

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FOURTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings 9; 1 Cor. 12, 18-23.  
Evening—2 Kings 10, 1-32, or 13; S. Mark 6, 14-32.

Appropriate Hymns for Fourteenth and Fifteenth Sunday 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.

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 165, 236, 393, 512.  
Offertory: 366, 367, 378, 517, 545.  
Children's Hymns: 194, 337, 34, 346.  
General Hymns: 2, 18, 36, 178.

### FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.  
Processional: 35, 37, 189, 232.  
Offertory: 167, 174, 212, 275.  
Children's Hymns: 182, 223, 332, 335.  
General Hymns: 7, 19, 169, 191.

## On Church Papers in General.

What is the proper sphere of a Church weekly family paper? This question is very well answered by the "Living Church," as follows: "The religious journal may, to some extent, be an auxiliary of the pulpit, but it makes no claim, and has no commission, to take the place of the preacher and pastor. Any topic which is of interest to the Christian family is suitable for discussion in its columns. It may fairly have for its scope the whole world of life, thought, and action, from a Christian point of view. Its mission is to interest and influence many kinds of readers, of various ages and conditions; some will value one feature and some another; perhaps no one will care for everything in any issue of the paper."

## Our Own Aim and Object.

We take it for granted at the outset that the most of our readers see the daily, or

weekly secular papers published in their neighborhood, and do not look to us to post them up in the news of the world in general, or of their own particular district. Our aim is to furnish to our readers, each week, in the first place, all the news at our command on one particular subject, the Church in Canada; this we do through our Diocesan News; in the second place to give shortly the news of what is going on in the Anglican Church in Great Britain, and elsewhere, all over the world; this we do through our British and Foreign News. Our next object is to present to our readers lines of thought on the leading topics of the day; this we do through our editorial notes and leading articles.

## Our Correspondence Column.

We invite and cordially welcome correspondence from others on subjects of interest to members of the Church in Canada, particularly on the religious and social questions treated of in our editorial notes and leading articles; only begging correspondents to avoid rancour and bitterness; and to study conciseness in thought, and brevity in expression. Under such conditions we aim to encourage the free interchange of ideas on the subjects which may from time to time be uppermost in the minds of all thoughtful Churchmen.

## The Sum-total.

By all these means combined we aim to provide weekly for our readers sound and wholesome reading for the home and fireside, alike interesting and instructive. How far our efforts are successful we must leave to the verdict of our readers, only adding the words with which the "Living Church" concludes its remarks: "Suggestions are always welcome, and are carefully considered."

## An Appeal to the Clergy.

We always strive to find room for diocesan news sent to us by the clergy, and welcome items supplied to us by the laity; we feel, therefore, that we have a claim on clergy and laity alike to make every effort to extend the circulation of our paper amongst their friends by making it known in their parishes as the best possible medium of extending information and instruction on the work which is going on in the Church at home and abroad, and so fostering the interest which all Churchmen should take in the well-doing of their Mother, and deepening the spiritual life of Her sons and daughters.

## Objections to Episcopacy.

The August number of the "Outlook" gives, as a reason why the movement of the non-liturgical Churches towards Episcopacy should not be frankly urged, that the distinctive characteristic of the Episcopal Church is not ritual, but its form of government; and that there are many who like the ritual who do not like the Episcopate, and still more who cannot assent that the acceptance of the

Episcopate is essential to organized Christianity. We do undoubtedly maintain that the efficacy of Sacraments depends on their administration by a validly-ordained minister; but we readily admit that Christianity can and does exist far and wide throughout the world outside of Episcopacy.

## The Prayer-Book a Common Heritage.

A letter in the same publication lays stress on the fact that the crowning glory of the Prayer-Book is that it is not a sectarian volume, but is "the Book of Common Prayer," and, so far from belonging exclusively to the Episcopal Church, is the heritage of English-speaking Christendom, and is held by the Episcopal denomination, as it were, as a trustee for all, and is common property. We very cordially reply that the more the Prayer-Book, as it now stands, is read, studied, and made use of by Christians of all denominations, the better for them and for ourselves; and that Christians of all denominations are heartily welcome to be present at all services of our Church, and to study the use which we ourselves make of it.

## Both are Primitive.

We can only add, in conclusion, that we trust that further study of Church history, alongside of deeper research into the sources from which the Book of Common Prayer is derived, will lead those who agree with the sentiments voiced by the writer of the letter to which we allude to the conclusion that Episcopacy and the Book of Common Prayer alike have their source and origin in the times and in the earliest liturgies of the Apostles themselves, and their immediate successors in the first centuries of Christianity, long before the Papacy was ever dreamed of, or the errors and superstitions of Rome had dawned on the early Catholic Church.

## Miss Young and Her Work.

John Keble, who passed to his rest just a third part of a century ago, earned by his poems the title of the Poet of the Anglican Church; and surely his intimate friend, Miss Charlotte Young, who still survives, has by her stories and "cameos of history," earned the title of the sweet novelist of the Church. Her many works form the choicest gems of the lighter literature of the Church during the latter half of this century. As some slight token of the love and gratitude of the many admirers of her talents, a subscription has recently been raised to found a scholarship in her honour at the High School, Winchester; and at a meeting held last month, under the presidency of the Bishop of Winchester, an illuminated address, accompanied by a book containing the names of the subscribers, was presented to her. In her own modest, unassuming way, she, in replying to the address, expressed her gratitude that she had been allowed to be an instrument of God for any good to His Church and people, and that her name had proved efficacious to con-