

December 7, 1899

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TORONTO, THURSDAY, DEC 7, 1899.

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AGENT.—The Rev. Dag Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY IN ADVENT.

Morning—Isaiah 5; S. John 3, 1-16.
Evening—Isaiah 11, 1-11, or 24; S. John 18 1-28.

Appropriate Hymns for Second and Third Sundays in Advent, 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.

SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.
Processional: 45, 305, 391, 392.
Offertory: 51, 214, 216, 226.
Children's Hymns: 217, 565, 568, 569.
General Hymns: 47, 52, 54, 288.

THIRD SUNDAY IN ADVENT.

Holy Communion: 51, 178, 313, 318.
Processional: 47, 48, 355, 362.
Offertory: 186, 272, 293, 352.
Children's Hymns: 180, 188, 336, 566.
General Hymns: 191, 193, 353, 587.

St. James' Rectory, Toronto.

We are happy to learn that the difficulty about the rectory of St. James' has been satisfactorily settled, by the appointment of the Rev. Provost Welch, of Trinity College. On Sunday last it was announced to the congregation that he had accepted the post. We understand that Dr. Welch's name had been mentioned some time ago, but the Provost's sense of duty to the University prevented his entertaining the idea. Ultimately, however, the wish of the Bishop and the congregation of St. James' prevailed. The Provost has gained the esteem of all classes during his residence in Toronto, and we can sincerely congratulate the congregation on their new pastor. We hope to give an extended notice and portrait of Dr. Welch next week.

Diocesan and Other Meetings.

Reports of diocesan meetings and of Bishops' charges reach us in the columns of our contemporaries. Great attention is given to the Archbishops' judgments. Considering the excitement at the time, one is astonished at the small number of churches affected, and gratified by the general and apparently unreserved submission by the clergy, while the laity have taken Lord Halifax's advice, in a way opposite to that intended, and have "stood by their priests." Touching on this subject, the Archbishop of Sydney said, at the meeting of his Synod in September last: "What is our position? It is comprehensive, Catholic, Protestant. The antagonism of the terms was owing to the political divisions of Europe in the sixteenth century, and it requires thought to grasp the religious significance of the terms as used in harmony; but it is absolutely true that the Church of England, as reformed, is Catholic because it is Protestant, and Protestant because it is Catholic. The name Protestant implies an anti-Papal attitude, but it implies more; it implies the recurrence to Scripture as the supreme rule in religious truth, and it implies liberty of conscience not only from tyrannically exercised ecclesiastical authority, but from superstitious errors." Adding, after numerating the excesses which have taken place: "One great lesson to be learned from our contemplation of this 'Church crisis' is that no clergyman should press his own Church views or tendencies to a narrow extreme, which disregards and forgets what is due to the Church as a whole. Another is that no individual Churchman, cleric or lay, should put his own fancy about the 'Catholic' Church in the place of the actual Church to which he belongs. Another is not to think that bishops, because they have long patience and are trying to be fair, are on the side of extremists."

The Bishop of Edinburgh.

The Bishop of Edinburgh treats it differently, he says: "I lately saw the present Bishop of London described somewhere as 'a flippant Gallio,' and if anyone desires to class me under the same head, as regards many ritual questions, I don't think I shall be inclined to resent it, for I am not ashamed to acknowledge a sense of indifference, touched, it may be, by a feeling of amazed wonder verging towards contempt, when I find Christian men occupying precious time in such miserable contentings for the revival of things some of which are at best the tolerable ineptiae of times long subsequent to the age of the Apostles." He announced that whenever he had occasion to visit any church, the ceremonial practices referred to were not to be carried on in his presence. But in the country, where only one church existed, no service, to which exception could be taken, would be permitted. For an Irish-

man, probably through long residence in the Land o' Cakes, the Bishop shows Scotch pawkiness and humor.

Bishops' Trials.

But when we come to England and English meetings, as a rule, everything is quiet and happy. At the meeting of the E.C.U., the chairman illustrated Bishops' trials by telling a story of a Bishop, who, the morning after preaching a special sermon, received a letter from an aggrieved worshipper? complaining that in his progress from the chancel he made an act of adoration towards the pulpit, and followed it up in another letter by stating that on the carpet to the pulpit stairs he and a friend had discovered some crosses.

Lord Stanmore, who has done much to augment the reduced clerical incomes, pointed out at this meeting, what a tremendous price Churchmen would pay, if they got reform at the cost of disestablishment. And that they were living in a fool's paradise if they thought the result would be to give them their own way, or that it would be satisfactory to them.

Touching upon incense, Lord Stanmore made an interesting statement, which will probably be news to most of us. It had to be borne in mind in how large a number of churches on the Continent incense was never burned ceremonially from one year's end to the other. He was speaking on the authority of two Cardinal Archbishops, in saying that there were not only hundreds but thousands of Roman Catholic churches in which incense was never used. For incense was only allowed to be used at Solemn Mass, and at a Solemn Mass there must be three priests at the altar; and consequently this rule at once shut out from the use of incense all the innumerable little country churches which were served by one priest. So strict was this rule, that no Archbishop or Bishop had the power to authorize any departure from it: only the Congregation of Rites, at Rome, had that power, and such permission was rarely sought or granted.

Extempore Preaching.

The Rev. Fred. G. Jewell has written some pungent notices of common mistakes; here is a useful one in which he points out what is and what is not extempore preaching. It is a mistake, characteristic of little learning and large assurance, to suppose that a rambling, off-hand talk, however fluent, is extempore preaching. The free and easy gamboling of the colt in the pasture is a long way off from a proper trot in the harness, or a finished run in the race course. Few minds are full enough, fertile enough, methodical enough, and self-controlled enough—in short every way intellectually and linguistically masterful enough, to speak wisely and