

# Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY-DAYS.

- Dec. 24...FOURTH SUNDAY IN ADVENT.—  
Morning...Isaiah 30 to v. 2. Revelation 14.  
Evening...Isaiah 32; or 33, v. 2 to 3. Revelation 15.  
(Notice of Christmas Day, St. Stephen, St. John, and Innocents' Day.)
- Dec. 25—CHRISTMAS DAY.—  
Morning...Isaiah 9 to v. 8. Luke 2 to v. 15.  
Evening...Isaiah 7, v. 10 to 17. Titus 3, v. 4 to 9.  
(Proper Psalms—Morning, 119, 45, 85; Evening, 89, 110, 138. Athanasian Creed. Proper Preface in Communion Service till Jan. 1st.)
- Dec. 26...ST. STEPHEN, THE FIRST MARTYR.—  
Morning...Genesis 4, to v. 11. Acts 6.  
Evening...2 Chronicles 24, v. 15 to 23. Acts 8, to v. 9.
- Dec. 27...ST. JOHN, APOSTLE AND EVANGELIST.—  
Morning...Exodus 33, v. 9. John 13, v. 23 to 30.  
Evening...Isaiah 6. Revelation 1.
- Dec. 28...INNOCENTS' DAY.—  
Morning...Jeremiah 31, to v. 18. Revelation 16.  
Evening...Baruch 4, v. 21 to 31. Revelation 18.

THURSDAY, DECEMBER 21, 1882.

## TO SUBSCRIBERS.

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1882 AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to end of 1883. As at this period a number are falling due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription that of one or more from his friends or neighbours; 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 HAPPY AND PROSPEROUS NEW YEAR.

## CHURCH THOUGHTS BY A LAYMAN.

No. 48.

### THE SATELLITES OF CHRISTMAS.

AS the coming of the King is heralded in the magnificent procession which passes through the splendid halls of Parliament when the Session is about to be opened, with all the pomp and ceremony of State grandeur, so the King of Festivals, CHRISTMAS, comes with a glorious retinue of satellites heralding its approach, and circling around

and brightening this Season of Seasons, with coruscations of the beauty of holiness, the flashing light of Gospel teaching, and the loyal service of love. First in this grand triumphal march comes Advent, chief Herald of the Church, with trumpet tones warning the Church to lift up her gates and let the King of Glory enter in, and answering back as the wondering cry comes up, "Who is the King of Glory?" "He is the king; He who at this time came in great humility, now comes to claim the Kingdoms of this world for His own, and to judge the people in righteousness." Advent is then but the stately pursuivant, the processional leader, the perpetual S. John the Baptist, the Star in the East, whose office it is to usher in the Christ, and by notes of warning, to so prepare His way that they to whom He comes may be found acceptably prepared for their Lord and their God:

"And so provide before that feast,  
Which Christ His coming next doth mind  
That He to come, and be a guest  
Within our hearts may pleasure find;  
And we bid welcome, with good cheer,  
That coming which so many fear."

Advent to the world sounds out its notes like the terrible blast of the sheriff's trumpeter, preceding the Judge of Assize whereat the poor prisoners tremble in their cells at their coming doom. To the people of God those tones are music; they chorus forth the antiphonic response, led on by the silvery voice of Bishop Jeremy Taylor;

"Lord, come away,  
Why dost thou stay?"

The road is ready, and Thy paths made straight,  
With longing expectation wait  
The consecration of Thy beauteous feet.  
Ride on triumphantly! Behold we lay  
Our lusts and proud wills in Thy way.  
Hosannah! Welcome to our hearts! Lord, here  
Thou hast a temple, too, and full as dear,  
As that of Zion, and as full of sin;  
Nothing but thieves and robbers dwell therein.  
Enter and chase them forth, and cleanse the floor;  
Crucify them, that they may never more profane  
that holy place,  
Where Thou hast chosen, Lord, to set Thy face."

Advent is Christmas Eve to those who love His appearing. Next in the lordly festival cavalcade comes the day sacred to St. THOMAS the APOSTLE, the much maligned St. Thomas, whose doubts we all should have had in his position, while how few of us would have been ready to face death if only to be in the Master's company? How few, indeed, has the Church found out of her multitudinous hosts to do a Mission work as nobly as did St. Thomas?

"Blest Saint, by Jesus taught  
Of things below to value wrought;  
With love which casts out fear,  
To your Redeemer to adhere;  
May I, like you, the world and life despise,  
And live to God perpetual sacrifice."

Next after the great central figure in the solemn procession we are gazing upon, comes with a new adornment, the martyrs crown, ST. STEPHEN'S DAY, significantly following on the morrow of the happiest, the brightest, the sweetest of Festivals, as though the intent were to check undue exuberance of joy by recalling to the Christian ear the Master's touchstone command, "Take up thy Cross and follow Me whithersoever I goest, even unto death."

"O, captain of the Martyr Host,  
O, peerless in renown,  
Not from the fading flowers of earth  
Weave we for Thee a crown."

Oh! earliest victim sacrificed  
To thy dear Victim, Lord.  
Oh, earliest witness to the faith  
Of thy Incarnate God!"

It has often occurred to us to ask those who regard our Saints' Day services as superstitious, how they would have acted had they witnessed the death of St. Stephen, and upon its anniversary been asked to go and visit reverentially his tomb? Would they have kept aloof from those loving brethren of the martyred saint, would they have despised, and derided, and sneered at loving remembrance being kept up of his memory? If they would have gone as affection and sympathy moved them in the early years of the Church, to maintain such a tender, brotherly memorial of the dead, pray, is not the heart of the Church still loving, is not the memory of the Church still vivid, is not the martyrs' grave still sacred, and is not meditation upon a saint's heroism and purity still wholesome? The Church we call Catholic and Apostolic wept at the grave of her son St. Stephen, and her heart has not so hardened as to forget the son of her early life. We, her later children, sharing in her love and glory, delight to go with the company of her faithful in all time, to keep fresh the flowers on St. Stephen's grave. Let those despise Saints' Days who have no part or lot in the Church, whose fond memorial times these Festivals are.

"But love endureth through all age;  
Nor time nor distance drear,  
Divide the living and the dead  
Of Christ's communion dear."

But we have digressed. Most resplendent among the figures of light, shining with the beauty of the central body towards which it stands in closest relationship, the silvery moons of the Sun, the light of the world, comes the day of ST. JOHN THE EVANGELIST. This Festival is in perfect harmony with Christmas, for St. John's gospel is supremely the GOSPEL OF THE INCARNATION.

"In the use of the *Logos* (Word) as a distinct name for Christ, John stands alone. Other apostles, St. Paul, St. James, and above all the writer of the Epistle to the Hebrews seems 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. Alike the Alexandrians and the Targumists would have read with a shock of astonishment and disapproval that utterance which St. John puts on the very forefront of his Gospel as containing its inmost essence, and as solving all the problems of the world, that "THE *Logos* (the Word) became flesh." It was a truth far beyond anything that 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, to His own home, and was by most of them rejected, that this WORD BECAME FLESH, and tabernacled among us, and we beheld His glory, a glory as of the only begotten from the Father, full of grace and truth."

To the disciple whom Jesus loved came the sublime call to state the doctrine of the Godhead as eternally existent in as well to be eternally manifested by Him on whose breast this disciple learned