

Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 7, 1901.

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FRANK WOOTTEN
Box 2640, Toronto.
Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS. TWENTY THIRD SUNDAY AFTER TRINITY.

Morning—Hosea XIV.; Heb. III., 7-IV., 14.
Evening—Joel II., 21, or III., 9; John I., 29.

Appropriate Hymns for Twenty-third and Twenty-fourth 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, 223, 234, 235.
- Children's Hymns: 330, 335, 336, 438.
- General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

- Holy Communion: 309, 316, 323, 555.
- Processional: 304, 545, 546, 550.
- Offertory: 227, 234, 243, 257.
- Children's Hymns: 568, 569, 570, 574.
- General Hymns: 12, 21, 200, 202.

The Name of the Church.

The convention in San Francisco failed to agree upon any change of name, but agreed upon a commission to report at the next general convention, to be held in three years, at Boston. Much may happen in the interval to bring about agreement, either to leave things as they are, or to make such a change as may be generally acceptable.

Unity.

A great deal of discussion took place at this convention over the admission of congregations of foreigners and others brought up in other lands or forms of the faith. The

late revered Bishop Whipple took the Swedes of his diocese under his fatherly care, asking no unnecessary questions, with the result that time has firmly effected a union. But some sensitive minds were not satisfied with such a method, and it seemed as if the convention would adjourn without any action being taken. At the last moment a message was presented from the House of Bishops, in which they asked the passage of a joint resolution, making declaration of an expression of the opinion of general convention in a modified form of what had been contained in the Huntington Amendment. At the last moment this joint resolution was concurred in by the House of Deputies, and thus, as an expression of opinion on the subject of Christian Unity, it became the final action of the general convention. The text follows: "Resolved, the House of Deputies concurring, That it is the sense of this convention that a Bishop of this Church has the right to take under his spiritual oversight any congregation of Christian people not in communion with this Church, that may desire him to do so, and that it is further the sense of this convention that the use of the Book of Common Prayer is not obligatory under such circumstances, provided that such congregation be not admitted to union with the diocesan convention until it has organized as a parish or congregation of that character, in accordance with all canonical requirements, and duly certified that the Book of Common Prayer is in use in such congregation."

Small Holdings.

We have been so engrossed in the development and settlement of our own waste lands that we have had no thought of the vast charge which has come over rural England. Mr. Rider Haggard, since his return from South Africa, has become a hard working, hard writing, and, it need not be said, an observant farmer. He sees that protection is impossible, but that though rents are lowered the landlord does not easily get the smaller sum; that the farmer barely lives, and that the labourer, though better paid and cared for, will not stay, but drifts to town. The shooting and love of country retains the rich, and delays the inevitable. The large farmers are dying out, the medium just live, and only the small farmers remain in anything like prosperity. Clearly, in Mr. Haggard's opinion, the splitting up of the country into farms so small that a man can work them with the help of his children only—peasant holding, in fact, if not peasant proprietorship. "It has been said of me," he says, "that I am a small holdings man—that I want 'to cut up England into small holdings.'" Well, I am a strong believer in small holdings, with sundry important limitations. Who would not be when he has found, as undoubtedly I have, of course with exceptions, that wherever small holdings exist in

England, there is comparative prosperity, great love of the soil, and a desire to cultivate it, an increasing as compared to a diminishing population, a large production of children, as compared, at any rate in many instances, to a small production of children, and a considerable addition to the supply of local labour? In these changed times the greatest and most patient sufferers are the country clergy. By renting the parsonage in summer many gain a poor living—but there are dire complaints and something must be done. On this branch of the subject an interesting and practical paper was read at the recent Brighton Church Congress by Mr. Frederick Sherlock, editor of the Church Monthly, a practical and earnest Churchman, on the subject of Easter offerings for the clergy, the revival of which in several parishes in England has been prompted by the bishops, and carried out with success.

Church of England Men's Society.

The Bishop of London says that the reason he had been so keen about the Church of England Men's Society was because it touched the weakest spot in the whole of the Church of England, and that was the work amongst men. The Church had still a great work to do, and that not only amongst working men but among men of all classes. They wanted no distinction, but a brotherhood of men for men. He was radical enough to hope laymen would have a greater voice in the management of the Church in days to come. He should not be in the least afraid of it. They wanted the men of the Church to come out and take their living part in the living work of the living Church.

Stone Age.

The present age might fitly be called the "Stone Age." It is pre-eminently an age of stone and its poor relation, brick. It is the heyday of masonry. We live, however, in hurried times, so that with this plethora of building material, we no longer erect monuments, or even, to any great extent, build houses, but only put up flats. But as our forefathers, who were more otiose in their methods, erected monuments which we enjoy, the least we can do with these monuments is to preserve or restore them. A case in point is Croyland Abbey, near Peterborough, funds for the preservation of which are being appealed for. In 716 King Ethelbald founded a Benedictine Abbey here, which was burned in 870 by the Danes, who slew the Abbot Theodore on the altar steps. In 947 Abbot Thurkytel restored the abbey, which, after succumbing to two other fires, besides divers winds and earthquakes, was almost finally eclipsed by the spoliations of Henry VIII. Oliver Cromwell did not refrain from heaping upon what remained of it the indignity of a siege. From 1860 onwards the restoration has been going on. The rector makes an appeal for £777 for the

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