

# Canadian Churchman.

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FRANK WOOTEN

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## LESSON FOR SUNDAYS AND HOLY DAYS.

### FIRST SUNDAY AFTER CHRISTMAS.

Morning - Isaiah xxxv; Rev. xx.  
Evening - 1st John xxxviii, or xl.; Rev. xxi, to 15.

Appropriate Hymns for First Sunday after Christmas Day, and Feast of Epiphany, 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.

### THE SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 60, 320, 520, 555.  
Processional: 58, 59, 60, 180.  
Offertory: 57, 61, 166.  
Children's Hymns: 329, 333, 335, 341.  
General Hymns: 62, 72, 483, 484.

### FEAST OF EPIPHANY.

Holy Communion: 173, 318, 322, 355.  
Processional: 76, 79, 81, 601.  
Offertory: 78, 486, 488, 544.  
Children's Hymns: 75, 177, 331, 332.  
General Hymns: 77, 178, 179, 294.

### Christmas Trees.

People do not know how much they owe to the Queen for the now universal Christmas tree. For her own children, and now her grandchildren and even her great-grandchildren, this delightful custom is still kept up. The Queen's tree last year stood in the Green Drawing-room, where is kept the wonderful collection of Sevres porcelain made for Louis XIV., and was purchased later by George IV. On this were presents not only for the Royal Family, but for the household; every gift presented by the Queen being chosen with her personal consideration for the needs and tastes of the one for whom it was intended. As a rule, these gifts are distributed on Christmas Eve. A second Christmas tree is always provided for the Royal household, and this, like Her Majesty's, is illuminated by coloured wax candles.

### An Explanation.

Our readers may remember the regret felt at the conduct of the only Church clergyman at Pretoria, who neglected, to put it mildly, the elementary duties of his office. Mr. Godfrey was the only Church priest in Pretoria, all the others having been banished. Canon Farmer, now in England, says that there was only one left, Mr. Godfrey, who was justly censured by Lord Roberts. We got him up to Pretoria two or three years ago—he had been a failure elsewhere—to see what we could do for him. His sons were in the Boer service, and were burghers, and when we were turned out, as British subjects, he obtained leave to remain as partly a Boer. But, of course, he does not represent the English Church at all.

### Faith and Good Works.

The S.P.C.K., has, with the approval of the Archbishop of Canterbury, issued a pamphlet on some points in the teaching of the Church of England, set forth for the information of orthodox Christians in the East, with the view of conveying definite information to them. The Archbishop of York, and Bishops of London, Gibraltar, and in Jerusalem, have signified their assent to what is there set forth. It is written from the standpoint of a moderate and learned High Churchman, who wishes to emphasize all points of agreement. Out of several passages, we choose this one, which is part of the section dealing with faith and good works; "The Church of England teaches, in conformity with Holy Scripture, that 'being justified by faith we have peace with God.' This faith of course reposes in humble confidence upon the merits of our Lord and Saviour, Jesus Christ, and not upon any merits of our own. But by faith we understand not a dead but a living faith, which as naturally leads the believer to do good works for God as a good tree necessarily bears good fruit. There is no contrast between faith and good works, and there can hardly be said to be any permanent distinction between them, since our blessed Lord teaches: 'This is the work of God, that ye believe on Him whom He hath sent.' Good works are properly contrasted with bad or selfish or dead works, not with any Christian grace."

### The S.P.G.

We think most people will share our ignorance of the fact that there were two societies, when the celebrated John Evelyn wrote in his diary: Being elected a member of the Society lately incorporated for the Propagation of the Gospel in Foreign Parts, I subscribed £10 per annum towards the carrying it on. We agreed that every missionary, besides the £20 to set him forth, should have £50 per annum out of the stock of the Corporation till his settlement was worth to him £100 per annum. We sent

a young divine to New York.—Memoirs iii. (395). He referred not to the present S.P.G., but to an older society, founded in 1662, by Royal Charter, under the name of the Company for the Propagation of the Gospel in New England, and the parts adjacent in America." A notice of this society will be found in the opening pages of the S.P.G. Digest.

### For the Coming Time.

In closing an address on Reunion, in Church Bells, Lord Nelson essays to "ring in the new," and bids us rise to higher things, as follows: To mention no more shortcomings from the high ideal which Christianity sets before us, it is manifest that it is not the Christian religion which has failed, but our inability to act up to its clearly enunciated rules. How can we expect to bring others to learn "the new commandment," if we, the professed teachers of Christianity, set an example of enmity and strife and division? How can we hope to have a full influence on all classes of our people, if we fail to place ourselves closely in connection with their inner life and system of morals, and thus come to judge them too often after our own standard, and lose all sympathetic influence over them? How can the clergy hope to minister to the thousands committed to their charge, if they are jealous of lay help? Many energetic minds are seeking to create unity by the abolition of creeds, and to improve the position of our people by a natural law of universal brotherhood. The law of self-sacrifice and brotherly love, after the example of Him, Who, for our sakes, suffered death upon the Cross, is the only thing that can raise the character of mankind above its natural selfishness. Let us, then, cherish this Christmas festival of the birth of the Son of God and endeavour to fulfil the law of brotherly love which He came on earth to make known unto the world.

### Reunion in the United States.

Our contemporaries, on the other side, have been greatly exercised over the manner of the recent consecration of an assistant Bishop at Fond du Lac. Their energies are concentrated on the great question of clothes. We expressed no opinion, and we do not do so now on the mode in which the ceremony was conducted. But we noticed this. In the Northern States, there is now an immense foreign element, practically free from all restraint, an element which thinks license to be liberty. The old Catholics had appointed a Bishop to look after these people, whose children will be citizens, and speak English. The Greek Church had done the same for another class of foreigners. Was it wise and Christian to fraternize with these prelates or not? Is it the duty of the Church to try to unite or not? Are we always to cry timidly: "Lead, kindly light, amid the encircling gloom," or rather hav-

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