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Canadian Churchman.

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SUNDAYS AND DAYS,
22nd SUNDAY AFTER TRINITY
Morning—Dan. VI; 1 Tim. III.
Evening—Dan. VII 9 or XII; Luke XVIII 31—XIX 11.

Appropriate Hymns for the 22nd and 23rd 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:

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.
Processional: 239, 362, 445, 604.
Offertory: 172, 296, 299, 308,
Children's Hymns: 173, 301, 572, 573
General Hymns: 360, 549, 632, 638.

TWENTY-THIRD SUNDAY AFTER TRINITY.

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.

Hymn Books.

We recently recorded that the owners of Hymns Ancient and Modern contemplated a revised edition, and proposed leaving out of it those hymns which were unsuitable and those seldom or never used. It is interesting in this connection to read in the Times a letter from the Rev. John Julian, author of the Dictionary of Hymnology, that a copy of the "Anglo-Genevan Psalter" of 1558 had been discovered. Mr. Julian considers that this copy is unique and ought to be in the British Museum. This book belongs to that series of the metrical version of the Psalms

known as the old version of Sternhold & Hopkins, and is associated with John Knox in exile at Geneva.

Nonconformist Ritualism.

We have of late drawn the attention of our readers, especially of those who think that changes in dress and mode of worship are confined to ourselves, to the adoption of the customs they think most popish by our friends around us. The Church Year is now commonly recognized and adopted by all religious bodies. A liturgy has ceased to be a badge of prelacy. Surpliced choirs and women in ritualistic dress are claimed as the property of the Baptists and Methodists. All these new-fangled ideas have from time to time been noticed in our exchanges, and we, finding them uncontradicted have chronicled them. Sometimes we wonder which body, Presbyterian, Methodist or Baptist, would lead in ritualism. We thought the Methodists, with their deaconess sisterhoods did so. But a fourth dark horse, the Congregationalists, have taken the lead. The London Globe announces the formation of a new order, as follows: "Taking the simple rule of St. Francis of Assisi for a model, and wearing a plain black gown and cape, a new order of friars has just burst upon the religious world from Westminster Congregational chapel. These nonconformist friars have taken unto themselves the name of the old Roman Catholic order of which Thomas a Kempis was the most-celebrated member, and are to be known as 'Brothers of the Common Life.'" The Rev. R. Westrope has resigned the ministry of the Congregational chapel in question to devote himself to this new sphere of work, whose development will certainly be watched with curiosity." What is left of nonconformist Protestantism or reason for dissent?

The Referendum.

The stoppage of the sale of spirituous liquors in the province of Ontario will soon be voted upon by the electors of the province. Most of the electors will vote in favour of their individual preference, but few will consider with any degree of care what is likely to be the result of a change. There is one point which seems to us to be generally overlooked, and that is the effect of scientific discovery. Like everything else, the technical worker takes up the subject of alcohol and of late years great changes have been made. Our older readers will remember that when former restrictive statutes were in force, great objections were justly raised because public vending was accompanied by the secret sale of deleterious chemical compounds. Recently a great advance, perhaps we should say, decline, has taken place in their production and now whiskey and other spirits can be concentrated into small solid

blocks, a medium in which prevention would be impossible. So far has the manufacture gone, that we read that tabloids containing spirituous liquors are now offered for sale by an enterprising Berlin druggist. What would be the effect of Prohibition on this industry? It seems to us that the natural, the inevitable effect would be to establish it in our province and these tabloids would come into general use. Would not the result be untold misery, and the enormous expense attending Prohibition be worse than wasted. These facts deserve serious consideration. Some people believed that the adoption of Prohibition would spread the industry of wine-making for which the shores of Lake Erie are so well fitted, and encourage the revival of the old-fashioned home brewed ale; but such dreams would never become realities if the shutting up of bar-rooms was followed by the easy acquisition of concentrated brandy.

Jewish Missions.

It has become a commonplace sneer that it takes three missionaries to the Jews to make one convert. Unfortunately, as is so marked a fact in New York, contact with the world is depriving the Jew of all the religion he possesses, and leaves him poor, indeed, in religion, though rich in purse. From a new published work, "A Century of Jewish Missions," we have an outline of the work attempted among the Jews in the past, and of what is being done at present. That work is shown to be of increasing promise, and, it is claimed, at present, of considerable success. The extent can be seen from the following summary: There are now 90 societies carrying on work among the Jews. They support 648 missionaries in 213 stations, and dispose of an income of \$673,000.

Newman.

The Primate of Ireland, though unable to be present at the recent Limerick Church Congress, contributed a paper on some overlooked aspects of the work of the Holy Ghost, meaning those in danger of being crowded out, or not given a place proportionate to their importance. It contained the following reminiscence of the early days of the Oxford Movement: "Another work of God the Holy Ghost, likely to be too much overlooked, is the bestowal of the sense of pardon. Let me cite an instance. Not far from sixty years ago, I sometimes walked out to Littlemore church, near Oxford, on Sundays. I can never forget those moments of mystery and fragrance. While the service was far in advance of anything I had yet seen or heard, it was still beautiful in its sweet simplicity. I am not sure about the Psalms, but no incense smothered the faint scent of flowers through which we passed into the

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