

Canadian Churchman.

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Lessons for Sundays and Holy Days.

November 25—27 SUNDAY AFTER TRINITY.

Morning—Eccles. 11 & 12 James 4.
Evening—Haggai 2, to v. 10, or Mal. 3 & 4. John 9, to v. 3

APPROPRIATE HYMNS for the 27th Sunday after Trinity and First Sunday in Advent: 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:

TWENTY-SEVENTH SUNDAY AFTER TRINITY:

Holy Communion: 318, 191, 324.
Processional: 291, 165, 280, 390.
Offertory: 296, 27, 300.
Children's Hymns: 242, 231, 338, 339.
General Hymns: 286, 290, 264, 455, 270.

FIRST SUNDAY IN ADVENT:

Holy Communion: 193, 309, 319.
Processional: 47, 48, 463.
Offertory: 52, 203, 205.
Children's Hymns: 53, 340, 333.
General Hymns: 50, 51, 206, 12.

"THE HIDDEN TREASURE" is the title of a new story commenced this week in CANADIAN CHURCHMAN, and no doubt our numerous readers will find it very interesting.

"FOR GOD AND THE CHILDREN," is the very striking motto used by the *Church Times* in connection with its fund for the support of the Church cause in the pending School Board elections. The motto seems to "tell," if one may judge by the returns, which are well up to the present requirements of the fund. It is a wholesome sign when the heart of a people responds so readily to such an appeal—it shows that the core is right, even if some of the outward manifestations are rather eccentric from a strict Church point of view. The trumpet call on behalf of religious education is being nobly sustained.

THE "ITALIAN MISSION" PEOPLE do not like their new soubriquet! The *Church Review* says: "There can be little doubt that nothing we have said against them has ever been so effective as this term. It reduces them at once to the level

of the sects, and throws over them the disadvantage—always great in an Englishman's estimation—of being of foreign growth. We are sure that the time has gone by for letting any religious weapon rust in the scabbard." With such an unscrupulous enemy it is, indeed, folly to be squeamish in the choice of weapons. Even "calling names" may be justifiable if the names are well-chosen, like this favourite one of Archbishop Benson's endorsement.

"UNDER, RATHER THAN OVERPAID," is the verdict which *Church Bells* pronounces after a review of the tables of ministerial salaries in America, especially with reference to those of Bishops—comparing these with those of college presidents, which range from \$5,000 upwards. The comparison is a modest one—college presidents hardly rank so high as Bishops, and yet they are better paid. As a general thing, it may be safely said that those who are content with small salaries as clergymen could gain much larger ones by following some other occupation. But they are not after money—at least those of the Church of England cannot be suspected of any leanings that way.

"THE RUDENESS OF THE AUTHORIZED VERSION" has been made the excuse for a new translation of the Bible into "refined modern English." The wisdom of such a proceeding is very gravely questioned by *Church Bells*: "The phrases of the Bible, just because they are not 'up-to-date,' have a certain majesty of sound and an impressiveness of the highest value." Against the retort that this argument is mere "sentiment," *Church Bells* well says, "Sentiment plays a great part in life, and is not to be ignored without most urgent reason."

"BY THE READING OF GOD'S WORD, and the failure to find in it any warrant for the leading doctrines of their Church, every Roman Catholic converted to Protestantism, so far as his experience went, had been convinced!" Such is the conclusion attributed to Cardinal Wiseman in a recent number of the *Rock*, apropos of late utterances of the Pope and others on the subject of the Scriptures and their use. No wonder they are disposed to take the words of Scripture "with a grain of (Roman) salt." Their fancy for adding to the articles of the Creed receives no support there; neither is there any support for the practice of adding to the Commandments—"thou shalt not smoke, thou shalt not dance, thou shalt not play cards, thou shalt not drink stimulants, thou shalt not go to the theatre," etc.

"FELT HE COULD DO MORE AS A LAYMAN," is the reason given why a certain Boston gentleman, after being educated at Oxford and the General Theological Seminary, and after practising law, decided not to be ordained, and has become—under Bishop Potter—the founder of the lay order of "Brothers of the Church." The order is to devote itself to the promotion of such works as a night school for boys, entertainments for the poor, a free reading-room, etc. They take the "three-fold vow" for five years, renewable at their own pleasure. They wear a brown cassock with black cross and girdle, overcoat marked with the sacred sign on the right arm. Their ambition seems to be to emulate the work of the famous

"Kilburn Sisters"—called "Sisters of the Church"—looking after boys and men, as the others do after their own sex.

THE DUKE OF NEWCASTLE—put forward by the Church party in the London School Board election—gets high commendation from the *Guardian*: "A deserved compliment to a nobleman of stainless character, zealous in every charitable and religious cause, who has, indeed, gone far to realize the ideal of 'The Heir of Redclyffe.'" It were to be wished that the same could be said of many more English noblemen—we should not hear so much vigorous denunciation of the House of Lords. Still it is curious to note how the grip of religious bigotry fastens upon him because he happens to be what some people call "an extreme High Churchman." Rather than elect a better or "higher" Churchman than themselves, they will vote for some inferior man, less qualified, and even hostile to Church principles. Others will risk ruining the cause by putting up an opposition candidate and split the vote.

"NEC TALI AUXILIO"—"not with such assistance"—may the true defenders of the integrity of the Bible exclaim with regard to many of those who enter the fray with "more zeal than discretion." Even so zealous and talented a writer as the Bishop of Colchester, while deprecating the too great readiness of some others (as Professor Sayce) to give up too easily points of defence which are attacked by self-constituted critics, himself falls into the very same condemnation. He is staggered by the statement (in one of the books of Kings) that a certain wall fell and slew 27,000 people. The number seems too large for his imagination—and that with daily newspaper accounts of "wholesale" loss of life by earthquake and otherwise. He even shrinks at justifying one-tenth that number! He admits this is a "blemish," and "an extraordinary exaggeration"; it is surely impossible to suppose that anyone will maintain the destruction of 27,000 men by a wall to be an historical fact. Well, it depends on the extent of the wall and the acquaintance of the critic with the facts of modern newspapers. This seems to have been the wall of a large city—Aphek. Besides the Israelites—described as like "two little flocks of kids," compared with the crowded hosts of Syrians—had just slain 100,000 of their enemies. Do our modern critics need to be reminded that God had promised, "One of you shall chase a thousand?" Whether He uses a hailstone, a mountain or a sea need not trouble us; that is emphatically "His business."

"THE CZAR IS DEAD."—How soon these wounds in the body politic are healed. The higher the position, the more quickly it is filled; there must be no break at such a point—a break may leave room for various impertinent suggestions. So "prompt" is the word. Again we have illustration of the oft-repeated remark that people will not acknowledge a man's goodness till he is dead. Who ever expected—a month ago—the fulsome (as it seems) eulogy of Lord Salisbury, or the posthumous demonstrations of passionate attachment to the last Czar which we see now on the part of his people. Until quite recently, few would have anticipated a national monument to "Alexander the peace maker."



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