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# Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 9, 1909.

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

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## Lessons for Sundays and Holy Days

- December 5.—Second Sunday in Advent.  
Morning—Isai. 5; 2 Pet. 2;  
Evening—Isai. 11, 10, 11; or 24; John 14.
- December 12.—3rd Sunday in Advent.  
Morning—Isai. 25; 1 John 4, 7.  
Evening—Isai. 26; or 28, 5 to 19; John 19, to 25.
- December 19.—Fourth Sunday in Advent  
Morning—Isai. 30, to 27; Rev. 4.  
Evening—Isai. 32; or 33, 2 to 23; Rev. 5.
- December 26th.—First Sunday after Christmas.  
Morning—Isai. 35; Gen. 4, to 11 Acts 6  
Evening—Isai. 38; or 40 2 Chron. 24, 15 to 23; Acts. 8 to 9.

Appropriate Hymns for Third and Fourth Sundays in Advent, compiled by Dr. Albert Ham, F. R. C. O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

### THIRD SUNDAY IN ADVENT.

- Holy Communion: 280, 282, 618, 634.
- Processional: 68, 71, 74, 75.
- Offertory: 69, 607, 623, 638.
- Children's Hymns: 70, 630, 671, 682.
- General: 72, 631, 634, 636.

### FOURTH SUNDAY IN ADVENT

- Holy Communion: 232, 234, 237, 241.
- Processional: 66, 70, 476, 670.
- Offertory: 63, 65, 580, 646.
- Children's Hymns: 700, 701, 707, 710.
- General: 58, 60, 61, 108.

### THE THIRD SUNDAY IN ADVENT.

The Church gives point to our Advent meditation by bidding us make due preparation to meet our Saviour Judge in the air. Last Sunday we learned why a book had been placed in our hands. That book, rightly used, gives us inalienable possession of the blessed hope of everlasting life. To-day we must endeavour to appreciate the spiritual benefits resulting from the organization of the Church. The necessity of definite organization, of a ministry, in Holy Church is admitted. We cannot conceive of an army marching unofficered to victory. No more can we conceive of a religious body holding together and fulfilling responsibility without some definite organization. Then as far as we are con-

cerned the character of the ministry is settled. We believe that from the Apostles' times there have been three orders of the ministry—Bishops, Priests and Deacons. The subject for our meditation comes in the form of a question, "What is to be our relationship to the Church's ministry?" The officers of an army are not the whole army. Likewise the ministry of the Church is not the whole Church. The true relations between ministry and laity must be preserved, otherwise the spiritual influence and development disappear. To sacrifice everything to organization is to lose independence, freedom, individuality, gifts which God intends for every man. In the Middle Ages the organization was everything. But the ignorance and superstition of the Middle Ages were a severe handicap to spiritual progress. The Reformation was a rebound from this slavery. And the chief characteristic of humanity since the Reformation has been the assertion and recognition of personal freedom and individuality. A gifted writer of the Anglican communion has summed up the answer to our question in these words, "Ministerial Priesthood." The clergy as members of the Body of Christ have special duties of ministration and leadership. And the duty of the laity is to accept priestly ministrations for the development of all spiritual powers, and to follow the leaders by dedicating our powers to the service of God and the welfare of our neighbours. The Epistle for to-day points out the necessity of faithfulness on the part of the clergy. There is not a moral or a spiritual difficulty that will not vanish before faithfulness. Therefore let us be faithful as priests: The Gospel for to-day gives us a wonderfully significant climax. John seeks the evidences of the Advent of the Messiah. The answer of Jesus refers John to the miracles wrought by Jesus Christ. But the climax is the preaching of the Gospel to the poor. That is the great miracle of every age; but it is a miracle that can only be performed when organization is not made everything, but is regarded as a means to an end, and when the clergy are ministering priests, and when the laity recognize their God-given priest—Lord.

### AN IDEAL CHRISTMAS PRESENT.

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 16th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

### Home Religion.

Archbishop Matheson in laying the responsibility for the widespread indifference to religion at the door of neglect of religious teaching, and of family worship in our homes, traced the stream to the fountain head. Surely homes where the book most eagerly and assiduously read is the latest sensational novel; where the morning comes and evening goes without the slightest thought of family worship, where the one aim of each member of the family, after the daily round of duty has been discharged, is worldly pleasure; where conversation is gossip. The aim of life is pleasure and money-making, and attendance at one or two services on Sunday is the sum total of religious observance for the week, cannot with any degree of fairness be deemed Christian homes. And yet how many such there are! Homes Christian, it may be, by profession, but by all the rules of logic worldly to the core. Our wise and observant Primate has sounded a true note of warning, one that is sadly needed.

### Gradual Growth.

To those who have studied the growth of nations it should not be a matter of surprise that the bulk of Canadians have required time to familiarize themselves with the Naval idea. These broad and essential elements of national life, in the process of time, impress themselves upon a young and progressive nationality as the national conscience grows; as travel and trade increase; and responsibility for the security of the people and their property on the high seas, and in foreign parts, begins to assert itself. As to a Canadian the term Dependency has become distasteful, so now he deems it high time that he should emerge from his old condition as a dependent on the British tax-payer for naval protection at home and abroad and demonstrate to the world at large that he is no longer a dependent on the tax-payers within the British isles in this regard, but that he is now a freeman of the British Empire, on sea, as well as on land.

### The Blind.

Miss Winnifred Holt, secretary of the New York Association for the Blind, in a lecture in Baltimore, gave some particulars which show the advance in the treatment of these afflicted ones. Much sight, she said, could be saved by better regulation for the prevention of blindness in industrial work. It is no exaggeration to say that one half of blindness is immediately preventable. School children come next. After an appeal for other toys than cap pistols and rockets, she emphasized that most blind persons are physically below par and, if we are to help them we must see that they are given every opportunity for getting healthy exercise to build up their bodies. The only radical difference in the education of the blind, apart from their need of fresh air, is in their means for reading and writing. We don't believe in the segregation of the blind, but we think they should live normal home lives, if possible, for the handicap of their blindness in the blessedness of work and the pride of wage-earning. We must not think of the blind as a class but as individuals, and must try to consider each individual's needs and abilities.

### St. George's Stuyvesant Square, New York

Will in 1901 complete the century of the church's existence, and this is dwelt upon in the parish year-book. The rector, the Rev. Hugh Birkhead writes a most able opening statement reviewing the past and hoping for the future. In the course of this he writes some things applicable to many other parishes such as "the Church has sedulously confined herself to purely religious matters. She has refused to hear the voices from without, she has allowed most of the leaders of our time to grow up outside her border and to act without her support. Bishop Greer, in the annual convention address, said that religion in this land was only 'a guest,' treated courteously and given honourable place, but not really a part of the life of every day, not really a working factor in the great solution. Now, we as Churchmen can only take part in the great crises that lie before this land if we are able to qualify. If we hold in our hands the message of eternal life, if the spirit of Jesus Christ dwells in our midst, if we represent the God-consciousness of our time, it is most important that we should qualify, otherwise the coming fabric of the nation's life, however justly organized, however wisely planned, will be without a heart and without a soul."

### Household Knowledge.

The late Frank B. Cotton, of Brookline, Boston, left the sum of one million dollars in order to found a school "for the purpose of enabling women and girls, especially of the middle classes,