

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

SEXAGESIMA SUNDAY.

Morning—Gen. III; Mat. XXV 31

Evening—Gen. VI or VII; Acts XXVIII 17.

Appropriate Hymns for Sexagesima and Quinquagesima Sundays, 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:

SEXAGESIMA.

Holy Communion: 192, 314, 316, 321.

Processional: 233, 236, 242, 274.

Offertory: 229, 239, 240, 353.

Children's Hymns: 238, 337, 340, 342.

General Hymns: 195, 234, 245, 288.

QUINQUAGESIMA.

Holy Communion: 259, 307, 317, 323.

Processional: 4, 179, 202, 217.

Offertory: 36, 175, 196, 210.

Children's Hymns: 233, 331, 337, 341.

General Hymns: 22, 34, 177, 186.

The Upper Canada Bible Society.

This esteemed association announces that, in view of the approaching centenary of the parent body, the British and Foreign Bible Society, and also with a desire to facilitate a large circulation of the Holy Scriptures, it has decided to allow a special discount of 25 per cent. to Church and Missionary organizations on all purchases of Bibles and Testaments until the first of May next.

Election of a Bishop.

The Bishop of Bristol has taken pains to explain the functions of the Chapter in England in regard to the appointment of a Bishop. 'The function of the Chapter is to elect, not to elect. The question before the conscience of each member is, 'Is this a fit person to be our Bishop?'—Not 'Is he the man whom each

would himself select?' It is open to anyone to vote 'No.' What would happen if a majority voted 'No' we may fairly leave till it comes to pass. The possibility that it may come to pass is the surest means of preventing it." In other words, the fact that a Bishop or an Archbishop must be elected by the Chapter is a restraining influence upon the advisers of the Crown against making an improper selection. It is important that this aspect of Bishop-making should be understood. To quote the Bishop of Bristol again: "The selection of the person to be elected (or possibly not elected) is made by the Sovereign and the nation. The nation speaks through its representative, the first Minister. It is the most ancient of methods of selection in England."

The Churchmen's Duty.

The Bishop of Worcester in his New Year's greeting to his people gave as a motto for the year, "We are members one of another" and said to them: "A great and all-embracing brotherliness and sisterliness, which leaves no one out, which can acquiesce in no wrong unrighted and no weakness unprotected, is the true spirit of the Churchman. "Yet in fact, as John Keble tells us—

Souls are wandering far and wide,
And curses swarm on every side.

There are so many lives being wrecked by lust, drunkenness, and gambling—the evil seems to be positively growing in this diocese in many places; there are so many who are being brought up in hovels, which cannot be called homes, and which give them no real chance to make the best of themselves; there are so many who are quite isolated and alienated from the sense of God, whether by way of love or fear; so many who are unbefriended, and unloved, and lonely. Now to be a Churchman, I say, means to belong to the society of brotherly and sisterly love. Whom can you befriend? Whom can you reclaim? Whom can you encourage? Whom can you bring out of solitude into some warm and comfortable fellowship? What can you do to combat the great social curses by municipal service or personal influence? That is the question for the New Year. 'Sirs, ye are brethren; why do ye wrong one to another?' 'Sirs, ye are brethren; ye owe one another an unpaid debt; be keen to recognise others as neighbours whom you never thought about at all, and 'to love the people whom you don't like.' That is practical Christianity. It is dangerous to do nothing. 'Inasmuch as ye did it not,' says Christ. 'depart ye cursed.' "May I wish you then God's best blessing for the New Year on your homes and yourselves; and lay upon you this charge—to bethink you this year how you can more effectively prove that 'ye are members one of another,' and 'if one member suffer all the members suffer with it.'"

Old London Parishes.

The late Sir Walter Besant was an ardent lover of London, the old London town, the nucleus from which the present huge agglomeration has expanded. In his "London in the Eighteenth Century" he has dealt with the

Church in the City with a greater amount of knowledge than most laymen possess. He says: "There are penalties for absence from service. A man who stayed away was liable to the censure of the Church, with a fine of a shilling for every offence. . . I do not suppose that these laws were ever rigidly enforced, otherwise the Nonconformists would have cried out oftener and louder. But the spirit of the laws remained. During the week the parish, save for the services, was left to take care of itself. . . All this is simple and intelligible. The Church provided instruction in doctrine for old and young, forms of prayer, consolation in sickness, baptism, communion, and burial for all. Some churches had charitable endowments; the rest was left to the parishioners themselves. It is not quite the modern idea of the parish, but it seems to have worked as well as our own practice. Their clergyman was a divine, and nothing more; ours undertakes the care of the poor first of all; he is the administrator of charity; he is, next, the director of schools, the organizer of amusements, the leader of athletics, the trainer of the choir, the president of musical societies, the founder of working lads' institutes; he also reads the service at church, and he preaches a short sermon every Sunday, but the latter functions are not much regarded by the people." We wish Sir Walter had reflected a little more before he wrote that during the week the parish took care of itself. On the contrary it is evident that the clergyman must have overseen it very thoroughly to be able to know who was absent from Church on Sundays and about the instruction, baptism, burial, etc., of the parishioners. A parish life was more of a family life than it is now, the apprentices lived with the master, who was responsible, among other things, for their godly bringing up. Then a house-going parson made a church-going people and discharged duties which are now disused. It is unfair to say that religion was dead in the eighteenth century.

Morocco.

In a recent letter to the "Spectator," Mr. Hugh Clifford—writing out of the fullness of knowledge and experience—draws attention to some aspects of Mohammedanism, especially with regard to the condition of affairs in Morocco, which may help to explain some of the apparent anomalies there. The young Sultan, while not inclined to forsake the faith of his fathers, has yet sought to introduce among his people some administrative reforms, which, having their roots in Christianity rather than in Mohammedanism, have aroused against him the bitterest spirit of fanaticism. This seemingly stupid revolt against a ruler who seeks to govern his subjects with greater liberality, is really the logical outcome of the teaching of the proudest, most self-complacent religion upon earth. In this pride, Mr. Clifford sees at once the strength and the weakness of Mohammedanism—the cause of its marvellous proselytizing successes and of the low standard of ethics among many of its followers. Europeans have little or no conception of the rapid spread of the teaching of Islamism as compared