

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 25—Christmas Day.
 Morning—Isaiah 9, 10 & Luke 2, 10-15.
 Evening—Isaiah 7, 10 to 17; Titus 3, 4 to 9.

Jan. 1—First Sunday after Christmas.
 Morning—Isaiah 35.
 Evening—Isaiah 38 or 40.

Jan 8—First Sunday after Epiphany.
 Morning—Isaiah 51; Mathew 5, 13 to 33.
 Evening—Isaiah 52, 13 & 53 or 54; Acts 4, 32-5, 17.

Jan. 15—Second Sunday after Epiphany.
 Morning—Isaiah 55; Matthew 9, 10-18.
 Evening—Isaiah 57 or 61; Acts 9, 12-23.

Appropriate Hymns for Christmas Day and First Sunday after Christmas, 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:

CHRISTMAS DAY.

Holy Communion: 57, 192, 316, 324.
 Processional: 56, 59, 60, 62.
 Offertory: 58, 482, 483.
 Children's Hymns: 329, 341, 565, 566.
 General Hymns 61, 63, 464, 484.

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 50, 310, 314, 316.
 Processional: 73, 105, 484, 485.
 Offertory: 61, 74, 479, 482.
 Children's Hymns: 58, 590, 571, 573.
 General Hymns: 57, 63, 288, 478.

The Aberdeen Association.

We have much pleasure in calling our readers' attention to Mrs. Hodgins' courteous letter upon the Aberdeen Association. While doing so we confess that it is a blow to our vanity. We thought that a good Churchwoman like Mrs. Hodgins read her Canadian Churchman from cover to cover every week. But we must be mistaken, for Mrs. Hodgins would have found that not only her attention, but that of every member of the Aberdeen Association in Toronto, Montreal or Ottawa had, during the last six months, been repeatedly called on; but Mrs. Hodgins' letter is the first and only evidence that we have received that the society still exists in Toronto at least. We hope that now we will hear from the other centres which ought to be full of energetic life. Mrs. Hodgins confirms our ideas in telling of the need of newer literature,

and that the work goes on "quietly." Might we again suggest that it goes on too quietly, that there are no pains taken to interest strangers, and no publicity as to where contributions may be sent or where or when workers may be welcome. If not too much trouble might we ask Mrs. Hodgins to send us the above and any other particulars which we will gladly publish.

Cleansing the Outside of the Platter.

Our exchanges have many articles upon the dread question of divorce. We confess that we read them with sorrow. These able, pious and learned men are wrestling with results, and not with causes, and those who realize that they do so keep silence for fear of hurting the feelings of the brethren, and more especially of the sisters. They know well that the real impelling power at the bottom of the evil is the growing sin of generations which culminated in the present state of society. It is the breach of the primal law, be fruitful and multiply and replenish the earth. These people all know that in the States there are no families, there may be one or two children, but there are no families. The people who have families are not those for whom our church people are anxious, or who attend her services, and they are not the people who crowd the divorce courts. The saddest feature of the matter is that there is no woman's movement in favour of the family. These good women rush to the temperance societies because these movements are fashionable and do not affect them personally; but they would be really bold and really patriotic were they to organize to get rid of the sin which saps the moral, religious and national life. And let the committees on divorce speak out also. They would follow the lead of President Roosevelt in applauding the women who wrote that dreadful exposure of race suicide in factory towns in the United States.

The Old Order Changeth.

Some years ago we assisted at a chance meeting of some sincere men. The leader was a High Church clergyman, one full of the then modern ideals, who surprised the gathering by denouncing the Church during the period before the Oxford movement as being utterly dead. His allegations were met by an old fashioned Low Churchman who claimed that there was more real religious life in the old days, more teaching and Bible reading, better preaching and church attendance. He claimed that the daily services were a poor substitute for family worship, and that as much real good was done by the old district visitors as by the modern sisters and clergy whose dressing up was on a par with the Salvation Army. A third man said that it was the fashion of the day, the clothes and outward signs of religion would change with the coming generation and the religious life would be equally vigorous, adapted to the differing social needs. Probably they were all, in a sense, right. We find that the institutional churches and their organizations are coming to the front, and the only regret is that while there are plenty of workers in crowded centres there are practically none ready to volunteer for service for lonely, hard, missionary work. But we were surprised to find that the church services of the Oxford movement were a reproduction of the old days of Queen Anne.

Old London Church Services.

Recently in St. Paul's Chapter House, Dr. T. Wickham Legg read a paper upon the subject of services in Queen Anne's time. He began by pointing out the low estimation placed fifty years ago upon everything Georgian. (That was the period which our High Church friend thought

opened such a glorious era). Then began a time when church ornaments of good design and workmanship were cast out of the church, merely because they were of the eighteenth century. Yet the Church leaders of that period were not altogether bad. Robert Nelson, John Evelyn, Samuel Johnson, as laymen; William Law, as priest; Thomas Wilson, Joseph Butler, George Berkely, and Edmund Gibson as Bishops. There was contemporary evidence of a considerable Church movement going on then. To take the amount of services as some evidence of activity in 1692, out of the fifty-two churches in London, ten or more had a weekly celebration, and at St. Giles', Cripplegate, there was a daily celebration. Nor were the daily services of morning and evening prayer neglected. In 1708 forty-three churches had daily services. In 1732 the new-founded churches like St. George's, Bloomsbury, and St. George's, Hanover-square, had daily services. At St. James', Piccadilly, there was service four times every day, and in several of the chapels-of-ease to this parish there was service twice every day. The Chapels Royal make a good appearance in matter of services. In 1714 at St. James' the Holy Sacrament was administered twice every Sunday, at 8, and at noon. Daily service was at 8, 11, and 5. At Whitehall every Sunday morning prayers were at 7 and 11; weekdays at 11; evening prayers daily at 5. The Eucharist was every Sunday, either 8 or 12. This daily service was continued at least up to 1792. At the Archbishop's Chapel at Lambeth they had service four times daily, at 7 and 11, and at 3 and 9. Two opinions commonly held (1) that early celebrations were unknown in the Church of England until the Tractarian Movement arose; and (2) that evening services beginning at 7 or 8 were unknown until the time of Wesley or of the Evangelical Movement, received little support from investigation. In 1692 there were evening services at 7 and 8, and they continued in 1708, 1714, and 1732. As to the other, the Holy Sacrament was administered not uncommonly at 7 a.m. Edward Stephens' "Little Society" met daily at 5 a.m. for Communion. In some churches the Eucharist was at 5. In many, at the great festivals, it was at 7 as well as at midday.

Church Difficulties.

The Bishop of London on this subject wrote among other things: "Let us be fair to the Jews: they brought down the ages the theory and practice of a day of rest, and with the same indomitable perseverance and tenacity, which they show now, kept their Sabbath in the middle of the Roman Empire and in Rome itself as rigidly as they kept it in Jerusalem. But, on the other hand, we find not the slightest trace of any power on their part to extend this day to the workers of the world." * * * "It was, however, very different with the Christians; if there is one thing certain in history, it is that they appear upon the scene with their one great sacred day, a different one to the ordinary Jews'; and we may say, in passing, that if the Resurrection never took place, no explanation has ever been offered of why they took Sunday for it, instead of the old Saturday, or—what would have been still more natural—Friday, the day of their Master's death."

Sunday in the United States.

One of the reports presented at the recent Boston Convention contained this paragraph: "Your Committee find the stamp of the Lord's Name upon the First Day of the week is largely unknown, and by many flagrantly disregarded. As the day set apart for a weekly observance of the Resurrection, the thought of man to be in harmony with the dedication must be lifted above earthly business and amusement. Much is lost

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