

Canadian Churchman.

TORONTO, THURSDAY, NOV. 2, 1899.

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Offices—Cor. Church and Court Streets
Entrance on Court Street.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWENTY THIRD SUNDAY AFTER TRINITY.
Morning—Hosea 14; S. Titus 2.
Evening—Joel 2, 21, or 3, 9; S. Luke 23, 1-26.

Appropriate Hymns for Twenty-third and Twenty-fourth Sunday after Trinity, 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.

TWENTY-THIRD SUNDAY AFTER TRINITY

(Octave of All Saints').

- Holy Communion: 314, 315, 319, 428.
- Processional: 427, 429, 435, 447.
- Offertory: 222, 233, 234, 235.
- Children's Hymns: 330, 335, 336, 438.
- General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

- Holy Communion: 309, 315, 323, 555.
- Processional: 394, 545, 549, 550.
- Offertory: 227, 234, 243, 257.
- Children's Hymns: 568, 569, 570, 574.
- General Hymns: 202, 200, 12, 21.

The Canadian Contingent.

The departure of our contingent force for South Africa last week excited the greatest enthusiasm in the loyal city of Toronto. The streets were lined with dense crowds, whose hearts went forth in bidding farewell to the noble band, who are going abroad in aid of the forces of the Motherland. Sad as were the partings from many a home, there was mingled with the tears of those whose loved ones were being parted from them, a feeling of pride in the honour done to the soldier in accepting his volunteered service in the cause of the Queen and Empire. It only now remains for those who have to stay at home, until peace is once more restored, to besiege the Throne of Grace with intercessory prayer

for the welfare of the bodies and souls of the brave little band. The Rev. Forbes Winslow, of St. Leonard's-on-sea, England, preaching in St. James' Cathedral, on Sunday last, in choice language put forward their claims to honour in so going forth at the call of duty, and announced the special service of intercession, which was held in that Cathedral on Tuesday last, and which was well attended by a crowd of worshippers, whose prayers went up for the safety and protection of the noble band amid the perils that beset them by sea and on land, and for their safe return home.

The Support of Church Funds.

The Bishop of Toronto, preaching in St. James' Cathedral on Thanksgiving Day, once more drew a significant comparison between the gifts made by Churchmen of the diocese to the support of Church objects, and the sums lavished by them on displays for their own pleasure. Surely no more appropriate theme could have been chosen by His Lordship for his sermon on that occasion, or one which should cause such bitter shame to arise in the minds of those who heard the sermon, or read his words in the columns of the press. The widows and orphans of our clergy are, through the neglect of our congregations, deprived of their annuities, our aged clergy of their superannuation, diocesan missions are almost at a standstill; home and foreign missions are languishing; on the other hand, the year has been marked by unbounded prosperity throughout all parts of the Dominion, and we have peace within our own borders. There is yet time for making good some of the deficiencies of the Church's year, which is now entering on its last month. Perhaps even now, as in the case of the contingent force now being transported to the aid of the British army, though somewhat late in the day, the call of the Church upon her sons to come to her aid in fighting the good fight of faith, may yet meet with a hearty response from some to whom the glory of God and the honour of their spiritual Mother are no less dear than is the glory and honour of their Motherland to all Canadians.

Liturgical Conformity.

We are continually receiving letters from correspondents, which lack of space alone restrains us from printing, complaining of irregularities committed by the clergy in conducting the services of the Prayer-Book in parish churches, such as the omission of prayers and one of the two lessons appointed to be read. There may be ambiguity in the rubric about the position of the priest during the prayer of consecration, or about the directions of the Prayer-Book as to the vestments which he is to wear; but the rubric which directs that a portion of both Old and New Testament shall be read at morning and evening service is clear and unambiguous;

the omission of one of the two lessons is as irregular as would be the omission of either the Epistle or the Gospel from the Holy Communion Office; nor is the omission of the prayer for all sorts and conditions of men (when the litany is not said or sung), any less irregular than would be the omission of the prayer of humble access from the Eucharistic Office. The time has come when, as in England, our Bishops should speak with no uncertain voice, and require conformity at the hands of the clergy, with the plain rubrics of the Prayer-Book which prescribe the form of our liturgical services.

Clerical Etiquette.

There is, or ought to be, a well-understood rule of etiquette or courtesy, that when a clergyman is invited to take part in the service of a church in another parish, he should conform to the standard of ritual adopted in that parish; and, for the time being, suppress his own conceptions of what is or is not the proper thing. An exception to this rule of courtesy seems to be allowable and proper in the case of an archdeacon, who in a certain sense, and to a certain extent, represents his diocesan, and who may in some cases deem it right, by his own example, to level up, or to level down, the ritual of the particular church he is visiting. A good instance of the observance of this rule might have been observed at St. Paul's Cathedral, on the opening day of the Church Congress; in the long procession of robed clergy the only stoles worn were black, thus conforming to the custom of the cathedral; and our readers may be interested to hear that neither the Archbishop of Canterbury nor the Bishop of London wore either a cope or a mitre on this occasion.

Bishop Creighton's Congress Address.

All the London papers, religious and secular, unite in according commendation of the high tone of Bishop Creighton's address at the opening of the London Church Congress. The ideal which he presented to the Church is so excellent that we transcribe it here for our readers: "For myself—shall I venture to confess it?—I have an ideal of the Church of England, which has steadily grown with my growth. I see in it a Church, not existing in indefinite space, and founding claims to universality on the ground that it has no particular home, but a Church rooted in the minds and hearts of the English people. I am not ashamed to say that, as I look round the world, I see no other home so well suited for a Divine institution. From that home it can go forth courageously, and face the world as it is, believing that God's revelation of Himself, once made in the person of Christ Jesus, is being continually explained to man by that progressive revelation of God's purpose, which is continually being made by the Divine government of the world. Steadfast

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