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LESSON FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER CHRISTMAS;

Morning—Isaiah XXXV.; Rev. XIX., to 11,

Evening—Isaiah XXXIII., or XL.; Rev., XIX., 11.

Appropriate Hymns for Fourth Sunday in Advent, and 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: 307, 315, 321, 382.

Processional: 49, 53, 268, 534.

Offertory: 52, 287, 514, 518.

Children's Hymns: 47, 333, 337, 340.

General Hymns: 46, 50, 205, 551.

CHRISTMAS DAY.

Holy Communion: 57, 180, 316, 555.

Processional: 56, 59, 60, 61.

Offertory: 55, 62, 483.

General Hymns: 58, 63, 482, 484.

The S.P.G.

The English papers are all much relieved at the settlement of the question of the secretaryship and the appointment of Bishop Montgomery. From Australia we hear that the result will probably settle quite another question on that side of the globe. The Australian dioceses have been loath to give up the appointment of bishops from England. By the Tasmania Synod the selection was left to the Archbishop of Canterbury or to two English bishops. It is barely two years since Bishop Montgomery went out, and it is now said that the Synod will decline to leave the appointment of his successor to anyone in England. Such a decision is very natural.

The Australian Church.

It is reasonable to expect that the creation of the Commonwealth would be followed by national development in other ways, and that like other nationalities the needs of the Church in Australia will be met by action under the guidance of leaders belonging to the country. An instance of Australian readiness and large mindedness is the proposal that Dr. Goe should be succeeded at Melbourne by Dr. Welldon. The latter prelate our readers may remember, after a distinguished career in England, was a few years ago created Bishop of Calcutta. But after a short experience, too short to show his great administrative powers, he was prostrated by illness and had to return to England. If Bishop Welldon can enjoy life in Australia, the solution of the trouble seems a very happy one. In Canada, we have clergy who have seen service in every land where the English tongue is spoken or English missionaries have gone.

Isolation.

There is a great difference between provincialism and isolation. This latter expression was used in an address in Dublin on the Irish Church, and has been much commented on in that country. The speaker, who is admittedly a brilliant young man, condemned the doctrinal narrowness of the Irish Prayer-Book. He seems to have read but not to have digested Staley's catechism, and to have fallen foul of some minor matters upon which we need not enlarge here. Isolation seems to us to consist of a refusal to recognize the existence of other religious bodies as parts of the Catholic Church, as the Roman Church does. Another form is found among those congregations, which adopt practices at variance with their neighbours, or for other reasons hold aloof from them. But in doctrine and practice the Church of Ireland intercommunicates with all Anglican bodies; her theologians are admittedly leaders, and her clergy are met and honoured everywhere, and in all schools. Avoiding local men, there are Dean Pigou, Canon Knox-Little and the Bishop of Edinburgh. So long as the Irish Church goes on in the even tenor of its way, meeting its own requirements, there is no fear of isolation or of imitating England, as some suggest. The union of the two churches existed for a long time, and when a legal separation took place, the Church of Ireland made some changes which were believed to be necessary and beneficial by its representatives. But there has been no drawing away from other churches, as there has been in England, which really seeks to isolate herself by refusing to allow any priest from other countries to officiate, except under most stringent terms. It would be an easy matter by exaggerating points like this to raise a suspi-

cion of differences where none exist. Better far to dwell upon the mass of agreement which leads to unity.

Mary, Queen of Scots.

For over three centuries the murder of Rizzio has been a matter of history. It was the episode in the life of this woman of plots and mystery, about which there has been least doubt. Now we are told that instead of being an accomplished Italian adventurer, Rizzio was a Roman priest in disguise, who celebrated mass every day, and that these and other facts are shown by a bundle of letters recently discovered in the Vatican. It may be so, but we doubt it. Letters were not common, and there was no international post in those days. Surely, too, in a small country, thinly peopled as Scotland then was, such a secret could not have been completely concealed, nor could Rizzio have led such a double life without suspicion.

Father Kershaw, S.S.J.E.

The passing away of this priest may interest some in Canada. He was admitted as a student at law at Osgoode Hall, in 1884, but we understand was never called to the bar. After a while, believing that he had a vocation for the priesthood, he studied and was ordained priest in 1890. For some time he served under the Rev. F. E. Mortimer, of Jersey City, New Jersey, but in 1894 was "professed" as one of the Cowley Fathers. His work has chiefly been in India, first at Bombay, and afterwards at Poona, of the Cowley Wantage mission there, though for some time past he has been in declining health. Father Kershaw departed this life early in the morning of All Saints' Day, while on the homeward voyage from India, and somewhere this side of Aden; his body being buried at sea on the same day.

A Distinguished Revert.

In "the Rock" we read: "Not everyone will recognize in the Rev. A. W. Hutton, who has resigned the living of Easthope, Salop, to take up the curacy of the parish of St. Luke's, Richmond, a well-known Londoner and Liberal. Mr. Hutton, took his priest's orders in 1872, and in the following year succeeded his father, the Rev. H. F. Hutton, as rector of Spridlington, Lincolnshire. Three years later the county was startled by the intelligence that Mr. Hutton had given up his rectory and had been received into the Roman Church by Cardinal Newman. For some years he was a member of the Oratorian community, at Edgbaston, but subsequently he found himself obliged to separate himself from the Church of his adoption. From 1887 to 1898 he was librarian of the Gladstone Library, at the National Liberal Club, where his knowledge of books, combined with his pleasant courtesy, was of the greatest assistance to politicians. In 1898 Mr. Hutton,