

[October 5, 1905.]

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TORONTO, THURSDAY, OCTOBER 5, 1905.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

October 8—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Philippians 2.
Evening—Neh. 1 and 2, 10 or 8; Luke 8, 26.

October 15—Seventeenth Sunday after Trinity.
Morning—Jer. 5; Colos. 3, 18, & 4.
Evening—Jer. 22, or 35; Luke 12, 10-35.

October 22—Eighteenth Sunday after Trinity.
Morning—Jer. 36; 2 Thess. 2.
Evening—Ezek. 2, or 13, 10-17; Luke 16.

October 29—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 1 Tim. 6.
Evening—Ezek. 18, or 24, 15; Luke 20, 10-27.

Appropriate Hymns for Sixteenth and Seventeenth 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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 37, 274, 516, 542.
Offertory: 210, 215, 511, 546.
Children's Hymns: 336, 340, 509, 571.
General Hymns: 21, 36, 288, 294.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 381.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

United States Emigrants.

World's Work, for September, points out that within the last ten years our North-West has absorbed nearly a quarter of a million settlers from the neighbouring Republic. The answer to the opinion—which we sometimes hear expressed, as to the political influence of these incomers—is tersely, and clearly indicated in the answer of one of them—who may be taken as a fair sample of his class—to a leading question on the subject: "Do we want to be annexed? I guess not! Four out of five Americans here, while not overjoyed at being the subjects of a King, would vote against annexation to the United States."

A Japanese Synod.

In the South Tokyo Diocesan Magazine Bishop Awdry has a letter referring to the 8th General Synod of the Church in Japan, held in May last. One thing, which to use the Bishop's words, "loomed large," was the education of the clergy. "There was a very strong and laudable desire," says His Lordship, "to raise the standard, both of general and special education. It seems quite natural that whilst the Church is progressing and her members are becoming better instructed in her constitution and doctrines—especially in the case of an intellectual people like the Japanese—there should be a demand for teachers of broad culture and deep thought. Another subject, which was paramount in the minds of the members, was the preparation for the Japanese Episcopate. It was well pointed out that if the Japanese prepare to claim authority they must prepare to assume its burden. As an intellectual, high-spirited and independent people the Churchmen of Japan, one can easily understand, would steadily go forward until they reach the stage where they will maintain and control their own Branch of the Church.

Speculation in Stocks.

In the columns of the New York Sun there recently appeared editorial comment on the temptation offered to clergymen by the attractive advertisements in which they were directly invited, in an easy way, with a comparatively small sum, to take the chance of quickly realizing a large sum. Immense profits offered by mining investments, and speedy profits of from five to twenty-five times the investment were referred to. "Dreams of sudden wealth," says the great metropolitan journal, "enter into even poor parsonages." Its comment ends with words of inexorable truth: "Alas! how bitter must be the awakening."

Extempore Preaching.

An able and interesting editorial in the Church of Ireland Gazette dealt recently with the above subject. Amongst other things, it was said that "Mr. Gladstone was convinced that written sermons tended to lessen the influence of English preachers, and were under many circumstances quite undesirable." The writer goes on to say that "wherever a congregation exists, however great its number, composed for the most part of simple people, who are neither trained theologians nor people of pronounced literary culture, extempore preaching is to be preferred to a written sermon. Simple people are apt to suppose, as Archbishop Magee has observed, that the preacher has borrowed his sermon, that he writes because he cannot speak; and, however unfit to judge, they may press to an illogical conclusion the converse of the truth 'that out of the abundance of the heart the mouth speaketh.' Our observations do not concern great preachers of exceptional gifts. Canon Liddon and Archbishop Alexander have given to the world noble written sermons, but their voices enabled them to read with a charm which falls but to few men out of thousands, and each possessed accompanying gifts of a unique character. Our observations concern ordinary preachers and ordinary congregations. They were not ordinary preachers, nor were the congregations before which they preached usually of an ordinary character."

The Freedom of London.

It is no mean honour from no mean city—which "General" Booth, the leader of the Salvation Army, has received from the corporation

of the capital of the Empire. No one can say—despite their brass bands and sensational methods—that the "Salvation Army" has not proved a mighty moral force amongst the vicious and defrauded members of society. We do not here purpose discussing their peculiar views on doctrinal subjects—and we freely admit—that they who, like the good Samaritan, seek and raise the fallen, bind up their wounds, and pay for their necessities, are worthy, not only of commendation, but—as regards their good work—of imitation. London has honoured herself in honouring the friend of the poor, the outcast, and the fallen.

The Church and the Treaty.

Churchmen far and wide will hail with satisfaction the new Anglo-Japanese Treaty. It is a strong and effective guarantee of the stability of our mission enterprises in the East, and of the protection of the lives and property of the missionaries—from loss, and damage, which are always more or less incident to war. The Church—not only in China, Japan and India will now be reasonably free from apprehension on that score—but in countries adjacent to those bound by the Treaty its protecting power will be felt.

The Scandinavian Settlement.

How great the relief has been at the peaceful issue of the bloodless revolution in Norway and Sweden? The long, desperate and costly struggle between Russia and Japan had made the world war weary; and the threatened resort to arms in North-Western Europe became a source of universal anxiety. Though the sister kingdoms have not in recent years figured largely in either war or state-craft, the memory of the exploits of the Northmen in the early centuries—when their Viking ships made themselves dreaded on every European sea—and even ventured before Columbus to our own coasts—will never fade. How large a part those daring voyagers played, even in English history, the names of Canute, Harold, and Hardicanute—the Scandinavian Princes who successively ruled England in the eleventh century bear witness. To say nothing of William the Norman, whose ancestor was the famous Rollo. And now the descendants of the men who in mediæval days by force of arms, not without bloodshed, became the conquerors and founders of States—have in peace and quietness severed their modern kingdoms and begun to rule apart.

Portsmouth's Peace Service.

On Tuesday, September the 5th, at Portsmouth, New Hampshire, after the signing of the treaty by the Japanese and Russian envoys, at the request of the Russians, a united peace service was held by clergy of the Anglican Church in the United States and of the Russian Church respectively at Christ's Church in that city. From the impressive article on the service in the Church Standard by the Rev. C. Le V. Brine, rector of the Church, formerly of King's College, Windsor, N.S.; curate of St. Simon's Church, Toronto, and founder and rector of the Church of St. John; the Evangelist, Hamilton, Ontario; we make the following extract: "The lesson selected was St. Matthew v. 1-17. Nothing could have been more appropriate for the occasion than our Lord's own Beatitudes, and in the reading the blessing upon peace-makers seemed to occupy the central place. The Divine 'Lesson,' indeed, kept its place, so to speak, as the central jewel in the splendid setting of the whole service: 'Blessed are the peace-makers for they shall be called the children of