

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

December 24—Fourth Sunday in Advent.

Morning—Isaiah 30, to 27; Rev. 14.  
Evening—Isaiah 32, or 33, 2 to 23; Rev. 15.

December 31—Sunday after Christmas.

Morning—Isaiah 35; Rev. 21, 15-22, 6.  
Evening—Isaiah 38 or 40; Rev. 22, 6.

January 7—First Sunday after Epiphany.

Morning—Isaiah 51; Matthew 4, 23-5, 13.  
Evening—Isaiah 52, 13 & 53 or 54; Acts 4, to 32.

January 14—Second Sunday after Epiphany.

Morning—Isaiah 55; Matthew 8, 18.  
Evening—Isaiah 57 or 61; Acts 8, 26.

Appropriate Hymns for Fourth Sunday in Advent and Sunday after Christmas Day, 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: 51, 178, 313, 318.  
Processional: 47, 48, 355, 362.  
Offertory: 186, 272, 293, 352.  
Children's Hymns: 180, 188, 336, 655.  
General Hymns: 191, 193, 353, 587.

### SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 482, 484, 555, 556.  
Processional: 56, 59, 60.  
Offertory: 55, 57, 166.  
Children's Hymns: 58, 329, 330, 341.  
General Hymns: 62, 72, 288, 483.

### The Second Coming.

So engrossed is the world—and for that matter, no small portion of professed Churchmen—in the affairs of time, that the promised second coming of our Lord "to judge the world," is a matter as remote from their calculations as is the probability of Canada being plunged in a dreadful internecine strife, as is Russia at the present moment. And yet each year of our lives we have read the solemn words of the collect, which announce that inevitable event. And each Sunday, in the Apostles' Creed, we have professed our belief, that "He shall come to judge the quick and the dead." Surely it is high time that "the hearts of the disobedient were turned to the wisdom of the just," and that from each church and home, and heart, a yearning cry should go up that the Lord would come among us and with great might, succour us, and of His bountiful grace and mercy help us to run victoriously the race that is set before each living soul on earth.

### Alert Watchmen.

Not long ago an article cabled from England appeared on the front page of the London "Free Press," passing a sharp unfavourable judgment on the Church on various points. This article purported to grow out of a speech by the Bishop of London, but it was readily seen, by well-informed Churchmen, that its statements were unreliable, and it was absurd to connect such statements with the Bishop of London, whose utterances are always loyal and hopeful, as might be seen in his remarks at the recent Church Congress at Weymouth. Prompt and effective replies came from Revs. Dyson Hague, R. S. Howard, and F. B. Clarke, of London; Rural Dean Miles, of Kincardine; Rural Dean Taylor, of St. Mary's, and Rev. A. H. Rhodes, of Clinton. We congratulate these six clergy on their zeal in springing to the defence of their spiritual mother. We doubt if any diocese in the Anglican community could present a clearer or more convincing defence on the points discussed than that put forward in this case. The example of the Huron clergy is worthy of warm commendation.

### A Combine Defeat.

One of the youngest of Canadian judges, Mr. Justice Clute, in his decision on the plumbers' combine case, and his courageous and indignant comments on the evidence, has proved that the younger generation of Canadian jurists do not lack the high honour, the fearless maintenance of justice and right, and the requisite knowledge and clearness of intellect to put them in force, which constitute the noblest tradition of the British Bench. The importation from the United States of methods by which a number of men can band themselves together to prey on the community by fraud and extortion, under the protecting cover of the transaction of ordinary business dealing, has received timely exposure, and deserved punishment. We want more of the spirit of British fair play in this young country of ours, and less of the deceit and fraud by which avarice so often seeks to gain its ends. Whilst we admire the good qualities of our neighbours, we can do better than follow the bad example offered in some of their insurance methods, and in the promotion of their system of combines.

### The Battle of Life.

One of Dickens' Christmas stories bears the striking title "The Battle of Life." These words, which lend themselves so readily to form an attractive and interesting name for a tale with which to while away an hour or two of the bright and cheery holiday season, have to most of us a personal and even tragic meaning. For do they not in a very real sense indicate the bitter and increasing strife which is being daily waged in each individual soul, between the opposing forces of good and evil? And though the ultimate result can only be fully known by the Great Arbitrator—yet the privilege is not denied to each individual by the general tenor of his life, if not by his lips, of declaring whose he is and whom he serves.

### The British Situation.

—What has been prophesied by political prophets has at last come to pass. For some time there has been a feeling of unrest as to the continuance of the Balfour ministry in office—which has culminated in their resignation. The attack upon the principle of free trade—which the average Englishman has come to look upon as his commercial Magna Charta—by Mr. Chamberlain, and his determined advocacy of such a

measure of protection as will stimulate the mutual interests, and strengthen the bond of commerce between the different parts of the Empire, and the tacit consent of Mr. Balfour to the general principle—so vigorously enunciated by his late colleague—could scarcely be expected to have any other result. The pendulum is beginning to swing the other way. But the educative campaign begun by Mr. Chamberlain is having its due effect, and it remains to be seen how long the supporters of the old views can withstand the slowly incoming tide of opinion, charged as it is with the strong currents of changed conditions, and the growing necessities of Imperial progress. We are of opinion that the old order is doomed by the very force of circumstances, though we may expect its supporters—as is generally the case with Britishers—to take a lot of beating before they will give ground.

### The Jew in Russia.

There is something which is not understood by the public underlying the hatred of the Jews by the Russian common people. The financial ability, we may go further and say the greed of the Jews, is hateful to the more simple Russian; but there must be something more than that to account for the massacres which have taken place. It was partly to remove the Jews from such surroundings that the representatives of the late Baron Hirsch secured large tracts of land in Argentina and have endeavoured to plant the race on farms in that and other parts of this western continent. Obeying the instincts of thousands of years, the Jews, when free to act for themselves, prefer to herd together in New York and other large cities and to form ghettos there. Zangwill and his friends are still in hopes of forming, under British protection, a Jewish province in Eastern Africa, but receive scant support, and now the English Rothschilds and the Jewish aristocracy in England have gone further. They sent a long letter to the "Times," in which a strong argument is presented both against Zionism and also against the scheme of the Jewish territorial organization. Both schemes are regarded by the signers to the letter as quite outside the range of practicability. They are discountenanced because they contemplate the establishment of what are characterized as Ghetto states with their own special ordinances and laws. Rothschild and his associates say the Jews could not be segregated, but should be mingled with other peoples of the world and live among them.

### The Jew in the United States.

In the New York "Herald" the Rabbi of Montreal, says that the 250th anniversary of the settlement of Hebrews there suggests many a train of thought, but none more appropriate than that which concerns itself with the future of their religion. He says that "the early Hebrew settlers were imbued with deep piety. They did not treat Judaism as an empty phrase designed to give an air of respectability to their lives. They knew that it is a positive religion, imposing well defined obligations and duties, and they honoured these obligations and duties accordingly. In the 250 years now drawing to a close the Hebrew population of the United States has increased by leaps and bounds; and to-day it is probably only exceeded by that of Russia and Austria. Its material prosperity has kept pace with its growth, and it has become a highly important element in the general population. But while the Hebrew is too sensible and too practical to despise material prosperity, he does not make its attainment the chief aim of his existence.

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