

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FOURTH SUNDAY IN ADVENT.

Morning—Isaiah xxx., 19-27; Rev. xi.  
Evening—1st John xxi. or xxxiii., 2 to 23; Rev. xii.

Appropriate Hymns for Christmas Day and First 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.

### CHRISTMAS DAY.

Holy Communion: 101, 316, 482, 557.  
Processional: 56, 59, 60.  
Offertory: 55, 61, 484.  
General Hymns: 62, 63, 483.

### THE SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 69, 320, 529, 555.  
Processional: 58, 59, 60, 180.  
Offertory: 57, 61, 166.  
Children's Hymns: 320, 333, 335, 341.  
General Hymns: 62, 72, 483, 484.

The End of the Old Century and Dawn of the New.

This most solemn period, which should be observed by everyone with heart-searching care and a prayerful determination to enter the new century and continue to live therein better, nobler and more Christian lives, is being prepared for in all parts of the world. In London it will be marked at St. Paul's by two services, the first at 7 p.m., on Monday, December 31st, which will be specially arranged for the occasion with the sanction of the Bishop of London, with proper Psalms, lessons, collects, and hymns, and a sermon, probably by the Bishop of St. Andrew's. The other will be on Tuesday, January 1st, at 10 a.m., and will consist of Matins, sermon by the Dean of Windsor, and a choral celebration of the Holy Communion. Doubtless in other centres similar services will be held. We trust that the num-

ber of them will not by their very frequency deaden the wished-for effect.

## Is This the Result of Secular Schools?

The correspondent of Church Times, in Hamilton, is responsible for this statement: According to a recent return, one-third of the criminals of Ontario are below the age of twenty-one. Secular education has been in force in that province for about thirty years. This is a horrible state of affairs, and it is beginning to attract widespread attention. The proportion in the province of Quebec, so often despised by Ontario, as being "unprogressive" and "priest-ridden," is a little more than one-half. It would be interesting to know the exact proportion among the purely French. We know nothing about the truth of the above paragraph, but we well remember that a few years ago an assize in Hamilton was marked by the number of young, depraved criminals. Straightway the grand jury brought in a fierce presentment against the importation of young outcasts by societies, and so lowering the morals of the community. But Mr. Justice Street had enquired for himself, and had found that the accused had all lived and been educated in or near Hamilton. The discomfiture of that grand jury was complete, but the school law is unchanged.

## The St. Andrew's Brotherhood.

From our old friend, the Rev. Dr. Gam-mack, we hear, in a round-about-way, through the Scottish Guardian, an interesting item of news of the convention at Richmond. He says that nothing could have been healthier than the tone of the convention of the Brotherhood of St. Andrew. It was especially a layman's convention, and the tone was decidedly missionary. The influence of the Brotherhood has been beneficial in many ways to the interests of the mission field: eleven clergymen, who were formerly laymen in the Brotherhood, are now in the missions of China and Japan, and three Brotherhood men are now medical missionaries in Japan.

## The Rev. Dr. Roper.

Through the same source, we learn that the Missionary Seminar of the General Theological Seminary, N.Y., conducted by the Rev. Dr. Roper, will take up, in regular order, the various missionary districts and make an exhaustive study of them. Carefully prepared papers will at the same time be read by the students, treating of both the natural and religious conditions of general missionary efforts within the district, and the Church missions and missionaries. Especial attention is to be devoted to the lives and personal work of the great Church missionaries. Africa has been chosen for the general topic of this year's work.

## Bazaars.

At the convention of the Scottish Episcopal Church recently, of which we had hoped to lay a report before our readers, but unfortunately had no space, the chairman, the Bishop of Moray, delivered an able address, in the course of which he was specially severe upon bazaars. Nothing daunted, the Bishop of Edinburgh, Dr. Dowden, with his Irish combativeness and humor, gives the argument on the other side, in opening a bazaar in Edinburgh. The Bishop, in his introductory remarks, said that lately, from a very high quarter, there had been something—he would not call it censure—of the nature of unfriendly comment passed upon bazaars in the city by a very distinguished Bishop. He did not know whether it was because he was suffering from some moral obliquity of vision, or living on a lower ethical plane, but somehow or other he had never found the slightest reason for feeling any objection to a properly conducted bazaar. Furthermore, he thought a bazaar had this great advantage, that it afforded opportunities to those who were perhaps not embarrassed with wealth, to do what they could to help a good object in other ways. Therefore, he commended this bazaar very heartily, because the mission would fulfil a very useful purpose.

## Aggravating.

The Rev. Mr. Molesworth, the Scottish-Episcopal chaplain in South Africa, mentions that the principal chaplain, Watson, was chaplain with the Khartoum expedition, and I questioned him about his action with respect to the Gordon memorial service. To satisfy me he has written an account of the matter as it really occurred. All I have been told before about it is absolutely untrue. Why did he not tell us what really occurred?

## A Divine Church.

The second of these theories is that held by all the great historic Churches, that is to say, those Churches whose past stretches back to Apostolic times, and goes upon an entirely different assumption. They deny that the Church is a mere voluntary organization, but affirm that it is a divine Kingdom, organized by Christ Himself, for the planting of the divine life in the human soul, and for the development and nourishment of that soul during its earthly career. It is a company who are to be the visible manifestation of the Christ, to carry on the work that He did while upon this earth. It is to be the Ark of God, into which all must enter who wish to be safe. Just as the ark of Noah saved those who entered in, so does the Ark of the Church save those who come into her portals and remain under her protecting care. It is to be the perpetual witness to the Divinity of Christ, and must in its outward organization be one as the body of Christ was one.