

# Canadian Churchman.

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**Lessons for Sundays and holy Days**

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.  
January 2nd.—Second Sunday after Christmas.  
Morning—Isai. 42; Math. 1, 18  
Evening—Isai. 43; Or 44; Acts 1.  
January 9th.—First Sunday after Epiphany.  
Morning—Isai. 51; Math. 5, 33.  
Evening—Isai. 52, 13 and 53; or 54; Acts 5, 17.  
January 16th.—Second Sunday after Epiphany.  
Morning—Isai. 55; Math. 9, 18.  
Evening—Isai. 57; or 61; Acts 9, 23.

Appropriate Hymns for 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', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

**CHRISTMAS DAY.**

Holy Communion: 238, 242, 249, 397.  
Processional: 72, 73, 75, 76.  
Offertory: 81, 514, 599, 738.  
Children's Hymns: 72, 80, 709, 712, 742.  
General: 74, 77, 79, 723.

**FIRST SUNDAY AFTER CHRISTMAS.**

Holy Communion: 245, 249, 256, 257.  
Processional: 76, 79, 82, 599.  
Offertory: 75, 78, 636, 723.  
Children's Hymns: 701, 709, 712, 714.  
General: 73, 77, 80, 780.

**ST. STEPHEN'S DAY.**

The story of life teaches us that a saint is one who has given himself to God. Martyrdom teaches us to add "without reserve." The Church bids us meditate upon the three kinds of martyrs during the Octave of Christmas that we may learn not to be "ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto life's end." Many are the spiritual lessons to be learned from St. Stephen's death. Tertullian's dictum is amply illustrated by the results of Stephen's death. And we have learned from the history of missions that only where blood has been shed has the Church pursued a vigorous

course. We glory in the Church's triumph in Uganda. But Hannington died first. It always has been so. Why? Let us seek our answer from one who consented to the death of Stephen, "But now abideth faith, hope, love, these three; but the greatest of these is love," (1 Cor. 13:13). It is not too much to say that this is one of the spiritual truths recognized by St. Paul in later years as being illustrated in the martyrdom of Stephen. The secret of martyrdom—of man's willingness and joy in undergoing martyrdom—is enshrined in St. Paul's words to the Corinthians. Martyrdom proves the endurance of faith, hope and love. Faith grows stronger in persecution and faces death gladly, for the Christian fears not death. To him it is the portal to the eternal life. Persecution and the prospect of martyrdom intensifies faith. For the diminishing of the importance of the material coincides with the growing perception and appreciation of things spiritual and eternal. What greater faith than that of St. Stephen. Even now faith had vanished into sight for he saw the Son of Man standing on the right hand of God, standing to help the proto-martyr of His Holy Church. Let us learn to be faithful unto death. For at death faith vanishes into sight. Hope deferred makes the heart sick. But God gives power and hope to the faint, to those who are foremost in the struggle. The death of Stephen reveals the certainty of his hope of, his confidence in, eternal life and glory. For with his dying breath he performs an act which proves his undying love and hope. As faith vanished into sight, and hope was emptied in delight, the love of Stephen shone more brightly than ever before, "Lord, lay not this sin to their charge." We have heard words like that before. Yes! 'tis the echo of Calvary. "Love cannot die," says the poet. The hatred, the fanaticism, of the Jews, crucified the Master, stoned the disciple, outside the city walls. But in neither case did love die. Fellow-Christians, this season is associated with much joy and love. How faithful and tender our spiritual mother! She will not allow us to forget that joy must be inspired of faith, and ennobled by eternal hopes, and that both faith and hope must be manifested in love. For the greatest of all virtues is Love.

**Our New Serial Story.**

We again draw our readers' attention to our new serial story, "Dashing Dick: The Life Story of a Magpie," by the Rev. W. Everard Edmonds, M.A., and promise them a rare treat in its perusal. The first chapter will appear in the first issue of the New Year, and we are confident that all who begin at the beginning will continue with increasing interest to follow the fortunes of their versatile and energetic feathered friend to the end of his graphic and adventurous story. Our new story will furnish a strong inducement to new subscribers to start with the first chapter. We look (and we have never looked in vain) to our numberless friends, old and new, to say a good word to their friends before the year ends, for the "Canadian Churchman," and during the next week or two to help on its good work in the homes of our people by sending us a goodly number of new subscribers.

**Offertory Sentences.**

The "Church Times" reporting the Swansea Church Congress made this pointed reference to the offertory sentences. "How often in England has one heard the offertory sentences ever used which teach the privilege of supporting the priest! How much less often preached upon." This remark not only applies to the Church in England but to the Church everywhere. And not

only does it apply to the offertory sentences but to all the specially chosen sentences in the Prayer Book. How often, (we ask our clerical readers), have you preached on the Eleven Opening Sentences in Morning and Evening Prayer? How often on the Offertory Sentences? How often on the sentences in the Burial Office? If these sentences are specially chosen because they are powerful statements of certain great truths and duties of vital importance in Christian living, then it follows that the parson should at times bring them as pointedly and impressively as possible to the attention of his people.

**An Organist on Mission Hymns.**

An organist has written to one of the English Church papers protesting against the absence of really modern manly hymns that combine a lofty, sane, religious sentiment with a loyal patriotism to King and Country, or that inculcate a high standard of duty and service to one's fellow men in ordinary daily life. He goes, unnecessarily far, perhaps, in alleging that most of the hymns we sing on such occasions, are not only an insult to one's intelligence but a deeper insult to the All-wise Divinity to whom we are supposed to be offering an act of worship. He gives a specimen of a hymn sung in a densely peopled working class neighbourhood which was both botanically and geographically incorrect and could not have appealed, to some fifty or sixty young fellows between sixteen and twenty-one who were present. "Nor were the other hymns much better, consisting as they did of a string of doctrinal platitudes or objectless doggerel, teaching for the most part that our miserable life in this wicked, sin-soaked world must be toiled through somehow, in the ultimate hope of the good time hereafter. At a time when the young men of this country are awaking to a sense of their duties as citizens of the greatest Empire the world has ever known, and a splendid sense of loyalty and true patriotism is manifesting itself, there is a great and very real need of suitable hymns for men's services, church parades, and similar gatherings."

**In a Belgian Monastery.**

Almost immediately after the articles appeared on this side of the Atlantic describing the "retreats" organized by the Jesuit order near New York, one appeared in the "Church Times" of a similar exercise conducted by the same order in the Low Country where "there has been real continuity of sentiment undisturbed by tyranny from Geneva or revolt under Luther." In a very discursive article the contributor details his journey from England and back, giving very little information as to the five days seclusion, save that in the old monastery there are 150 cubicles simply fitted up. But the writer enlarges on the exhausting character of our notion of religious refreshment and on this mode of approach to the inwardness of things. It is strange that these articles were practically simultaneous, and one wonders whether the coincidence was undesignated. Later on we hope to be able to take up the subject of religious retreats or rest cures as this last article calls them.

**Murder and Sudden Death.**

Every right thinking man must feel that the frequent acts of violence in child and adult murder, suicide, and the like, impose upon him a solemn obligation to do what he can directly or indirectly to prevent the commission of such crimes. All God-fearing reputable men are to a greater or less extent their brothers' keepers. Humanity is bound by the tie of blood, regardless

**Christmas Season**

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