

November 19, 1903.

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

24 Sun. aft. Trin.  
Morning—Eccles. 11 and 12. James 1.  
Evening—Haggai 2, to 10, or Mal. 3 & 4. John 7, 25.

Appropriate Hymns for Twenty-fourth Sunday after Trinity and First Sunday 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:

### TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 309, 316, 323, 555.  
Processional: 304, 545, 546, 550.  
Offertory: 227, 234, 243, 257.  
Children's Hymns: 568, 569, 570, 574.  
General Hymns: 202, 200, 12, 21.

### FIRST SUNDAY IN ADVENT.

Holy Communion: 203, 310, 313, 314.  
Processional: 40, 49, 217, 268.  
Offertory: 51, 52, 205, 362.  
Children's Hymns: 281, 335, 345, 565.

### A Noble Gift.

Such is the title of a paragraph in the Church of Ireland Gazette of October 16, 1903. The gift referred to is £30,000 to the Clergy Sustentation Fund of Winchester Diocese. The giver is Mr. Wm. Nicholson, the head of a well-known firm of distillers, who had previously given £24,000 to the same fund. Fifty-four thousand pounds, or a quarter of a million dollars, is, indeed, a princely gift; and the object was the best possible, viz., clergy sustentation, for how will men hear the Gospel without a preacher? The Canadian Church is not devoid of wealthy men. Some of their sons, like the late Messrs. Hamilton and Gault, have poured their money into the Church's treasury with a liberal hand. But the number of princely givers in our Canadian Church is still lamentably small.

### The Southern Negro.

The race question has entered into a new phase in the South. The discrimination between the races has gradually been extended to all public conveyances, and in Jacksonville, Fla., there was

the usual attempt made to have separate street cars. But the unexpected opposition caused the restriction to be removed. Still smarting under the attempt, the coloured people refused to ride in the cars, organized a line of their own, and have now what is said to be the finest and best patronized line by both races. The success bids fair to raise the race to emulate it in other southern cities.

### The Future of Canada.

The future of this country seems clearly indicated by certain "signs of the times." Let us notice one. At Sorel, Quebec, the Church population, all told, numbers fifty souls in a population of 7,000. The present rector is Rev. W. M. Seaborn, who was formerly a lecturer in Hellmouth College, and rector of St. Matthew's Church, London, Ont. The church bell has rung out its message of welcome for 119 years. It is one of the oldest churches in Canada, and has a unique history. It was visited by many distinguished personages, including King William IV, and the Duke of Kent, and possesses a solid gold set of Communion vessels. These facts tell their own story. The French population is increasing rapidly through the large families which the Roman Church encourages. English-speaking families have small families when they have any at all. Does not all this indicate French domination, and if so, what is the Church going to do about it? What will the future be?

### Bishop Clark.

The late Bishop of Rhode Island, Dr. Clark, who was also presiding Bishop of the American Church, lived to a great age, being over ninety-one years old at his death, September 7, 1903. He was educated at Princeton for the Presbyterian ministry, and is one of a long list of distinguished men who have been recruited to the Church from other religious bodies. American Church history furnishes many instances of gifted divines who were brought up in other folds, like the late Bishop Cleveland Cox or the present Dr. Maclaren, of Chicago.

### Sir Henry Acland and Dr. Pusey.

Some passages in the recently published memoirs of Sir Henry Acland mark a notable change of standpoint within fifty years, showing also a side of Dr. Pusey's character not always revealed elsewhere. When, in 1846, Acland took up his work as "Lee Reader in Anatomy" at Oxford, he found that not only was natural science lightly esteemed generally, but that many among the leaders of thought feared to encourage its study. The eager scientist betook himself to Dr. Pusey to enquire whether it were true that he and his friends were committed to opposition. Dr. Pusey—a member of the chapter by whom Acland had been appointed—admitted this to be the case, pleading their dread of the arrogant, irreverent tempers observed in certain scientific workers. When however, Acland asked whether, "in proportion as I devote my life with earnestness to discharge the duties to which you under Providence have appointed me, I am to be held up as a dangerous, mischievous member of society?" the dormant sense of humour was touched, and Dr. Pusey laughed heartily. Recovering himself, he answered, "The desire to possess such knowledge and the power to attain to it are alike the gift of God; they are to be used as such. While you discharge your duties in that spirit you may count on my assistance whenever you need it, a promise once and again made good when Acland was fighting for the needs of his work. Could all who held the same ideals as Dr. Pusey have seen as clearly the value of those of other men, Acland would have had less need to mourn over ignorant attacks upon

scientific teachers and teaching. Keen scientist and devout Christian, his wide sympathies won for him the friendship of "all sorts and conditions" among the leading men of his day. Close friend of Pusey, his words throw light upon one whose character has often been diversely represented. Of Jowett he says, speaking of him at the end: "I then first felt I knew the man. . . . I would sit by him feeling that I sat by the side of a lover of God and a lover of man . . . sympathetic with all good, wherever good could be found or made, and with a sense of humour which sparkled, though in silence."

### Ritual Disputes.

Ritual disputes are oftentimes very amusing. Mr. F. C. Morehouse, editor of the Living Church, speaking at the Brotherhood convention in Denver in October last, recalled a grave dispute of earlier days. In 1810 John Henry Hobart was elected Bishop of New York, and after much difficulty three Bishops were secured for the consecration, viz., Bishops Provost, White and Jarvis. Provost wore a wig and the others did not, and the grave question whether the wigged Bishop could associate with the wigless ones had to be settled before any consecration could take place. The results of ritualistic disputes are often as ludicrous as the disputes themselves. The younger McNeile lived to preach in a surplice in St. Jude's, Liverpool, where his eloquent father, Hugh McNeile, used to fulminate against the surplice in preaching as a mark of the beast. Differences in ritual or doctrine are often very marked between father and son. Dr. Lang, Bishop of Stepney, a decided Churchman, is a son of the great Presbyterian leader, Dr. Marshall Lang. The two Bishops Ryle, father and son, were not any closer in many things than the two Doctors Lang.

### Church Students' Missionary Association.

We call attention to this Association at this time as it will meet December 8th to 10th at Huron College, London. The Association is distinctly missionary, and includes Church societies (male and female) in the United States and Canada. It is governed by a small Executive Committee, assisted by a larger advisory council composed of missionary experts of both countries. It was originally organized in 1888 at a convention called by the students of the General Seminary, New York, and has been strongly endorsed by eminent prelates in both countries and by the American General Convention. Its objects are chiefly these three: (1) The systematic study of missions. (2) Daily prayer for missions. (3) The earnest consideration of each member's personal obligation to serve in foreign fields or in hard places at home. Huron College has already won a name for itself in the missionary world. One graduate, Rev. B. Appleyard, did several years' heroic work in British Columbia, and is now a deputation speaker for S.P.G. in England. Two other graduates, Revs. T. B. Westgate and E. Crawford, went first to South America under the South American Missionary Society, and later to the Diocese of Mombasa in Equatorial Africa, where they have done work that is highly spoken of. Another graduate, Bishop Mills, is directing from the Bishop's bench, the important affairs of a diocese which is largely missionary. Other graduates have gone to hard, uninviting posts in the home Diocese of Huron, and are doing genuine missionary work there. The College is under the capable management of the Rev. Principal Waller, who has given a marked devotional tone to all the work of the College. The work of the men who go out on Sundays is regularly made the subject of definite intercession. Let Church people interested in missions remember the coming convention in their prayers.

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