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Lessons for Sundays and Holy Days.

October 27.—20 SUNDAY AFTER TRINITY.
Morning.—Ezekiel xxxiv. 1 Timothy iv.
Evening.—Ezekiel xxxvii. 1 or Daniel i. Luke xix. 11 to 28.

APPROPRIATE HYMNS for twentieth and twenty-first Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 198, 312, 318, 555.
Processional: 281, 299, 432, 445.
Offertory: 271, 275, 426, 431.
Children's Hymns: 265, 346, 435, 568.
General Hymns: 21, 269, 307, 430, 538.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 197, 310, 324, 538.
Processional: 270, 393, 427, 435.
Offertory: 167, 428, 436, 437.
Children's Hymns: 194, 333, 342, 439.
General Hymns: 221, 222, 429, 438, 546.

TWENTIETH SUNDAY AFTER TRINITY.

STANDING "READY."

For each one of us individually the "things that God would have done" are the various duties of our daily life, which duties He Himself has appointed for us. God appoints our work; we must be "ready" to do it. Those who are about to run in a race prepare themselves beforehand, and then stand ready to start, and on the watch for the signal. If one amongst the runners is unprepared, and not listening for the word of command, he will not have so good a chance when he hears it at last as those who stand "ready." Thus should we prepare ourselves by prayer, commending ourselves to our Heavenly Father, beseeching Him to "keep us from all things that may hurt us," from temporal dangers which may hurt our bodies, from evil thoughts that assault and hurt our souls. And thus should we stand ready in body and soul to do our duty, listening for the voice of conscience, which will tell us when and how to serve our Lord. All day long that voice will direct us, if only we will listen, if only the

thought of our heart is always, "Lord, what wilt Thou have me do?" St. Paul teaches that we are to serve God with our *bodies* as well as with our souls—that is, in our actions as well as in our thoughts; in our lives as well as in our prayers. "For ye are bought with a price: therefore glorify God in your *body* and in your spirit, which are God's" (1st Cor. vi. 20). And, again, "I beseech you, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your *reasonable service*" (Rom. xii. 1). And we are to serve God "cheerfully," following the example of our blessed Saviour, who could say, "My meat and drink is to do the will of Him that sent me, and to *finish His work*" (St. John iv. 34). The last words of this verse remind us that we must *persevere*. We are not only to begin but to "accomplish" (or *finish*) those things that God would have done. Who, hoping to win the race, stops to rest before the goal is reached? Not till life is ended will our work be over and our time to rest come. The Epistle, by bidding us not to be "unwise, but understanding what the will of the Lord is," reminds us of the great lesson of Epiphany—the light by which only we can "perceive and know what things we ought to do." For how can we be ready to do God's will unless, by the light of Christ's example, we understand what that will is?

GOOD WORDS.

A clergyman in Quebec Diocese writes:—"I find that my nearest clerical neighbour does not take THE CANADIAN CHURCHMAN. I am going to push it amongst them. I believe it to be the best conducted little Church paper on this side, either in Canada, or the United States."

THE CANADIAN CHURCHMAN, of Toronto, comes to us weekly, filled with exceedingly well written articles. It is the best newspaper for Churchmen published in Canada.—*The Daily News*, Truro, Nova Scotia.

DEATH OF THE BISHOP OF CHICHESTER.

The Right Rev. Richard Durnford, D.D., Lord Bishop of Chichester, died very suddenly at Basle, Switzerland, on Monday, Oct. 14th. He left England about a fortnight before, apparently in good health and spirits, for his annual outing on the continent, and his sudden demise was entirely unexpected. He was the father of the English Episcopal Bench, having reached the great age of 93 years, and was indeed the oldest Bishop of the Anglican Communion in the world still engaged in active work. The late Bishop took his bachelor's degree at Oxford so far back as 1826, and shortly afterwards was elected to a Fellowship in his college (Magdalen.) He was ordained deacon in 1830 and priest the following year. From 1835 to 1870 he was rector of Middleton, Lancashire, and in the year 1867 was appointed Archdeacon of Manchester. In 1870, he was elected to the Episcopal Bench as Bishop of Chichester, and has therefore been Bishop of that diocese for the past quarter of a century. Despite his great age he carried on the work of his diocese single-handed right up to the last, and the great vigour which he exhibited, both physical and mental, was the cause of astonishment to many, for he managed to get through an amount of work during the day which would tire out men twenty years his junior.

He was the 93rd Bishop of Chichester. In 1840, the late Bishop married Miss Emma Keate, daughter of the Rev. John Keate, D.D., who was for some time Head Master of Eton and a Canon of Windsor. Dr. Durnford was a strong upholder of the Catholic revival movement in the Church of England.

THE MARRIAGE LAW OF ONTARIO.

One of the questions debated by the Provincial Synod has failed to attract public notice, although its importance cannot be overestimated. A memorial to the Synod asked consideration of the many defects in the marriage law of Ontario, but the Synod decided the question ought to be raised by the Diocesan Synods within the province. We will touch briefly on the salient points involved. The Act regulating marriages in this province at first authorized clergy and ministers, *resident in Ontario*, to solemnize marriages, but it was amended to include clergy *resident in Canada*; and the amending Act made valid—except in certain cases, and the words used are very significant—those marriages which had then been celebrated by clergy not resident in Ontario. It appears, therefore, clear that all marriages celebrated since 1888, by clergy and ministers not resident in Canada, are not valid by the civil law of this province. The serious consequences cannot be exaggerated; persons supposing themselves to be married—their children—and the disposition of property—are all involved in a common disaster. Such marriages are frequently announced in the public press, and the fatal defect in the ceremony has until now passed unnoticed. The system by which marriage licenses are granted is so utterly absurd and useless that few, if any, persons attempt to defend it, and it is needless to attack it. The section of the Act which refers to publication of banns appears to have been drawn—and passed by the Legislature—so that the fundamental reason for their publication, viz., due publicity, is altogether ignored, and it is provided that banns be published on one Sunday, and not necessarily in a church where the persons are known, but may be in any church within the municipality in which they live, perhaps even ten or twelve miles from their homes; and then it seems that the marriage must be "performed" by the minister who has published the banns. There are, in fact, so many chances for clandestine and for fraudulent marriages, that it is surprising greater advantage has not been taken of the opportunities afforded by the section. The re-marriage of divorced persons—that is, of those legally divorced—was not one of the points referred to in the memorial to the Synod; but the indifference, or worse, of so many persons to the illegality here of the so-called "divorces" obtained in the American courts is astonishing and lamentable. It is said to be not infrequent that persons obtaining such divorces are re-married here, perjury as well as bigamy being committed, and aided in a measure by the lax manner in which licenses are granted. An almost incredible instance of ignorance of the law was reported not long since. A Methodist Conference, in a formal resolution, recognized a court in South Dakota as "a court of competent jurisdiction" in a suit between two Canadians. That ministers sitting in a quasi-judicial capacity, and often called on to solemnize marriage, were ignorant of a principle of law so elementary, may