which are written for our learning. The Bible bears a united testimony to the awfulness of sin, to the Holiness of God, and to the holiness of man in God. In every way we must keep that Book open that the generations unborn may hear the call of the Christ to a life of knowledge and holiness.

AN EXPLANATION.

The article which appeared in the Churchman on "The Montreal Congress," was inserted through an oversight. It was not our intention to publish it. We regret that it was inadvertently substituted for another article.

Shooting Accidents.

With the return of the shooting season, the lamentable loss of life through shooting accidents begins. If it be impossible to procure legislation that would effectively diminish this constant loss of life the responsibility rests on the press of doing its utmost to bring about a better state of things. If sportsmen would persistently school themselves never to shoot unless they are positively certain that their bullets are not directed towards human beings, we are confident that fewer lives would be lost and fewer men maimed for life. It might be that a deer or so, here and there, might escape, but how light a matter that is compared with the increased safeguarding of human life. Parents are largely responsible for

the loss of life, and maiming, caused by the recklessness and unskilfulness of boys in handling fire-arms. No lad should be allowed to handle a fire-arm until he has been thoroughly instructed in its use. And no lad who is careless or reckless should be permitted by his parents to own a fire-arm.

Tolstoi.

Russia is poorer for the death of Tolstoi, as she was richer through his life. The distinguished nobleman, whose spirit passed from earth on the 20th of November, is one of those remarkable cases where the arrest and uplift of Gospel truth changes the whole course of a man's life. In Count Tolstoi's case, the daring soldier, brilliant man of letters, and fashionable worldling gave place to a devout and intensely earnest religious Reformer. One who undertook, in this age, and in his own country, by his example and influence, to lead others, to literally carry out the precepts and practices of our Lord. In the world, but not of the world, Tolstoi sought to lead the simple life; to extend the sway of peace; to protect the poor and needy; to safeguard human life; and to teach men to obey literally the injunctions of our Lord. With all his peculiarities of belief and practice, Tolstoi has been one of the great outstanding figures in the world, and whatever may be the outcome of his mission, his name will be inseparably linked with the great writers and Reformers of all time.

Old Asian Life.

During the last quarter of a century wonderful additions to the world's knowledge of ancient races and their habits have been made through the spade. Especially in Bible lands, excavators have been busy and have laid bare the remains of early man in Palestine, Egypt, and adjacent lands. The successes and mistakes of the pioneers have improved the system adopted by their successors and increased the areas of scientific exploration. One of these parties, supported by the Carnegie Institute, was sent to Anan, in Central Asia, and has published the results. Central Asia, it is now said, was anciently a series of land-locked basins, holding the remains of a great sea, and on the banks of these basins man attained considerable civilization. Four several periods of culture are claimed to have been laid bare. By comparing the results of the discoveries with those of other ancient civilizations, the explorers calculate that the older mounds were founded between 6,800 and 8,000 years before Christ, calculations which are based on too slender data to be either admitted or thrown aside. One of the conclusions of these gentlemen is unexpected, but interesting, that "the agricultural stage preceded the nomadic shepherd stage in Asia, and that before the domestication of animals, mankind in Central Asia was sharply divided into settled agriculturists on oases, and hunters wandering within a limited range." This conclusion, however unlooked-for, directs attention to the opening tragedies of the Book of Job, and the similarity of the life portrayed.

Change of Work.

The continuous pressure of business people has compelled the Unitarian Church of the Messiah in New York to face the problem now so familiar of moving up town, or changing the character of the work. The minister is thoroughly saturated with the conviction that it is one of the lasting reproaches of modern Christendom, that when the people move in the churches move out. He believes that by staying down town they will succeed not only in a spiritual, but in a worldly

1910.

RY

ple especial-
money? It
tritter away

ost valuable
ce. A Life
e saving, or
ents is lost.
limitations,
aving money
to insure.

cies provide
ctive terms.
ased on the
emium rates
eturns to
request.

Life
pany
NNIPEG

Initial
efs

-Hand em-
Full size—
reath—Thin
ry letter in
alue \$1.75.
Not less than
ee to any

er dozen—
SON
TORONTO

SH-
YPE
s. and
e.
request
o. Limited.
Ont. —

rch
s
ork
IAL
SSES.
ASES.
REWS
LIMITED
AWA.

LLS
Specialty.
altimore, Md., U.S.A.

PRESENT.

Christmas
n Church-
shed on the
sent to any
the United
ents. No
ould be sent
Send in