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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 1, 1903.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

1st SUNDAY AFTER CHRISTMAS.

Morning—Isaiah XXXV; Rev. XVI.

Evening—Isaiah XXXVIII or XL; Rev. XVIII.

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, 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.

### FIRST SUNDAY AFTER CHRISTMAS.

(Holy Innocents).

Holy Communion: 482, 483, 555, 556.  
Processional: 56, 60, 69, 484.  
Offertory: 55, 57, 68, 166.  
Children's Hymns: 58, 329, 330, 341.  
General Hymns: 61, 62, 63.

### Algoma's Bishop.

The perusal of the article by the Bishop of Algoma will, we trust, give people a better idea of his diocese, and, we trust, also a better idea of the burden the Bishop has to bear. The distances are enormous, settlements scattered all over this vast country, the mere difficulties of travel by road, rail, steamer, or canoe, are in themselves time wasting and physically exhausting. Miss Green, who came out from England this summer, was amazed at the load which lay on the Bishop's shoulders, and which he staggered under uncomplainingly and alone. We are glad to have this opportunity of pointing this out. Although the diocese and

its demands have grown and are now developing so rapidly that two bishops are needed, it is useless to hope for such a relief. But it is quite reasonable to ask that something should be done to relieve him of other duties, which in organized dioceses are performed by others, such as synods, executive committees, boards of management, secretaries, and officials. He should be spared the great mass of clerical work, and of the letter writing, which alone is enormous; collecting and distributing funds, which absorb a large part of his time and energy. We have, we are thankful to say, many educated men and women who are free from pecuniary anxiety, with burning zeal for the Church, who might do such work in a way few missionaries could accomplish, and who could do much to relieve the Bishop. Will any volunteer, for Miss Green assures them that the Bishop, in this connection, has more than it is practically possible to do? In addition to those calls, there are letters to all who help, who want reports and articles, memoranda and statements. Could the Bishop be partially relieved of such labours, and be free to do his real duty as father in God to his people, to visit them regularly, as he tries to do in their separate missions, and to guide them in spiritual things, the Church would be the gainer.

### English Country Parishes.

It is a wise Church which learns from its enemies, and it is an unwise one which makes enemies of those predisposed in its favour. Mr. Arthur Cox, an old Torontonian, now in England, a man of the world, and of great artistic ability, has written to a friend a letter which has been published containing some sharp criticisms. Those connected with political or social questions, we pass over, but those on the Church are of vital interest. Referring to "Hodge," in the villages, he says: "My attention has also been forced to observe another business which is not often called by that name, the clergy business, by law established. These time-servers no more believe that the poor country peasant is in danger of hell-fire, if he doesn't swallow a dead creed, than I do. If he did, he wouldn't gabble through the hodge-podge at such a speed that neither himself or his hearers can understand a word." These coarse remarks were not written for publication, but, are they true, is the question? Asserting that the villager who stays at home in the South of England is practically enslaved to the squire, the vicar, and the brewer, Mr. Cox proceeds: "The other day I went through one of these aristocratic villages. It is in a lovely valley, whose hills, even in November, were bright as a Canadian landscape in May. Close by is the round table of King Arthur, and nearer still the ancient Camelot. The spire of the grey lichen-covered church peeped out above a

mass of Scotch firs and elms and cypresses. The ivy was struggling to shut in the stained glass windows, whilst tombs, in all stages of hallowed decay, were slowly crumbling away. Close by, but first, of course, stood the manor house, all save the chimneys hidden behind hedges of laurel. Then, second, of course, came the vicarage, but so cozy amid the surrounding sloppy dampness. Then, third, equally, of course, the King's Arms, also cozy, and with the added charm of an open door, and a jolly welcome from the landlord. His beer is immense, but he no longer brews it." After describing the church interior: "But hush, ye common clay, my lord and my lady are coming in, and the whole of the congregation arise in act of obeisance; and this in the house or the supposed house, of God. Then my friend, the priest, (please), gets to his business, and positively gabbles through the Church's liturgy, and, at the same streak of lightning speed, absolves the sinner being penitent, churches a woman, or makes a child of God out of a baby." Exaggeration; but is there a substratum of truth? We have observed that a very large proportion of the poorer English immigrants join other religious bodies. From the Western States, we have published letters from Church people, who notice the same thing, and wonder what can be the reason. Can it be that the labourer looks on the Church as an oppressor, and throws it off as one of the fetters which he breaks from in a new land? It is for English people to answer, and we commend the subject to the serious attention of our English contemporaries.

### Santa Claus.

Before Christmas we wrote a few lines, again advising parents to be truthful to their children about Santa Claus. In the strict order of things children should have hung up their stockings for Santa Claus on the night of the first Friday in December, and have their gifts on the Saturday morning. That was the feast of St. Nicholas, and had nothing to do with Christmas. Children in olden days were taught to look to St. Nicholas as their patron saint. How many know what N. and M. mean in the Catechism? N. is for Nicholas, for boys; M. for Mary, for girls. In the olden times parents in order to show their children the reality of the saint's love for boys and girls, used to tell that on his eve, he went up and down the earth rewarding the good with presents, as he had in his lifetime secretly thrown purses of gold into poor girls' rooms. Children were taught to hang up their stockings, which parents, as the saint's deputies, filled with sweets, apples, nuts and toys. In England the custom disappeared with the worship of saints at the Reformation. But in Holland, Santa Claus still makes his visits on the 5th of December. Instead of stock-