

[October 30, 1902

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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 30, 1902.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

23rd SUNDAY TRINITY

Morning—Hosea XIV; 2 Tim. III.

Evening—Joel II 21 or III 9; Luke XXII 31.

Appropriate Hymns for the 23rd and 24th 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-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.

### TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.  
Processional: 189, 215, 219, 239.  
Offertory: 293, 298, 512, 544.  
Children's Hymns: 178, 240, 333, 334.  
General Hymns: 294, 516, 542, 548.

## Apostolic Succession.

Controversy on this subject is not confined to one branch of the Christian Church. We have recently had an unlooked for assertion of one phase of it from an unexpected quarter. A vacancy having arisen in the archbishopric of our island of Cyprus, it was reported through the press of Germany that the British Government had advised the orthodox patriarchs of Constantinople, Alexandria and Jerusalem, to abstain from any intervention. Whether this statement is true or not, the reason of such advice, if given, was probably the desire of the Government to prevent the excitement which

any assertion of patriarchal jurisdiction would stir up amongst the orthodox Cypriots. The poorest villager in Cyprus is proud to call his Church an "Apostolic See," like Rome, Antioch, and Jerusalem. It was founded by the Apostle St. Barnabas, who was the first Archbishop of Cyprus; and ever since the year 480, when the claims of the See were acknowledged by the Emperor Zeno, and sealed at the Tomb of the Apostles, the Church of Cyprus has retained the pre-emption of its own Archbishop. The Archbishops, from time immemorial to the present day, have always signed their ecclesiastical document with purple (that is imperial), ink, as a symbol of their freedom from the jurisdiction of any external prelate, and a staff with the Imperial orb, like that in the sceptre of the Byzantine and Austrian Caesars, is borne before them at solemn ecclesiastical functions.

## Lifelong Service.

The October issue of The Musical Times contains a portrait, together with a short biographical sketch of Mr. Thomas Wicks, senior lay-clerk of Wells Cathedral and all England. He was born in 1819, and, in spite of his eighty-three years, still continues to discharge his daily duties by singing in the choir of the Cathedral. Within a week of attaining his eighty-second birthday, the veteran chorister sang the solo parts in Mendelssohn's fine anthem, "My God, My God, Why Hast Thou Forsaken Me?" Mr. Wicks sang at the funeral services of the Duke of York, (1827), and George IV. (1830); at the Coronations of William IV. (1831), and Edward VII. (1902). By "command" of Queen Victoria, he sang in the choir on the steps of St. Paul's Cathedral on the occasion of her late Majesty's Diamond Jubilee in 1897. It is very right and becoming that this notice should be taken of one who found God's service a delight and strove to do his duty.

## Church Papers.

A letter from Bishop Montgomery, the secretary of the S.P.G., induces us to ask our readers to take his statements to heart and to do what in them lies to extend the circulation of the Canadian Churchman. Bishop Montgomery says: "We are deluged with applications from the clergy for a missionary paper to be stitched into parish magazines, and given to box-holders and others. There is no question about the utility of such a step. One of the secretaries of a great missionary society has said to us: 'As soon as we began to scatter our literature broadcast, our income went up by leaps and bounds.'"

## "London-over-the-Border."

The extension of London eastward be-

yond the river Lea, while already enormous, is increasing every day. And yet to many the district is so little known that the proverb might well be applied to it, "Out of sight, out of mind." There is no place which really touches more closely the welfare of England, and, through her greatest seaport, the well-being of her ever-extending Empire. Comparatively few people understand that the two greatest docks of the port of London—the Victoria and Royal Albert Docks, and the Tilbury Docks—are not in Middlesex, but in Essex; not in the diocese of London, but in the diocese of St. Alban's. It is now nearly fifty years since Charles Dickens, about the time of the formation of the Victoria Docks, gave the name to this district of "London-over-the-Border." Since that time the area has been widely extended. Between 1891 and 1901 the diocese of London has increased 333,000, or just over 10 per cent. The united population of the five largest provincial cities—viz., Liverpool, Manchester, Birmingham, Leeds and Sheffield—has increased 255,000, or an average of 12 per cent., while "London-over-the-Border" has grown in the same time 255,000, or over 60 per cent. But this wonderful growth is only a small part of the difficulty, for while London has its own wonderful prestige, and each of these great provincial cities has its own public spirit and old associations to which appeal is never made in vain, "London-over-the-Border" is only an aggregate of new communities that have grown together, without any public spirit in common and with no old associations with the past. The Rev. Paul Bull, whose manifesto we in part reproduced, pointed out the large English weekly numerical increase. But neither he nor the writer in the Churchwoman, from whom we have taken the above figures, realizes the differences in race and religion which their figures mean for old Anglo-Saxon England. It is a fact that the increase means not only an increase, but a displacement of population. In other words, a hundred thousand increase means that that number of the English race has been crowded out of the land by emigration and their places taken by hordes of the lowest population of Eastern Europe. Instead of our clergy being needed in these tenements, they find an alien people, with whose language and habits they have nothing in common. Is it a pleasant reflection that our race is scattered all over the globe, while its homes are rapidly being occupied by peoples who are forced out of their own lands as being too degraded, and it is pretty much the same thing in the Eastern States of this continent. Instead of excluding them, the English Government is placid and seems to live in the seventeenth instead of the twentieth century. Would