

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

2 Sun. aft. Trin.

Morning—Judges 4 Acts 4, 32-5, 17

Evening—Judges 5 or 6, 11 2 Peter 1

Appropriate Hymns for Second and 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:

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.

Processional: 180, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 336, 337, 335.

General Hymns: 1, 21, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 179, 305, 390.

Offertory: 220, 275, 545, 549.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 6, 21, 283, 520.

The Marriage Ceremony.

The recent inter-marriage of Roman Catholics and Protestants, in Toronto, brings to light the fact that such marriages are, as far as possible, reduced to a mere civil contract, as far as the Roman Church is concerned. Whether it be with a view to discourage such marriages, or to cast a stigma upon the Christianity of the Protestant party to the marriage, it appears that it is the custom of the Roman Church to conduct all such marriages in a sort of hole and corner fashion in the vestry of the church and without any benediction of the priest. We confess we do not understand how any Roman Catholic or Protestant, who has any regard for the religion he or she professes, can be content with any such bold and derogatory function. If the religious ceremony has any efficacy, why is it withheld from a Roman Catholic marrying a Protestant? Does the Roman Catholic need no spiritual help or assistance in the discharge of his or her marital duties?—Or is the withholding of the ordinary ceremony intended to signify that a Pro-

testant Christian is, in the eye of the Roman Church, no Christian at all, a mere heretic, a heathen, an infidel, and as such an unfit subject for the religious ceremonies of the Roman Church? By withholding the blessing of the Church from the marriages of Roman Catholics with Protestants, and practically reducing the marriage service to a mere civil function without any spiritual significance, the Roman Church is practically teaching people that the religious function is not necessary to, a valid marriage, which is surely not a desirable thing. In this country, where Protestants and Roman Catholics live side by side, and desire to live on good terms with each other, it is desirable that a more liberal spirit should be adopted by the Roman Catholic ecclesiastical authorities on this question. Self-respecting Roman Catholics will no doubt begin sooner or later to ask themselves whether they are justified in expecting Protestants with whom they desire to enter into matrimony to submit to a ceremony which is little better than an insult.

Community Work.

The Bishop of Stepney ought to know in his poor London diocese the needs with which he has to contend, and how these needs are met by the adoption of this mode of life by earnest men and women. Dr. Rainsford emphasized in his biographical sketch the necessity of adaptation to the varying needs of the Church, and seizing every means of not only holding its own but of extending its usefulness. There was no reason why the Salvation Army was not made a community within the Church. At the meeting of the Cowley Wantage mission at the Church House in London, the following address on the subject was made by

The Bishop of Stepney,

Upon the extraordinary advance of community life within the English Church. The Church, he said, owed a tremendous debt to these communities, for they might be said to enrich her blood. Nowadays we lived at a terrific pace, and it did one good to think that apart from all the bustle and the crowd of life, these communities were doing their great work silently and patiently. He might briefly say that four great characteristics of community life struck him, which he would briefly enumerate. Firstly, there was depth. These communities could afford to do their work thoroughly; they had only to read the report before them to see that. And that was why they turned out fewer but better Christians. A worthy grocer in the East End had once said to him in answer to his usual question, "Why don't you come to church?" "Well, sir, when your people are a little more in sample, I'll come round." In all humility, he wished that sometimes they had fewer, but more sampled, Christians. Then, secondly, there was continuity. It was so difficult to keep people pegging away at their work, when the first burst of enthusiasm had gone. They were feeling that now in East London. But a great feature of these communities was the fact that men and women went on coming regularly forward to carry on the work. Thirdly, there was thoroughness. Everything that these communities took up they did thoroughly. They didn't ask for praise.—But they had solved the problems of secondary education, technical classes, domestic service, and a hundred other things, because their work simply bristled with practicalness. And above all, unlike what some laymen seemed to think, the sort of men they turned out were the strongest and manliest Christians. And, fourthly, a great feature of community work was cheerfulness. He remembered a sailor once telling him how a Sister had come to see his

wife. He would leave out his expletives in telling the story. "Why bless you, sir," he said, "when I saw one of those nuns coming in to see my wife, I nearly had a fit. Now, I thought, we shall have a black time of it at home. But I soon learnt better. That Sister is one of the cheeriest creatures in the world. Why, sir, whenever there's a joke going on in the town, that Sister ain't far off." That cheeriness wasn't simply on the surface. It went far deeper. He believed it was always true that those who lived very close to Jesus Christ were the brightest people in the world.

Los von Rom.

From an address by the Rev. Dr. C. H. H. Wright, clerical superintendent of the Protestant Reformation Society, we gather certain facts, which will interest many of our readers. As Dr. Wright explained, our cables and newspapers give very little information upon this movement, but it is not necessary to go into the reasons of this reticence or the advantages or disadvantages of silence on such subjects. "Little has appeared in our newspapers concerning the remarkable movements against Rome which have occurred in Austria, in Germany, France, and other lands; although in Austria alone, more than 30,000 persons have cut themselves loose from the thralldom of the Romish Church, while in other parts of Germany some 40,000 have in recent years abandoned Rome. The seceders in Austria have joined Reformed Protestant Churches, most of them uniting themselves with the Evangelical Church, by which name the Protestant Church is commonly there designated. A smaller body, some 8,000 in number, unwilling entirely to relinquish forms and doctrines in which they have grown up from childhood, have passed over to the body of Old Catholics." The name, though not the movement itself, originated with a cry raised by a medical student in a political meeting in December, 1897; that cry was taken up by the German party, and is thus put by a leader, Ritter von Schonerer, in his journal in 1898: "In view of the steadily increasing danger which threatens us from Rome and Prague, the true German patriot is bound to bethink himself, and take, before it is too late, correspondingly vigorous measures in self-defence. In this war between Romanism and Germanism, our battle-cry from east to west must be 'Los von Rom,' and we must fight persistently in the hope of seeing a final victory gained by Germanism over the un-German and strife-loving Church of Rome. Long enough have we been talking about passing over from Romanism to Protestantism. In the face of the growing danger let our words be followed by deeds. Away with the fetters that bind us to a Church that is the enemy of our nationality! The spirit of the German, not of the Jesuit, must rule a German people!" It will be seen that many causes, political, national and religious, contribute to swell the revolt.

A Welsh Restoration.

The parish church of Trelech-a'r-Bettws was reopened on the 29th ult. after thorough restoration. Seven years ago, when the present vicar (the Rev. W. H. Jones), was appointed, he found the fabric in a very dilapidated state. The window frames were falling out, there were large holes in the flooring surrounding the communion table, and the pulpit and the desks were too dangerous to use. The vicar made up his mind that the parish church should be restored and made worthy to be called "a house of God." Support was accorded him on every hand. "It was not in monetary subscriptions alone that he found encouragement, though these were given rather freely; nothing gratified him more, or

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