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LESSONS FOR SUNDAYS AND HOLY DAYS.

2nd SUNDAY AFTER EPIPH.

Morning—Isaiah LV; Matt. X 24.

Evening—Isaiah LVII. or LXI; Acts X 24.

Appropriate Hymns for Second and Third Sundays 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:

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.

Processional: 79, 224, 435, 488.

Offertory: 81, 536, 540, 631.

Children's Hymns: 76, 332, 335, 336.

General Hymns: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

(Conversion of St. Paul.)

Holy Communion: 177, 197, 322, 324.

Processional: 391, 405, 431, 432.

Offertory: 78, 80, 271, 543.

Children's Hymns: 236, 330, 333, 334.

General Hymns: 79, 243, 406, 430.

Scottish Episcopal Prayer Book.

We were under the impression that there existed such a thing as a Prayer Book of the Episcopal Church of Scotland, but the Scottish Guardian says no. It says that "at the time when the Episcopal Church was the Established Church of Scotland, in the seventeenth century, a Prayer Book had been compiled by two of the Scottish bishops and revised by Archbishop Laud in behalf of the King. This book—the 1637 Prayer Book—was based on King Edward VI's first Prayer Book, but its use did not find favour with the Scottish people. Owing, it must be admitted, to the unwise manner in which it had been introduced. It was used for the first time on July 23rd, 1637, in St. Giles', Edinburgh, but was the

cause of considerable disturbance in that church, and its introduction in Glasgow met with similar treatment; its use had, therefore, to be discontinued, and it has never been officially reintroduced since the disestablishment of the Church in 1689. In 1849 Bishop Torry, of St. Andrew's, authorized the use in his diocese of a Prayer Book, which had been compiled under his direction, but this book was never recognized by the other Scottish bishops, and, as a matter of fact, its use was distinctly forbidden by the majority of the Episcopal Synod." It appears that the only official services for the Church of Scotland are those provided in the Book of Common Prayer of the Church of England, as shown by canons adopted in 1890. If this is really the case, another supposed historical fact is dispelled as a mere myth. Zealous members of this Church rejoiced in believing that at the consecration of Bishop Seabury, in Aberdeen, a concordat was entered into between that Church and the Episcopal Church of the United States, and by one term of the agreement, the Communion service of the latter Church was taken from the Scottish book, and adopted in the form in which it now appears. But this must have been all wrong. Or, if it was right until thirteen years ago, how came it that the Episcopal Church of Scotland changed its service without reference to the concordat. Dr. Gam-mack will please enlighten us.

Pusey.

It is strange that for a quarter of a century, during his long life, the name of Pusey was execrated by good religious English people and associated in their minds with a pernicious influence on the Church. Gradually the feeling changed, the odium attaching to his name is forgotten, and it is realized that Pusey used his wonderful knowledge, piety and power for the Church which he loved. Church Bells, in a short, but well-balanced biography, quotes Cardinal Newman as an authority that Pusey was never near the (Roman) Catholic Church at all. The following paragraph sums up admirably the results of his life and leading: He assisted in renewing the connection between the Church of England and the historical Church universal of all times and countries. At the Reformation this connection was severed. The Church of England drifted away alone, apart from Western Christendom, from Eastern, from other reformed bodies of Christians, whether at home or abroad. This was in accord with national temperament. "Every Englishman is an island," says Novallis. "Splendid isolation" is his natural attitude in spiritual things as in political. Dr. Pusey and his friends did what they could to correct him in this infirmity. Once more he is made to feel his fellowship with all who were called Chris-

tians at whatever time, in whatever place, with "the noble army of martyrs," when and wherever it was they suffered, with "the Holy Church throughout all the world." No longer is the whole interval between the Apostolic era and that of the Reformation a blank to him, religiously considered. It is peopled with his own spiritual kith and kin. His literature consists no longer of the Bible only. It is extended to embrace the Fathers. The beautiful soul of St. Augustine is laid bare to him in his "Confessions;" St. Ignatius, Theophoros, who carried God in his heart and braved the wrath of the disdainful Trajan; St. Cyprian, the upholder, if not the originator, of the pre-eminence of the Episcopal office in public estimation; St. Athanasius, who stood alone against the world, with others of more modern times. All are his now. He may range at will over the whole field of patristic literature, of writings on sacred subjects of whatever time, for food to strengthen and advance him in his endeavors after holiness.

Jewish Sabbath.

Last summer a meeting took place in New York of thoughtful and pious Jews, who desired to retain their religious observances, but to adapt them to the necessities of the present day. The chief change advocated was the great one of treating Sunday as the Sabbath. At the present time the Jews, who have increased enormously in the larger cities on this continent, find that it is necessary to modify the observance of the Sabbath; those men and women employed in business or offices are, by force of circumstances, excused, and as Sunday is a holiday, but not a holy day with them, the race is gradually casting off all obedience to the Fourth Commandment, and worst of all, encouraging by their example their Gentile neighbours to do so too. A similar society, called the Jewish Religious Union, exists in England and is especially strong among the cultivated class in London. For several years past the English Jewish leaders have been discussing ways and means of strengthening their faith. The feeling has been widely expressed that the conservative religious methods of Judaism—in particular the holding of services on Saturday morning, and the retention of the Hebrew language in the ritual—are in conflict with the modern spirit, and therefore hostile to the true interests of Judaism. Mr. Claude G. Montefiore, a well-known Jewish layman, has taken the lead in organizing a movement to abolish these "anomalies." The Chief Rabbi has refused to sanction it, yet it seems necessary, if the decay of faith is to be arrested.

Reunion.

The Bishop of St. Andrew's, Dr. Wilkinson, formerly Bishop of Truro, has at heart

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