

Canadian Churchman.

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Address all communications.

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Lessons for Sundays and Holy Days.

November 11—25 SUNDAY AFTER TRINITY.
Morning—Micah 4 & 5. to v. 8. Heb. 4, v. 14 & 5.
Evening—Micah 6 or 7. John 2.

APPROPRIATE HYMNS for the 25th and 26th Sunday after Trinity: 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-FIFTH SUNDAY AFTER TRINITY:

Holy Communion: 316, 319, 177.
Processional: 176, 202, 231.
Offertory: 167, 172, 186.
Children's Hymns: 336, 343, 280.
General Hymns: 164, 230, 238, 261, 453, 22.

TWENTY-SIXTH SUNDAY AFTER TRINITY:

Holy Communion: 817, 323, 182.
Processional: 197, 219, 260.
Offertory: 227, 234, 271.
Children's Hymns: 337, 341, 265.
General Hymns: 170, 236, 256, 285, 24.

"THE MEN COME OUT and thoroughly enjoy the services"—so we read in the *Parish Magazine* of our old friend, Rev. Herbert E. Bowers, of St. Bartholomew's, Buffalo. A recent visit to his United States parish has taught us the secret of the above very rare record. We found a place "all alive" for the church—from rector down to the smallest choir-boy. As the famous organizing-secretary of the C.E.M.S. used to say, "they all feel they belong to the concern." The magazine itself is a model of what such things should be—a local spur to local activity, not a substitute for a general Church newspaper, which too many "parish magazines" vainly strive to be! Mr. Bowers gives his people eight large octavo pages of close local wrestling on behalf of the Church, and encloses them in a handsome cover with "Ecce Homo" for a frontispiece. We commend it to Canadian parsons.

PUSS ON HER HIGH-LEVEL "SOMERSAULT."—How curiously it reads in the solemn and important despatches from Europe, that the French Academy of Sciences had spent almost an entire day in "profoundly discussing the question why

cats fall on their feet." How complimented all the cats of Paris would have felt if they had known of that profound discussion—and the particular cat which helped to enlighten those savants by her execution of a special "high-level" somersault! One would think that an ordinary acrobat, making his usual somersault in mid-air, would have given them an idea or two on the subject of muscular exertion off terra-firma, without having recourse to "profound" theories about leverage and intestinal movements.

"ENGLISH CATHOLICS SUPPORTING THE CHURCH OF ENGLAND steadily on the school question hitherto." Will it be believed by an impartial and unprejudiced reader that the above phrase appeared in a recent leader of that eccentric (eccentric on the subject of "Queen's English") newspaper, the *Toronto Empire*? Yet prominent on the shelves of English literature are such books or works as the Church Prayer-Book, the 39 Articles, the Creed and other formularies of the aforesaid Church—all full of expressions of the Church's claim to be the "Catholic Church in England," all claims of the Church of Rome to the contrary notwithstanding. Why, in the name of common-sense, should it be thought necessary to inform the people of Toronto that the members of the Church of England (that is, "English Catholics,") support the Church of England? The *Empire* staff need a lecture from Prof. Clark.

"BRIGHT, BUT CONGREGATIONAL" services, is the way the *Rock* describes the harvest services instituted by a "newly appointed evangelical." It is not clear why that "but" should seem so appropriate. Why should "bright" services ever be anything else than "congregational?" The fact that an evening celebration of the Holy Communion was among the said services may account for the word "bright," but not in every case. Perhaps our contemporary has in mind some of those grand "functions" one reads about, where the music is so exquisitely "fine" that ordinary people cannot touch it—no, not with a ten-foot pole. Pity the Pope with all the Anglican aid he can get, and some from Protestant Dissenters, would not "sit on" this "high-class" Church music vigorously. It originates in his communion, and the poison spreads abroad. There are "credos" so elaborate that the unhappy celebrant looks as if he would like to retire to the sedilia for a quiet nap and get an acolyte to "call" him on at the proper time to proceed with his work.

STONEWALL JACKSON'S CHECK for foreign missions was once remembered and forwarded under very trying circumstances. It was just after the second battle of Bull Run; the wires were down, and people were in a fever of anxiety to hear the news. A letter addressed in Jackson's well-known hand at last arrived at his home, the town of Lexington. Crowds pressed to hear the contents of the precious missive. It read thus: "Dear Pastor,—I remember that this is the day for the collection for foreign missions; enclosed please find my check." One can easily imagine the effect of such a "remembrance" in such a quarter—how the lesson would sink into the hearts of hearers, and bring forth fruit among his imitators.

THE ROMAN DOCTRINE OF "INTENTION" comes in for a good deal of notice, chiefly in connection with Cardinal Vaughan's recent rather incautious rousing of the Anglican lion. He will probably soon wish he had not spoken! There is something very amusing in the way a writer in the *London Times* rubs this point into His Eminence until one can almost see him squirm under the operation. The dogma is certainly the most utterly foolish of all Roman additions to theology. Even the "Nun of Kenmare" dissects it unmercifully. No Romanist can ever be sure that he has ever once in his life received any sacrament or holy rite, so far as the spiritual benefits are concerned—the very essential part of their ceremonies, with all their elaborate adornments. Their Pope, Bishops, priests and sacraments may, under this dogma, all be a sham.

"OUR CATHOLIC ANCESTORS TAUGHT GENERATIONS of Popes that they would not submit to their dictation, but the unblushing claims of the papacy have been raised time after time, and the cry is the same to-day." Thus well writes the *Church Review*, and adds significantly, "Although Rome has lost her right to the title 'Semper eadem' (always the same) as regards the faith, she retains it in her Bourbon-like fatuity of never learning and never forgetting!" All this is apropos of Cardinal Vaughan's recent laboured and desperate assault on the Catholic position of the national Church of England. We fear that Romish seminaries teach or administer the medicine of history to their ignorant dupes only in very homoeopathic doses!

"OH, DON'T PREACH; JUST TALK TO US," was the request put forth to the Bishop of Wakefield by a miner travelling in his company, when the Bishop had informed him that he was the preacher appointed for a certain service which the miner was about to attend. The Bishop afterwards told the story to his clergy to their profit. Says *Church Bells*: "The advice might have a wider circulation. When clergymen have tried all other means and have failed to attract congregations, let them try the plan of 'talking' to their people, and see how that succeeds." Most preachers probably do not realize that they are firing a volley away over the heads of their hearers—which neither hurts them, nor heals them.

"BISHOPLESS" are three of the African dioceses—the Bishop of Zanzibar is dead (Smythies), and Bishops Hornby and Knight Bruce are "invalidated." Commenting on the fact *Church News* says: "The immense area covered by the three dioceses of Mashonaland, Nyasaland and Zanzibar is now waiting for the men who may be called to foster the growth of Christianity and civilization within its borders." From this it would appear that the return of the Bishops of the two first-named dioceses is regarded as hopeless. This fact more than ever emphasizes the idea that English lives are, to a great extent, thrown away in such unsuitable climates. We need a set of men who are either native or acclimatized. They may not be nearly so good—but a live dog is better than a dead lion.

A quantity of correspondence and diocesan news, unavoidably left over for want of space.

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