

Canadian Churchman.

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Lessons for Sundays and Holy Days.

Dec. 30—First Sunday after Christmas.
Morning—Isaiah 35; Rev. 23.
Evening—Isaiah 38 or 40; Rev. 21, to 15.

Jan. 6—Epiphany of our Lord.
Morning—Isai. 60; Luke 3, 15, 23.
Evening—Isai. 49, 13, 24; John 2, 1, 12.

Jan. 13—First Sunday after Epiphany.
Morning—Isai. 51; Matt. 8, 1, 18.
Evening—Isai. 54, 13 and 53, or 54; Acts 8, 5, 26.

Jan. 20—Second Sunday after Epiphany.
Morning—Isai. 55; Matt. 12: 1—22.
Evening—Isai. 57 or 61; Acts 12.

Appropriate Hymns for First Sunday after Christmas and Epiphany Sunday, 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.

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 192, 307, 555, 556.
Processional: 56, 59, 69, 165.
General Hymns: 63, 68, 288, 483.
Offertory: 57, 205, 289, 484.
Children's Hymns: 62, 331, 568, 571.

EPIPHANY SUNDAY.

Holy Communion: 173, 314, 319, 487.
Processional: 76, 79, 81, 219.
General Hymns: 78, 80, 218, 488.
Offertory: 75, 77, 178, 488.
Children's Hymns: 177, 338, 342, 346.

THE SUNDAY AFTER CHRISTMAS-DAY.

The joyful "Mother Festival" of the Church is past. The festival of the Nativity of our Lord. On Christmas Day we commemorate the birth of Him, "who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." "For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world." The Collect for Christmas Day and the Sunday after are the same. In each we pray that we may daily be renewed by His Holy Spirit. Not that we may be regenerate, or born again, because we are regenerate and have been made children of God by adoption and grace in Holy Baptism, but as such we may

daily be renewed. What then are the practical issues of this great Festival and Doctrine of the Incarnation? Let us dwell upon two. First, the amazing Love and Condescension of Our Lord. "The Word was made flesh, and dwelt among us." We are thus united to God. That love must be extended to other by us and humility displayed in our character. We, too, must love our brethren. Let all strife cease at this Sacred Season for "He is our Peace." Give of our substance and make other lives happy. Make Christ live in other lives by extending the Blessings of Christ's Love. Second, regarding our own personal life, the greatest peace which can come to us is by welcoming Him into our hearts. Many persons make an effort at Christmas time to begin again and come to the Holy Communion and bury all strife and trouble in the Feast of Love. Think of your unworthiness, and many sins. For this Christ came to earth as the Mediator between God and us, because we were sinful. For this Christ gave the Holy Communion, because we are sinful. We must receive Him in both ways, because He is our only Hope. We go to Holy Communion because we are not good. We go to be made better. To learn the lesson of love and strength to practise it. To be clothed in humility. "That we may evermore dwell in Him, and He in us."

The Times.

The complete change which has come over the daily press is signalized by the organization of the London "Times" into a joint stock company. Four generations of Walters have ruled over it and many fortunes have been made and many reputations also during that period. One fact should not be forgotten, almost the last instance of local attachment. The villagers' and farmers' sons from the Walters property and the neighbourhood were as far as possible employed on the paper and wherever its influence could be used in their favour to help them along. But of late changes have taken place, and now we fear that there may be others. We trust, however, that the fears bred of change may be met by renewed vigour and a revival of the old respect and reverence for "The Times."

The Church To The South.

We are so absorbed with our own problems which the flood of immigration into Western Canada has imposed on the Canadian Church, we do not often stop to think of the stupendous task which confronts the Church in the United States, if it seeks to cover the ground and man the field. The "Diocese of Chicago" (the journal of that diocese) in its December issue informs us of the work that is before the Church in the American Republic. "At least 2,000 towns in the dioceses of the United States, with populations ranging from 1,000 to 20,000, are said to be without the services of the Episcopal Church." In the Diocese of Chicago alone there are seven counties without the services of the Church and 84 towns ranging in population from 1,000 to 10,000, in which the Church is not found. Truly, if the Protestant Episcopal Church of the United States is ever to take her proper place in that country she has plenty of unoccupied ground in which the most strenuous efforts are needed, and needed at once.

Transportation

Is a big word in the record of Canadian progress. The pioneer, perforce, had to be content in early days, with the weary tramp along the bush road, or the canoe trip over water ways. The ox and horse played their useful and laborious part in our forefather's wearisome journeyings. The old stage coach and packet schooner

next performed their useful part. Now, no less than three transcontinental railroads, are in varying stages of completion supplying the needs of all classes of Canadians who have occasion to send freight or go themselves hither and thither over our broad domain. What does it all mean to the Church? Is the old heroic spirit which sent the early missionaries as conquerors along the lonely bush roads and uncivilized waterways, counting hardship, privation, and separation from their kith and kin, all joy for the love of their glorious Leader, and His sacred cause, still potent amongst His professed followers? Or are the athletic young Churchmen of to-day waiting for transportation to be perfected, and towns, cities and churches built to suit their taste and comfort before they can content themselves to go forth and minister to the urgent needs of our brethren in the West?

Apostolic Succession.

And now we read with becoming gravity in the daily press that one of the reckoned foundations of the Church on earth is really illusory. That apostolic succession cannot be proved from Scripture; that the office of Bishop is in a somewhat similar strait, and, in fact, the title is nothing more than a prelatial assumption. Indeed, the bars of our ancient domain are being let down by the run, as the walls of an old time city fell at the sound of a ram's horn. And the denominations, all and sundry, from the oldest dissident, to the latest, born yesterday of private interpretation are to consider themselves brethren of a world-wide union with, we suppose, liberty, equality, and fraternity in all things theological as their motto. It seems strange, does it not, in view of such pronouncements that the faith of the Israelite was linked, humanly-speaking, with lineal descendents from Abraham. That the evangelists should have traced and recorded the descent of our Lord from David. That authority should have passed from the Divine Man to the Disciples and Apostles, and that the Divine Order should have been sustained, and transmitted unimpaired by the Church through the long intervening centuries to have been dismissed yesterday by competent authority, as the baseless fabric of a dream? Surely we are living in wonderful days! To-morrow we may with equal authority be told that King Edward by a vain imagination supposes himself to be lineally descended from Alfred the Great. That he is only a mere deluded man, as are some other men. The Royal Crown but a bit of gilt extravagance, and the sceptre but a mere bauble as was to Cromwell the historic mace. There was, it is said, a mountain in olden time which made a prodigious fuss and forth issued a modest mouse. The memory of the laborious mountain seems doomed to be perpetuated amongst the sons of men. We wonder what the next pronouncement will be from the school of the modern prophets! It looks as though Dr. Crapsey was not going to have a monopoly of religious sensation on this side of the Atlantic. The learned Doctor had better look to his laurels or he may be passed in the race. Carlyle, a while ago, announced that he would pull George Washington down a peg or two. Quite recently Tolstoi has undertaken to render the same service to Shakespeare. And now, in Canada, we need not think it strange that the belief in Apostolic Succession and in the revered office of Bishop should, like many another cherished possession from the past, have their moorings cast off, and be set adrift on the misty sea of speculative German theology.

Union.

True religious union cannot be built on human fancies, popular notions, or extravagant assumptions. As there is law and order in the natural

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