

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

4 Sun. in Advent

Morning—Isaiah 39, to 27. Rev. 6.

Evening—Isaiah 33, 2 to 23. Rev. 7.

Appropriate Hymns for Fourth Sunday in Advent, Christmas Day, and Sunday after 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: 307, 315, 321, 322.

Processional: 53, 404, 430, 432.

Offertory: 518, 520, 612, 620.

Children's Hymns: 229.

General Hymns: 217, 226, 513, 514.

CHRISTMAS DAY.

Holy Communion: 56, 57, 62, 483.

Processional: 58, 60, 268, 306.

Offertory: 52, 53, 180, 181.

Children's Hymns: 47, 333, 337, 340.

General Hymns: 49, 50, 482, 484.

SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 482, 555, 556, 557.

Processional: 56, 67, 305, 306.

Offertory: 55, 66, 166, 484.

Children's Hymns: 58, 68, 330, 341.

General Hymns: 68, 69, 72, 483.

Story—"The Painting of the Frescoes."

With the New Year will be begun, in the pages of "The Canadian Churchman," with the kind permission of the author—all rights reserved—"The Painting of the Frescoes," a story of early mediaeval English Church and rural life (founded on fact), which has hitherto not been published but was written and printed for private circulation and sale; the proceeds having been for the restoration of St. Breage, the church mentioned in the narrative. Those who have had the privilege of reading this little story have been

very much impressed with its beauty and simplicity. It is hoped that the writer, who is the wife of the present vicar of St. Breage, he having at one time been a curate at St. Mary Magdalene, Paddington, London, England, will be induced to publish it in England, so that it may bring both pleasure and profit to those who have as yet had no opportunity of its perusal.

Congregational Singing.

Why do congregations "drag?" One often hears an organist finding fault with his congregation for "dragging;" indeed, it has been the case, in more than one instance, that an organist has purposely contrived to shut off the congregation from singing at all, on account of their spoiling the effect of the choir's singing by "dragging." And the question has often been asked: Is there no way of keeping a congregation up to the mark, so as to keep with the choir. There can be given a good many reasons why the people do not keep exactly with the organ and the choir. Some people hesitate because they do not know the music very well; others have a bad fashion of holding on to the last note of a line; some do not trouble themselves about it, saying, if you talk to them about it, that the choir is responsible for correct time, and that they themselves merely wish to "join in;" a fourth class want to "sing second," or, extemporize a bass. But, apart from all this, may not the effect complained of have a perfectly natural cause. The worshippers in a church have never practised together; they are practically, a number of separate units. Especially in the chanting of the Psalms will the difficulty of keeping together be felt. One would fancy the same thing would occur if even the best-trained choir were scattered over the church instead of being kept together. But there is something to be taken into account, especially in large churches, the travelling of sound and the way in which waves of sound act and react. A writer in a musical journal some years ago called attention to this; he showed that in different parts of a church, 100 feet long, it would be about one-eleventh of a second before the sound reached the end; when the part of the congregation there caught the notes and began to sing, their voices would act to the inconvenience of those in front, and this would be felt when the sound from the back of the church reached the chancel. In pointing this out, the writer asked for a remedy. Some one replied that it would be well for the organist to play just as much quicker as would make up for the distance the sound had to travel. Such was the theory. Of course, in small churches the difficulty in question is not found to be serious.

The Book of Jonah.

Bishop Baldwin, on December 1st, 1903, celebrated the 20th anniversary of his consecration as Bishop, by gathering the neighbouring clergy for Bible study and prayer, as he has been accustomed to do for years. His subject, this year, was the Book of Jonah. The Bishop takes strong ground against the modern school of Old Testament criticism, and invited attention to this book, because it is so much assailed. He pointed out the inherent probability of the story, that a Hebrew prophet would shrink from going to a powerful Gentile city to announce its destruction. He referred to other marks of its truthfulness, e.g., the storm on the Mediterranean, the casting of lots, the prophet's keen sense of guilt, etc. He drew particular attention to our Lord's attestation of the book. (See Matthew xii, 39-41.) Critics deny the existence of Jonah, and the possibility of a whale swallowing a man, and of a man retaining his consciousness and praying from

the whale's belly. In reply to these attacks, the Bishop pointed out that the Lord had prepared this fish to swallow Jonah (i. 17), and if we admit the miraculous at all, such a miracle would be a small affair compared with the creation of the world and other stupendous miracles on record. Huge fish have been found big enough to admit a horse, not to speak of a man. Christ treated the story of Jonah as true, for he called it a sign of His own resurrection, which it could not be if it were a fiction. Christ also said the Ninevites repented at the preaching of Jonah. The existence of Nineveh was long questioned, because it could not be found, but recent explorations by Botta, Layard, George Smith, etc., have unearthed it, and verified the Word of God. The proof of one-half of the story (the existence of Nineveh), should confirm our faith in the other half of the story (the existence of Jonah). In making the appeal to Christ, Bishop Baldwin stands side by side with some of the ablest scholars of the day. In 1891, Bishop Ellicott met the critical attack by addressing two of his archdeaconries in seven addresses, which were afterwards published by S.P.C.K., under the title "Christus Comprobator." That little book is a temperate, but searching examination of the critical attacks on the Old Testament, which that distinguished scholar describes as "a strange conglomerate of myth, legend, fabrication, idealized narrative, falsified history, dramatized fable, and after-event prophecy," (p. 44.) Bishop Ellicott grounds his appeal to Christ on three things: (1) The sinlessness of His human nature. (2) The descent of the Holy Ghost on Him at the Jordan. (3) The union of the human nature with the Divine by which the human nature was Divinely illuminated. The rock of Scripture evidently remains as impregnable as ever.

Still They Come.

An attentive reader writes: Sir, I was glad to see one reader ordering seven subscriptions to "Canadian Churchman" for the clergy. I herewith order five subscriptions for friends, who will, I know, read your valuable paper with interest. The idea is a good one. No better Christmas present can be given to a friend than a good Church paper.

Bible Students' Union.

The S.P.C.K. has done excellent service in its "Christian Evidence Series," by furnishing short and able answers to the usual attacks of sceptics. A like service has been done by the same society in regard to the "Higher Criticism." Professor Hommet's "Ancient Hebrew Tradition," Bishop Ellicott's "Christus Comprobator," Professor Sayce's "Higher Criticism," and such like literature, has been published in abundance and circulated with all the advertising aids of that great society. Conservative writers on the Scriptures seem to be increasing in numbers and strength. We would naturally expect this if we believe that "the Scriptures cannot be broken." We are not surprised to find the eminent authors of "Lex Mosaica" (Sayce, Rawlinson, Lias, Watson, Leathes, Wace, etc.), both in that volume and in others, producing such a body of evidence in support of the Scriptures that Dean Wace was able to say at Islington, this year: "No results have been established by criticism which are inconsistent with the truth of the record of the Old Testament as assumed by our Lord." A society called the "Bible Students' Union" has been organized in England and Scotland to defend this position, and those Canadians, like Dr. Langtry and Rev. T. W. Powell who organized for a similar purpose in Canada, would do well to link themselves

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