

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY AFTER CHRISTMAS;

Morning—Isaiah XLII. ; Mat., IV. to 28.

Evening—Isaiah XLI I., or XLIV. ; Acts III.

Appropriate Hymns for Epiphany Sunday and First Sunday after 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:

HYMNS FOR EPIPHANY OF OUR LORD, SECOND SUNDAY AFTER CHRISTMAS.

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.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 220, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General Hymns: 79, 214, 290, 534.

A New Year's Greeting.

In beginning a new year we feel it right to start with a few words of greeting to our friends. To our subscribers we give our grateful thanks for the promptitude with which they have remitted their subscriptions, and the pains that many have taken to increase our list. Without the sinews of war this paper could not keep up, and as our price is so low, when paid in advance, this small sum ought to be punctually paid. We ask those who have overlooked this duty, to remember our necessities by clearing off all arrears at the beginning of the year. Advertisers are reminded that our circulation is not only a large, but an unusual one—that the Canadian Churchman goes to a

greater variety of families than any ordinary newspaper, and is often passed into many hands and perused from cover to cover. Consequently it is unusually well fitted as an advertising medium. If the Canadian Churchman is not as satisfactory a church paper as all our readers would desire, they must remember the variety of tastes to which we have to cater in a limited space. There is one department which we wish improved, and that is Diocesan News. We have always found it a difficult one. Having taken our readers into our confidence, will they justify that confidence by making it a personal matter to write to us on occasion, and when any local festival of any kind takes place, to arrange that the duty of sending a notice to the Canadian Churchman is devolved on a willing and ready penman, or, perhaps better, penwoman. And now to all subscribers, advertisers and readers of the Canadian Churchman, on behalf of the staff, we wish God's blessing and a Happy New Year.—

National Churches.

We recently took exception to some comments on the Irish Church which seemed to us to be uncalled for and unsupported by facts. True, the members of that church, like those of every National Church that has any real life, must be Home Rulers. We use the word in the loyal sense. The Irish Church is exactly in the position of the Church in the United States, in Canada and in Scotland. It controls its own affairs without the domination of any foreign church and is in close brotherly alliance with the other Anglican Churches the world over. Like ourselves and the Church in Scotland it is a missionary church and many of the clergy emigrate or go west or south. An enquiry was recently made in Scotland as to what proportion of students recently trained remained in Scotland after the expiry of the statutory two years demanded by the conditions of their bursaries. Of those who have been ordained to the diaconate in the years 1892 to 1899 inclusive, 28 were still serving in Scotland, 2 working in connection with their own foreign missions, 1 had become an army chaplain, 2 in Canada, 1 in Australia, and 20 in England. That is out of 54, thirty remained directly connected with the Scottish Church, 3 had joined the colonial Churches, 1 was in the government, and the remaining 28 had gone to England. But of these 28 probably one-third would go elsewhere. Then it must be remembered that there was also an influx into Scotland of English and Irish trained clergy. What takes place there occurs in every country where the Church exists and so prevents stagnation or isolation. A danger which is more to be avoided is the assumption that any one national Church is perfect and that any other which differs on any minor point is necessarily wrong.

The Coronation.

We all read with interest the details of the service which are being prepared after inaction

for over sixty years. The quaint ceremonial has more than an antiquarian interest. There is the attempt to mould the mediæval ceremony into the life of the present day, to put new wine into old bottles. We read that it is proposed that the Archbishop of Canterbury shall crown the King, and the Archbishop of York the Queen. Had it been Edward the VI, and the circumstances the same as now, this proposal would have been the correct one. But it is Edward VII and his Queen, and the circumstances are different. The one was King of England, the other is King of the British Dominions. Without saying a word derogative from the position or dignity of the Archbishop of York, he is only a prelate of the second rank, and the one who should crown the Queen ought to be a prelate of a nation. Here in Canada we can claim that renown. Our people are descended from Britains, who in all the reigns since Edward the Sixth's time have settled in America. When the rebels were victorious, our ancestors left the United States stripped of land, money, everything but allegiance to the Empire. They sacrificed everything and fled to the then wilderness of Canada with absolutely nothing but freedom, loyalty and devotion to the Crown. God has blessed them and enabled them to bequeath to us who are their successors their principles and love of freedom. As the representatives of all the British beyond the sea, and as the embodiment of the principles of United Empire Loyalists, as the spiritual Head, the prelate who should rank next the Archbishop of Canterbury is the Archbishop of Rupert's Land, the Primate of Canada.

The Abolition of Santa Claus.

The connection of St. Nicholas with the giving of children's gifts on Christmas Eve dates from the Dutch settlement of New York. But in modern times the existence of the real and the mythical giver of all good gifts has been confused in the children's minds, and so the movement to abolish the tradition as misleading has grown, and among other reasons the Sunday School Times gives the following:—"Christmas is the day observed in commemoration of the human birth of our Lord and Saviour. It is fittingly observed by the giving of gifts, as Jesus was the Gift of gifts. The watching for gifts at this season, and the wondering what they may be, meets the pleasant imaginings of the children. The securing and trimming of a Christmas tree, and keeping the sight of it from the children until Christmas Day, or the hanging and filling of the stockings of various members of the family after night has shut in on Christmas Eve, gives added play to the imagination of the little folks. But if the children be previously told as a reality that St. Nicholas, or Santa Claus, comes in his sleigh drawn by reindeer to the house-top, and then comes down the chimney to give his gifts, or fill the stockings, that is a falsehood, as distinct from a fancy as to an imaginary personality, and there is harm, and only harm, in the deception." With this we quite agree. Our