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TORONTO, THURSDAY, JUNE 26, 1902.

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P. H. AUGER, Advertising Manager.

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LESSON FOR SUNDAYS AND HOLY DAYS.

5th SUNDAY AFTER TRINITY
Morning—1 Sam. XV to 24
Evening—1 Sam. XVI or XVII

Appropriate Hymns for Fifth and Sixth 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:

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 226, 232, 270.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 199, 202, 546.

Why Do We Have a Coronation?

What is its aim and purpose? It cannot, obviously, be to make the former Prince of Wales king, for he is that already; he became king the moment our good Queen Victoria died, by right of succession; he was recognized as king in the very chamber of death; he was proclaimed king, with all due formality, two days later, and both Church and State have long owned him as such. Then why does he need any crowning or anointing? The answer is: To confirm him in his throne and to hallow his person with all the sanctions and blessings of our religion. The coronation is a religious service, and its object is to make our king God's king, to consecrate him as God's deputy, and to procure for him God's grace.

"The Sacring of the King"—that is what our fathers called it; their princes were "hallowed to king" by the anointing.

Our Diocesan Synods.

We are glad to be able to say that the Synods have almost unanimously faced the necessity of reform, and have adopted such measures as they respectively thought would, in each individual case, be best adapted to check the decline, remove the impediments, and infuse fresh life and vigour, so as to enable the Church, as our friend Mr. Wright says, to go forward with leaps and bounds. We do not intend now to criticize the measures adopted. As a rule they follow the lines suggested in the CANADIAN CHURCHMAN. But we have to say that unless these reforms are vigorously put in force, the Synods need not have met. We need increased energy and continuous supervision from the heads, our Bishops, Archdeacons and Rural Deans. This is no time for ornamental officers, we must have efficient control. We regret the tendency of the Synods to assume the parochial inquisition, which is the peculiar province of the Bishop and his officers. But if the "Bishop's eyes" are dimmed and bodily strength reduced through the infirmities of honourable service, some remedy must be found. Instead of the officers as appointees of the Synod, we prefer young and energetic archdeacons and rural deans. If the present incumbents wish to retain the titles, let us have assistants to relieve them and to do the work. The Church has coadjutor Bishops, she may have similar substitutes for other dignitaries, but let us have real work, efficient, continuous effort and advance.

The Christian Endeavour Society.

The Synod of the Diocese of Toronto has suggested efforts as organizations similar to this one, and we therefore give a brief notice of it. It was organized in the same year as the Church Army, twenty-one years ago, by the Rev. Francis E. Clark, a then young and obscure minister of New England, who started a little society for the education and training of the young converts and adherents of his own congregation. These were linked together for mutual encouragement and support; now at its meeting at Manchester on coming of age 62,000 societies with a membership of four millions are reported. It is asserted that no living minister is so widely known, in so many lands and among such varied races, as the still youthful leader of the movement, whose initials have lent themselves to the rather absurd but affectionate title of Father Endeavour Clark. Its platform is professedly undenominational and without distinction and it is said that Bishops like Creighton of London and Phillips Brooks of Massachusetts have stood side by side with men like Hugh Price Hughes, Drs. Gordon, Clifford and Somner. The souvenir of the Manchester Convention contained reports from Labrador, Costa Rica, Sweden, Brazil, Corea and Japan. The Chinese translated the name into the "Drum around and rouse up Society," and "Try it with all your might

Society." In Ceylon there was a Boer Prisoners' C. E. Union of eight societies with 700 members which had a weekly paper called De Strever (the Endeavour). In St. Helena there were reported to be eight societies with 800 members among the Boer prisoners.

The Name of the Church.

In the expression of feeling which has taken place, indicating a great revival of church life, there is one feature which is peculiarly gratifying. That is the unanimity with which our suggestion to adopt the name of the Anglican Church of Canada has been received. Although a name is only sentiment, it is a gratifying thing to have a healthy, united, national sentiment. We trust that the change will be adopted by the general synod.

The Highland Exile.

The Weekly "Scotsman" says: Messrs. Blackwood have just cleared up a very interesting point with regard to the authorship of the oft-quoted or rather misquoted poem—

"From the lone shieling of the misty island
Mountains divide us, and a waste of seas."

Hitherto it has generally been ascribed to the Earl of Eglinton. It now seems that it appeared in "Blackwood's Magazine" of September, 1829. The manuscript in Messrs. Blackwood's possession shows that it was written by John Gibson Lockhart, Sir Walter Scott's son-in-law and biographer, and incorporated by him in a "Noctes Ambrosianæ." The only hint Lockhart gives as to its authorship is that it was sent to him "by a friend in Upper Canada." In the same number of the magazine is an article by John Galt, and the conclusion which Messrs. Blackwood have come to is that Galt is the "friend" referred to by Lockhart. The John Galt mentioned above was himself a novelist of repute in his day, and whose works were reprinted about ten years ago. He was the first Commissioner of the Canada Co. resident in Toronto, and though he returned and died in Scotland, his sons had felt the glamour of the Canadian life, and all three returned to live honoured lives and die among us. The eldest, John Galt, was registrar at Goderich, a town founded by his father; Sir Alex. T. Galt, of Montreal, was a leading statesman of Confederation times, and the senior bar of Ontario remember with affection the late Chief Justice, Sir Thomas Galt. The matter has thus a sufficiently national interest to justify our reproducing the poem and passage in the Noctes. Even the "Scotsman's" reference to the authorship, which we copy above, makes the mistake of substituting for the sake of rhyme "island" for "hill." A little thought shows that the latter is naturally more correct. Lockhart was a man of genius, with much poetic fire, but his effusions were in a different vein. The poem was reproduced in "Tait's Magazine" in 1840, and was then ascribed to the Earl of Eglinton. This, however, is what appeared in Blackwood: "North. By the bye, I had a letter this morning from a friend of mine now in Upper Canada. He was rowed down the St. Law-