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Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 22, 1900.

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LESSONS FOR SUNDAYS AND HOLY DAYS.
TWENTY-FOURTH SUNDAY AFTER TRINITY.
Morning—Eccles. xi & xii; James iv.
Evening—Haggai ii, to 10. or Mal. iii, & iv; John ix., to 39.

Appropriate Hymns ofr Twenty-Fourth Sunday after Trinity, and Advent Sunday, 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.

ADVENT SUNDAY.

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

Holy Communion: 203, 210, 313, 314.
Processional: 46, 49, 217, 268.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 340, 343.
General Hymns: 48, 50, 53, 477.

Church Work in Large Cities.

In the very large centres, on "the other side," with every denomination and no denomination, and also the immense numbers of foreign emigrants, with, unfortunately, only the religion of necessity, which knows no law, human or Divine, co-operation is coming about naturally. It started in New York and in Chicago. Last spring a number of ministers, of various denominations, projected a Western meeting of the "Institutional and Open Church" league. Later on the movement assumed the character of a conference of Christian workers, which, by invitation of the Rev. William C. Richardson, rector of Trinity Church, met in the parish house of the church. The sessions were held in October, and the attendance was large. The range of subjects was quite extensive, but the introductory speeches were limited to ten minutes, and discussions to nine; even with that limitation, so deep was the interest,

that every minute was used. Work in clubs, societies, and educational classes, plans for supporting parish houses, preaching, worship, settlements, etc., were discussed. Everyone gained valuable suggestions. Ministers of various denominations, laymen, and laywomen, participated in the discussions. The sessions were distinguished by a dignity, cordiality, and utter absence of the kind of sentiment generally met with in such gatherings. As a practical outcome, a committee of twenty-five was appointed to further the object of Church federation. In this matter it was directly stated that the object of such federation was simply to enable religious bodies, by the use of a central office, and a sort of "clearing house," for information, to reach—as nearly as possible—every family in the city; a plan which has been worked with great practical results in New York. St. Michael's Church, in New York, was cited as having secured, through this kind of co-operation, 175 families, of whom nothing before that had been known. One of the most striking addresses of the conference was made by Father Coxe, of St. Jarlath's (Roman Catholic), Church.

The Church in South Africa.

A Canon of Bloemfontein, in writing to the Church Times on the present distress and the future prospects of the Church in South Africa, now that the war is drawing to a close, and peace may be declared at any time, we, as Churchmen, naturally ask ourselves how the troubles of the past year and the present distress will be likely to affect the Church in that far-off land. There are now ten dioceses within the South African Province, and either directly or indirectly each one of them has felt the strain of the war. A great deal has been said (and no doubt rightly) as to the commercial prosperity which is likely to ensue when the country once more settles down in peace; but we should be blind, indeed, if we did not see that the present is a time of great depression and anxiety for almost every business man, and in a country where the Church has practically no endowment this must mean a greater strain than usual on both clergy and laity, if the ordinary services and ministrations are to be maintained. But the noble manner in which the S.P.G. has already come forward and placed a special sum of £5,000 at the disposal of the Archbishop of Cape-town, for the immediate needs of those clergy who have been impoverished by the war, will give heart to everyone labouring in the province, and will convince them that the Mother Church will not let her daughter starve, while the seed is growing and she is waiting for the harvest.

The Duty of Making Wills.

The Prayer-Book directs the clergy to remind their flocks of the duty of making their wills. This is one of the portions of the

Prayer-Book which has fallen into desuetude. Consequently, as a rule, the custom of leaving anything to the Church or its clergy has also almost disappeared. We have heard of one of the oldest of our clergy, who for many years has had charge of a populous city parish, who has only once received a bequest, and that was from a Roman Catholic, to whom he had done some forgotten kindness. We seize the opportunity to make these remarks on seeing reproduced the following language, by the great Bishop Hopkins, of Vermont, from his convention address of 1857: Every Christian, who has property enough to make it worth while to dictate his last will and testament, is solemnly bound, before God and the Church, to consecrate a fair portion of it—never less than a tenth part—to the maintenance of religion. If he have no offspring to provide for, that portion should be increased—by adopting the Church instead of children. But never, in that solemn act, should the cause of Christ be omitted or forgotten. Never should he fail to place on this last earthly record a testimonial of his faith; nor distribute his possessions without a suitable memorial of his pious gratitude to God, Who so kindly prospered him.

The Indian Famine.

Lord Curzon made an interesting statement about the Indian famine and the efforts to cope with it. No one who reads his speech in council can for a moment suppose that there has been any slackness or indifference on the part of Government officials, in India, whether of high or low degree. Yet the very figures which he gives—though the mortality is small compared with that of the Bengal famine of 1770, when it is computed that ten out of thirty millions of people perished—prove that liberality, zeal, and organization are unable to bring the food and the famishing close enough together. There were half a million deaths in British India alone, and nearly a quarter of the total population of the country was affected. It requires an exercise of imagination to understand the strain imposed on the Government by such a state of things in a country so vast, so thickly inhabited, and composed of nations and tribes differing widely from each other, and still more widely from those who govern them. We are glad to notice that Lord Curzon, who, if we remember rightly, has not always held a favourable view of missions, especially mentions the strenuous and faithful way in which the different missionary agencies have fulfilled their task.

The Social Question.

The Archbishop of Dublin, in his opening address to the Diocesan Synod, of Dublin, said he believed the Church would have to concern itself in the future, to a greater extent than it had done in the past, with what might be called the social question. Social