

[December 18, 1902]

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TORONTO, THURSDAY, DECEMBER 18, 1902.

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**NOTICE.**—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

**LESSONS FOR SUNDAYS AND HOLY DAYS.**  
4th SUNDAY IN ADVENT.  
Morning—Isaiah XXX; to 27.  
Evening—Isaiah XXXII or XXXIII 2 to 23.

Appropriate Hymns for Fourth Sunday in Advent and 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:

**FOURTH SUNDAY IN ADVENT.**  
Holy Communion: 187, 317, 307, 321.  
Processional: 203, 217, 219, 271.  
Offertory: 229, 287, 532, 534.  
Children's Hymns: 50, 193, 345, 569.  
General Hymns: 52, 398, 518, 521.

**CHRISTMAS DAY.**  
Holy Communion: 57, 316, 555, 557.  
Processional: 56, 59, 60, 62.  
Offertory: 58, 61, 483, 484.  
Children's Hymns: 329, 330, 341, 473.  
General Hymns: 55, 63, 482.

The Archbishop of Canterbury.  
The necessities of a weekly paper compel us to make up our numbers early. At time of writing we hear with the greatest regret of the alarming failure of strength of this leader of the Church. His individuality has been marvellous, and his loss will be a serious matter for the Church. Prayers were offered for his recovery on Sunday last in the churches, both in Canada and the United States.

Santa Claus.  
Just eleven months ago we protested against the cult of Santa Claus. In former generations Santa Claus was passed over indulgently as a fairy tale from the old Dutch people of New York state. But of late it has

been found that parents actually speak of, and the children believe in Santa Claus as a real God. When children grow up and find they have been deceived, the shock is too great, and they believe in nothing that their seniors refuse to verify. Let us this year in advance of Christmas beg parents to be honest, and to tell the truth to the children. Mr. Arthur Garter, writing from Illinois in The Living Church, says very pertinently: "This is about the season of the year when the perennial Santa Claus lie makes its appearance, and thousands of otherwise honest and truthful people deliberately deceive their children with a sentiment-religious fable which is enough to destroy the child's faith in all else the parent says. Not only is this story a gross falsehood, but it obscures the blessed truths of Christ's Mass Day with a vain and frivolous tale. The only excuse for the lie I have ever heard is that it is an unselfish way for the parents to give, as the children attribute the kindness to another, and the thanks are given to "Old Santa" instead of to their parents. Much better would it be to teach the children who the true donors are, that they may be able to realize the love and sacrifice which the parents give them, and to be taught the blessed Christian truth that "God so loved the world, that He gave His only begotten Son," and that therefore on His Birthday we should all love each other and give good gifts unto men."

Sunday Schools.  
At the convention of the Diocese of New Hampshire the Rev. J. G. Robinson drew attention to the Sunday School in Mission work in a strong address which contained valuable hints. He instanced two kinds of Sunday School work: First, that which aims to train children who are already in Christian homes; second, "Mission work in its first significance," which is "to take the Gospel to those who are entirely outside of its influence." He thought that in the large parishes workers were likely to be kept busy with caring for the spiritual welfare of their own members; this was their first business; but there should also be a reaching out, a bringing of the Gospel to lives dark because unenlightened with the hope of God. A canvass of his own city (a small one), showed 200 children in the public schools who were not found in any Sunday School. One-eighth to one-fifth of the children of school age in cities and towns of the state would be found outside of religious influences. Hundreds of children were at our very doors waiting for the missionary effort, waiting for us to touch them that they may spring into Christian life. He wondered how many rectors missed the child more than the man in case of absence from the services of the Church.

The Unexpected.  
We find the following anecdote in one of our most trustworthy exchanges, and as it

seems to have escaped notice on this side of the Atlantic we reproduce it. The Archbishop of Canterbury paid a visit to a village school in East Kent, and after telling the children that every one possessed a besetting sin, astonished the scholars by continuing, "and even Archbishops." "I wonder who can guess what the Archbishop's besetting sin is?" asked his Grace. One little lad timidly held up his hand, and on being asked for his answer said, "Drunkness." Those who know that the Primate is the staunchest abstainer in the United Kingdom will understand the surprise this answer gave.

Cardinal Gibbons.  
We have repeatedly bewailed the growing breach of the Fourth Commandment. All over the world, in every community, there has sprung up within living memory, a contempt for a holy regard of the Lord's Day. The reasons given are of every variety, the result is the same. Among an extreme class in England, the reason given is that it is a "Catholic" custom in use among Latin nations. Against this pretence we are glad to place the utterances of Cardinal Gibbons, of Baltimore. The Cardinal has a singularly broad mind and power of expression. His work "Our Christian Heritage," published a few years ago, with slight exceptions, might be the product of any devout and thoughtful man of any religious body. We therefore welcome his recent sermon on the proper observance of Sunday. In it he said: "It has been the boast of our country that in no nation in the world was the Christian Sabbath better respected than in the United States, at least as far as outward observance is concerned. I have visited many of the cities of Europe, and I am persuaded that in neither Paris, nor Brussels, nor Berlin, nor even Rome, was there so great a regard for quiet and orderly tranquility on the Lord's Day as in Baltimore. But a close observer can not fail to note the dangerous inroads that have been made on the Lord's Day in this country during the last thirty years. If these encroachments are not checked in time, the day may come when the joyous sound of the church bell will be drowned by the echo of the dray and the hammer; when the Bible and prayer-book will be supplanted by the magazine and novel, and the votaries of the theatre and saloon will outnumber the religious worshippers, and when the salutary thoughts of God will be checked by the pleasures and dissipations of the world." After referring with regret to the growing number of occupations which compelled Sunday work, the Cardinal pointed out that though a certain number of passenger trains were necessary—there was not the same excuse for the freight traffic, "involving the employment of thousands of conductors, firemen and engineers, as well as freight-handlers, on the Lord's Day; nor did he approve of the Sunday excursions fostered