

OCTOBER 26, 1905.]

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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 26, 1905.

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Address all communications, FRANK WOOTEN Phone 4643 Main. Box 34, Toronto. Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS. October 29—Nineteenth Sunday after Trinity. Morning—Ezek. 14; 1 Tim. 6. Evening—Ezek. 18, or 24, 15; Luke 20, to 27. November 5—Twentieth Sunday after Trinity. Morning—Ezek. 34; Titus 2. Evening—Ezek. 37, or Dan. 1; Luke 23, to 26. November 12—Twenty-first Sunday after Trinity. Morning—Daniel 3; Hebrews 6. Evening—Daniel 4, or 5; John 3, to 22. November 19—Twenty-second Sunday after Trinity. Morning—Daniel 6; Hebrews 11, 17. Evening—Daniel 7, 9, or 12; John 6, 22, to 41.

Appropriate Hymns for Nineteenth and Twentieth 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.

NINETEENTH SUNDAY AFTER TRINITY. Holy Communion: 184, 259, 304, 552. Processional: 298, 542, 547, 604. Offertory: 165, 226, 479, 637. Children's Hymns: 388, 564, 569, 570. General Hymns: 296, 297, 306, 638.

TWENTIETH SUNDAY AFTER TRINITY. Holy Communion: 315, 316, 307, 322. Processional: 270, 271, 308, 393. Offertory: 202, 210, 280, 385. Children's Hymns: 330, 334, 338, 342. General Hymns: 196, 271, 284, 285.

Cabinet Changes. Sir William Mulock, after a vigorous, progressive, and on the whole beneficial tenure of the important position of Postmaster General of Canada, has given place to Mr. A. B. Aylesworth, a lawyer of the first-class, whose name came into international notice by his uncompromising stand—as one of the Behring Sea Tribunal—for what he believed to be the clear and undoubted rights of Canada—as opposed to the United States contention, even when that contention was accepted by the Chief Justice of England. The strength of mind, force of character, incorruptible independence of Mr. Aylesworth—combined as they are with profound knowledge of the law, and unusual ability, should warrant Canadians in expecting great things of the new Postmaster General. At the outset of his official career may we express the hope that this expectation will be amply verified.

Authority. How comes it that in these days there is so much indifference to religion and disinclination

on the part of so many people to associate themselves with the Church. One strong reason—not far to seek—is the lack of authoritative teaching of the Church principles, backed up by the greatest possible enforcement of their Supreme authority amongst men: the living, illustrating, inspiring power of the doer of the word. Learned statement, logical argument, moving eloquence are all very well in their way, but after all it is the personal life which speaks with the most persuasive, insistent and effective force. The faith of the Church is the true trumpet call from the pulpit; the vital principle in the life of priest and people—which alone gives to the preacher the voice of authority—to the hearer, the weight of conviction—and to both the power to feel, to know, and to impart to others the true secret of their own light and strength. One of the most illustrious exponents of this great truth is the present Bishop of London—who to poor and rich alike untiringly, and with remarkable effect, proclaims the necessity of holding fast the Faith and taking heed to the voice of the Church. His is the voice of authority—but authority tempered with sympathy, informed by a profound knowledge of human nature, sweetened by a charming personality, and rendered winsome by an affectionate and disinterested solicitude for the welfare of all his people.

### The Parish: The Diocese: The Church.

The value of extra-parochial effort is being more and more felt, and the parish regarded, not merely as an isolated unit, but as an integral part of the diocese and Church. The holding of Sunday School conventions in Rural Deaneries is becoming a custom and a benefit to the Church. The Woman's Auxiliary also is having Deanery conferences for the study of missionary effort and discussion of appropriate subjects. The Rural Deanery generally represents an area which is not so large as to make these conferences impossible or even difficult. For the Deanery of Halton is claimed the credit of having been the first to carry out this idea. Another feature of the work in the Deanery of Halton that we heartily commend is the annual Choral Festival held with the Sunday School convention. The Deanery prepares a special service which is sent out to the various choirs a month or so beforehand, and appoints a conductor and an organist to take charge of the service. We think this plan should be widely adopted. Bringing Deanery choirs together promotes friendliness and sociability, breaks down the spirit of petty parochialism, and tends to unify, enrich and strengthen the rendering of the beautiful liturgy of the Church. We have, in a former issue, suggested that our choir masters consider the great gain to the musical branch of our Church service to be derived in planning and holding at stated intervals a united Choral Festival. It may be that in the regular association of Deanery choirs we may find the first step towards the greater consummation.

### Sensationalism.

An educated and observant Canadian traveller who was in Norway and Sweden during the period of movement towards separate Government is reported to have said that: "The newspapers greatly over-estimated the true state of affairs. There was never any talk of an armed conflict between the two countries. . . . the Norwegians and Swedes were incensed at the foreign newspaper articles." The public craving for sensational matter, written up in sensational style, has much to answer for. It is all very well to say we must give people what they want. When the craving for pelf and popularity leads people to trample principle under foot; to ignore

truth; disregard fair play; and tamper with public and private morals it is time to call a halt. The civilization which does not shrink at arousing the baser passions of a people, by doing what lies within its power—to magnify their differences, and obscure or repress the truth—as to their relations with a neighbouring people—and all for its own profit is but barbarism with another name.

### Montreal Harbour.

Through Western Canada we know little of what has been done in order to make and to retain Montreal as a great shipping centre. We find from the "Herald" that at "the time the Allans inaugurated the mail service to Canada, half a century back, the ship channel to Quebec could only accommodate vessels of about 1,500 tons, with a maximum draught of 16½ feet of water; by 1865 the channel was safe for those drawing 20 feet. October 3, 1882, marked a distinct epoch in the history of the ship channel, when the mail steamer Peruvian, of over 3,000 tons and drawing nearly 25 feet of water, entered the harbour amid a great blowing of trumpets and the confusion of the critics of a previous decade. After 1882 we have another fifteen years of relaxed effort upon the part of the Government and the local authorities to keep abreast with the times, though every year saw New York and rival ports entered by larger and longer, deeper and wider vessels. Fortunately new life has been infused into the work; the channel is already thirty feet deep at low water for a considerable stretch, and its completion is being carried on in a systematic and business-like manner. Permanent piers for beacons and range lights are replacing the old buoys which had to be taken up every fall and replaced every spring, and it is not an uncommon sight to see large Allan and Dominion passenger liners coming along-side their Montreal dock long after sunset." While the channel is being made the marine architects in designing the new vessels try to minimize the draught of water, and the Allans' intend to bring to Montreal the two new turbiners of 14,000 tons which they are building. The Montreal people are not behind the Glasgow people, who brought wealth to the city by deepening the Clyde.

### Popular Reverence.

Though there is a small percentage of unbelievers, and even scoffers at religion, in most communities the reverence of the mass of the people for religion, in its more striking forms, is undoubted. It would be a sad day for the world were this not the case. The London correspondent of the New York "Standard," in a recent letter, graphically illustrates this subject: "A pleasing incident occurred recently in one of London's open spaces. A social revolutionist of the baser sort, listening to a street preacher, started up at the name of Christ, and shrieked out blasphemous execration. The crowd was a very rough one, but in a moment they had seized the miscreant and they belaboured him so severely that the police were forced to interfere on his behalf. This episode recalls another. During the French Revolution of 1789, when, at the sacking of the Tuileries, after quantities of priceless furniture had been thrown out of the windows and smashed, there appeared a picture of the Crucifixion. Immediately every hat in the infuriated crowd was removed, while the painting was being reverently carried to a place of safety."

### The Rotation of the Earth.

We have come across an alleged scientific fact from the mines on the south shore of Lake Superior. Our daily journals, at least those that