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Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.
SEVENTEENTH SUNDAY AFTER TRINITY.

Morning—Gen. XXXII.; Acts XII. 5 to 18
Evening—Daniel X. 4; Rev. XIV. 14

Appropriate Hymns for Seventeenth and Eighteenth Sundays 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:

SEVENTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 208, 213, 260, 321.
- Processional: 2, 36, 161, 242.
- Offertory: 212, 235, 366, 423.
- Children's Hymns: 330, 332, 571, 573.
- General Hymns: 6, 12, 162, 379.

EIGHTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 178, 311, 315, 379.
- Processional: 179, 215, 217, 478.
- Offertory: 212, 235, 366, 432.
- Children's Hymns: 240, 329, 334, 473.
- General Hymns: 220, 259, 384, 477.

Divorce.

For the better understanding of the position of the Church with regard to divorce, we give 107 of Canons Ecclesiastical, entitled: "In all sentences for divorce, bond to be taken, for not marrying during each other's life." In all sentences pronounced only for divorce and separation, a thorough mensa, there shall be a caution and restraint inserted in the Act of the said sentence; that the parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person. And for the better observing of this last clause, the said sentence of divorce shall not be pronounced until the party or parties requiring the same have

given good and sufficient caution and security into the court, that they will not in any way break or transgress the said restraint or prohibition.

Church Finance.

The subject of Christian giving is one upon which there is great diversity of opinion, and practice. There is, however, one point of agreement, all parties are careful not to give too much. Christian giving should be like Christian living, the outpouring of the cornucopia of love, rather than the weighing out by beam and scales of a written law of percentage. The expedients to which some congregations have to resort (or rather do resort), to maintain Church fabrics and the externals of religion, are neither edifying nor instructive. The instruction of St. Paul cannot very well be improved upon. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

Unmistakable Evidence.

The smallness of modern givers was aptly illustrated in the Police Court of a neighbouring city a short time ago. A young man was on his defence (and testifying on his own behalf), on a charge of receiving money, knowing the same to be stolen. He put the last nail in his own coffin by saying he suspected the money had been stolen from a church, as it contained so many coppers and five-cent pieces. It was proved by an officer of the Church that the money was the Sunday collection of a fashionable and wealthy congregation. No wonder the crowd smiled audibly.

Chaplaincies.

The Church of Ireland Gazette recently published an interesting article, showing how the chaplaincies on the continent of Europe came under the jurisdiction of the Bishop of London, and a short historical sketch of their supervision during the last two hundred years. The Earl of Leicester, who had been sent by Charles I. to negotiate with the King of Denmark, and Anstruther, the ambassador at the court of the Emperor, were to meet at Hamburg, and then to be escorted home by the fleet, under Admiral Pennington. The English merchants trading at Hamburg were allowed by the magistrates all the privileges of an English Church. The ships not having come, the elders of the Church desired the ambassadors to attend service at the English Church. The invitation being accepted, the Earl of Leicester's chaplain, after a short Psalm, delivered a less short sermon after Genevan fashion. Anstruther's chaplain followed the same course, but Admiral Pennington, who had no chaplain, requested that the services of his friend and relative, Dr. Ambrose, should be availed of. The request being granted, Ambrose, instead of proceeding to the sermon, as

usual, made a request for a Bible and Prayer-book. The latter not being forthcoming, he took a small Prayer-book from his pocket, and read the sentences and exhortation, but before he finished the whole assembly was in an uproar. Ambrose insisted that as they were English Churchmen they must have an English service; put the book into his pocket and left the church. Laud being apprised of what had happened, used his influence with the result that henceforth all such continental congregations were placed under the supervision and authority of the "Lord Bishop of London." The supervision thus acquired by Laud remained as a peculiar prerogative of the See of London till in 1842, when the number of chaplaincies was growing apace, the bishopric of Gibraltar was constituted by letters patent. This superintendency was at first limited to English churches in Gibraltar and Malta, and within the islands and countries within and around the Mediterranean. But in 1869, the Bishop of Gibraltar was invested with a jurisdiction over Spain and Portugal, Morocco, Italy, the shores of the Black Sea, and the Lower Danube to the "Iron Gates." Even this proved insufficient, and the Scotch bishops, hampered by no legal restrictions, consecrated a Bishop to perform episcopal functions for such chaplains and congregations as would "willingly submit to his authority." This episcopate lasted for twenty years, but the form of jurisdiction was not altogether satisfactory, and the experiment was not repeated. Now with increased facilities for travelling, continental chaplaincies having increased, a Bishop with the cumbrous title of North Central Europe has to exercise supervision over some, but still by an anomaly as patent as it is absurd, the ultimate authority with regard to English continental churches rests with the Bishop of London. It is scarcely necessary to draw attention to the inevitable result. This supervision being merely nominal is and must be unsatisfactory, and there is little doubt that while Englishmen are making their homes in largely increasing numbers on the continent, some more adaptable and elastic system of real episcopal supervision is needed.

Assisting Missionary Dioceses.

Following up this narrative, the Gazette desires an extension of the supervision, pointing out that the Bishop of London has recently formulated a plan whereby the diocese of Madras is to be brought into close touch with the diocese of London, and adding: "We do not see why the principle should not be indefinitely extended to other dioceses, and to continental as well as colonial congregations." Why, asks the Gazette, should not some other of our home prelates have for his own pastoral jurisdiction a portion of the field? This supervision might be real in spite of the pressing claims upon the attention of our bishops at home,

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