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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 31, 1901.

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LESSON FOR SUNDAYS AND HOLY DAYS.  
TWENTY SECOND SUNDAY AFTER TRINITY.  
Morning—Dan. VI.; 2 Tim. IV.  
Evening—Dan. VII., 9, or XII.; Luke XXII., 31 to 54.

Appropriate Hymns for Twenty-second and Twenty-third 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-SECOND SUNDAY AFTER TRINITY.  
Holy Communion: 309, 312, 556, 559.  
Processional: 239, 362, 445, 604.  
Offertory: 172, 296, 299, 308.  
Children's Hymns: 173, 301, 572, 573.  
General Hymns: 360, 549, 632, 638.

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.

## Missionary Bishops.

Dr. Weldon is an energetic man, who has been unable to show his ability as a Bishop, in his own diocese. He had barely taken up his work in earnest when he was attacked with illness which temporarily drove him back to England. His opening sermon at the Brighton Church Congress was read for him by the vicar, as he was again laid up with intermittent fever. It was the frank address of a Bishop who realized what missions meant. The Church, he declared, seemed impotent. She hides her head in formularies, like a child under the bedclothes. If she really believed, she would be zealous for

missions, for missions are the imperialism of Christianity. "I am haunted," wrote Dr. Weldon, "by the horrible practices of unconverted India, and when I am so haunted, I turn to my English religious newspaper to read chatter about vestments and candles and confession, and I feel inclined to cry, 'Leave the dead to bury their dead, but go thou and preach the Gospel.'" The sermon at the opening of the convention in San Francisco was preached by Dr. Morris, the venerable Bishop of Oregon. We have been struck by the similarity between the two. The same necessities, the same remedies, and the same denunciations of certain things as frivolous.

## A Missionary Member.

So much has been said about missions, at these meetings, and so little of other material is to be found in our exchanges, that we are forced to apologize to our friends of the St. Andrew's Brotherhood, and insert a few leading items, such as the following, from the address of Mr. Burton Mansfield, Connecticut: We mark time too much. There are too many of us, earnest though we may be, who fritter time and force in the discussion of unimportant principles. This Church of ours is losing too much time on such trifles. We must realize that there is room for all on the King's highway. We should discuss missions at our clubs and at our firesides. It is one of the great social questions of the day. Christianity is not for us exclusively, though one might judge it from our life and conduct. It is our duty to go, or send. There is no room for us to stand back and discuss. The time has long since passed when we had reason to be on the defensive.

## Home Mission Work Neglected.

The Living Church says: "Our missionary bishops and many of our diocesans even more, are called upon to make bricks without straw, and our missionary work. We do not forget that the hum-drum creased funds, both for new and for old-time work. We do not forget that the hum-drum work of the domestic mission field, whether located in dioceses or in so-called missionary districts, is the most difficult as well as the most thankless and prosaic of all the missionary work done by this Church, and that the missionaries by whom it is accomplished do not even have the opportunity of telling tales of weird and strange interest of foreign peoples and foreign things when they have the opportunity of visiting the stronger parishes of the Church. The home missionary is not appreciated in this Church.

## The Ebb of the Anglo-Saxon Race.

Over a year ago, we published a very outspoken article on the non-appearance of children in sufficient numbers to maintain the supply of our race. Since that, the sub-

ject has been largely discussed in the secular press. On Monday week the Rev. Dr. Langtry reproduced in the daily Globe a sermon delivered by him on Sunday night in St. Luke's, in condemnation of one of the sinful causes of this loss of population. We congratulate Dr. Langtry and the Globe on their courage in following our lead.

## A Missionary Diocese.

The diocese of Algoma is in our own country and needs assistance. There is no halo of romance as in a mission to Japan, but the needs are greater, and the claims are these of our own people. In the present number of the Algoma Mission News, the Rev. A. H. Wurtele, incumbent of Thessalon and Bruce Mines, gives an account of a little village called Desbarats, near Lake Huron, about fifteen miles west of Bruce Mines, where natural beauty, mineral and agricultural wealth attract. This is one of the many stations where a catechist or a circuit rider would be welcomed. Mr. Wurtele says: The great difficulty the incumbent of Thessalon and Bruce Mines has to face is to make arrangements to visit Desbarats and all his other stations and outposts. The distances are so great between the stations, and his time is so taken up with the important work at the towns of Thessalon and Bruce Mines, that it is almost impossible to cover the whole mission regularly. If the diocese could only afford to have a travelling missionary, who would hold services in all the small places north of the railway, visiting among the Churchpeople scattered here and there throughout this extensive region, he would keep them from drifting into any of the surrounding denominations. Many of the new settlers, living perhaps 20 or 30 miles north, belong to the Church of England, and no one has ever looked for them and so the years go by. They are weaned from their first love and lost to the Church. The other day a man, who had driven 35 miles to Thessalon to transact some business, came up to the clergyman and wished to shake hands with him, as he said he had not had the privilege of shaking hands with a clergyman of the English Church for over twenty years. He said that there were a number of English Church families living north of Wellingham, who would rejoice to be visited occasionally by a representative of the English Church. In Wells Township, too, people have asked for a clergyman to visit them, but until a travelling missionary is found to carry on this work of looking up the straying sheep, the Church will suffer year by year. It is utterly impossible for the missionary stationed at Thessalon to do all this work, without neglecting his own, and the funds of the diocese will not permit our energetic Bishop to put another man into this field. Every Churchman who sympathizes with the hard working Bishop and