

Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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Entrance on Court St.

Lessons for Sundays and Holy Days.

January 27—3 SUNDAY AFTER EPIPHANY.

Morning—Isaiah lxii.
Evening—Isaiah lxi. or lxvi.

APPROPRIATE HYMNS for the 3rd and 4th Sunday after Epiphany: 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:

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 314, 323.
Processional: 78, 390, 445.
Offertory: 178, 406, 436.
Children's Hymns: 77, 329, 565.
General Hymns: 80, 180, 405, 488, 623.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 191, 313, 317.
Processional: 82, 291, 445.
Offertory: 79, 223, 367.
Children's Hymns: 242, 330, 568.
General Hymns: 176, 194, 285, 453, 487.

THE PROVOSTSHIP OF TRINITY UNIVERSITY.—Thanks to "the powers that be," dear old Trinity is still without a Provost. This is owing to the fact that Anglo-mania has seized the minds of many. What "Trinity" needs is a *Canadian*, or a man who has given years of his life to clerical work in Canada. There are men on the Faculty of Trinity University to-day who are the equals of the late Provost Body, who left the Provostship for a professorship in a foreign country, and there are also scholars among our Anglicans who could fill the position. We hope a Canadian Churchman will be appointed, and that right away. This "farce" of sending to England for men for every vacant Canadian position has gone far enough, and it is high time it was stopped.

THE DIOCESE OF ALGOMA.—We cannot too repeatedly keep before our readers the fact that Bishop Sullivan has not resigned. Algoma is looked upon as a very undesirable field, yet many clergy would only be too pleased to accept it, if it were offered. If His Lordship does actually

resign, the appointment of a new Bishop will rest with the Provincial Synod. We cannot help thinking that such a method of appointment is a great mistake. The clergy and laity of Algoma should have the power of electing their own Bishop. If they had the power, they would assuredly elect one of their own priests. We hope that Bishop Sullivan will never resign, but if he does, it is his duty to advocate the election of some priest who has worked in and for and been loyal to his diocese. One thing is certain—a Canadian must be elected. The Provincial Synod should not forget that this Church is the Canadian Church, and that this Church requires as her Bishops men not only born but educated in "this Canada of ours."

"PARTYISM IN THE CHURCH."—"Our Special Correspondent in the U.S." has called attention to one of the present evils in our Canadian Church, viz., the *spirit of partyism*. It seems a perfect scandal that every newly-ordained deacon or priest should be labelled as belonging to one party or another, instead of being accounted a Churchman simply. Antagonism has become so strong between Wycliffe and Trinity men in country places that it may be almost called "open fighting." There can be no doubt that the "tactics" of Wycliffe men are not much less than disreputable in many parishes. Nearly every Bishop knows, to his sorrow, what sort of Churchmen may be expected to come from Wycliffe. Wherever a Wycliffe man is, there the "spirit of partyism" is sure to be. If such a spirit is ever to be crushed entirely out of the Canadian Church, our Bishops will need to exercise greater discretion in ordaining Wycliffe men. It by no means follows that every man is a Churchman because he may be recommended by Canon Sheraton; nor does it follow of necessity that a Principal of Wycliffe College should be a Canon of Toronto. What our Canadian Church needs is one theological seminary where all candidates for Holy Orders should be educated, and then we might hope to say a long farewell to the miserable "partyism" existing at the present time.

THE BISHOP OF TORONTO.—It seems to us that it would be the very best arrangement possible to ask the present Bishop of Toronto to accept the vacant Provostship of Trinity. Jealousies would then cease, and the University would go on to "higher things." A coadjutor Bishop of the diocese could then be elected, to whom might be given the right of succession as Diocesan. Such co-adjutor Bishop might be given "jurisdiction over all towns and missions outside of the City of Toronto" which are now located in the Diocese of Toronto. The matter of stipend would be easy of adjustment, as the Bishop of Toronto would then receive his from Trinity University, whilst the co-adjutor Bishop would receive his from the diocese. The Diocese of Toronto would then have two Bishops, and there can be little doubt if such a proposal were carried out it would make Toronto one of the most prosperous dioceses in the Canadian Church. With the Lord Bishop of Toronto at the head of "Trinity" great things might fairly be expected, and such an appointment would be satisfactory.

THE EXODUS OF CANADIAN CLERGY.—Whilst we have given full license to the reverend clergy and

others to express their views as to the causes which take Canadian clergy to the States, we have refrained from expressing an opinion editorially. The quickest way to decrease the present distressing "exodus" is not by running the sister American Church down, but by calling back to Canada those of our men who are now working in the U.S. We hear from an authentic source that many of our priests would be willing to return to us at once if so be they could return to suitable parishes. We cannot expect those Canadian clergy who are occupying city rectorships with thousands per annum, to ever return if they are to be relegated to the "backwoods" directly they come back. If our clergy in the U.S. are offered fitting parishes we feel sure that they could be induced to leave Detroit, Cleveland, Buffalo, Rochester, Albany, Omaha, and even New York City. We hope soon to be able to publish the list of clergy who are in British Orders at present working in the U.S., and we feel sure that our Bishops will do their best to call some of them back again to their spiritual mother. When such list is published the clergy and laity in Canada will be able to judge for themselves how serious is the "exodus" of their brethren.

THE BISHOPRIC OF NEW WESTMINSTER.—The Bishopric of New Westminster is vacant to-day, because the representatives of that diocese seem to be suffering from Anglo-mania. This disease is very extensive and may almost said to be epidemic, and whilst the authorities ordain men without degrees from England or anywhere else, we cannot ever expect to make our Church the National Church of this country. When men born and educated in Canada are raised to the priesthood, then we may expect to see our Canadians occupying our Canadian Episcopate. The New Westminster Diocese possesses noble men, and why the diocese cannot elect one of them as Bishop without going to England or to other dioceses is not quite clear. Either the clergy are jealous of promoting one of their own number, or they do not recognize the able men in their own diocese. We look to see New Westminster elect one of its own clergy as Bishop, and thus set a good example to every other Canadian Diocese.

THE DIOCESE OF OTTAWA.—Who is to be the new Bishop of Ottawa? This is a most serious question, and it is not to be answered quickly. The clergy and laity will elect a new Bishop, but—even then—the matter will not be entirely settled. The eyes of all Churchmen are on the Archbishop of Ontario. On the formation of the new diocese, Archbishop Lewis will have the canonical right to decide whether he will go to Ottawa or remain head of the Diocese of Ontario. It is to be hoped that Archbishop Lewis will elect to go to Ottawa, and then the new Bishop will preside over the Diocese of Ontario. The Canadian Church needs an Archbishop at Ottawa for many reasons, but chiefly to counter-balance many of the assumed prerogatives of the Archbishop of the Italian Mission. Canada is British to the back-bone and the Mother Church of this Dominion is the Anglican. After this, the Canadian Church should always be found in her proper position, and no mere nominee of a foreign Bishop should be allowed to take precedence of an Archbishop of our Mother Anglican Church. Romans are not the friends of Canada, and if the Canadian Church ever hopes to have her

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