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TORONTO, THURSDAY, OCT. 26 1899

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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWENTY SECOND SUNDAY AFTER TRINITY.

Morning—Daniel 6; 1 S. Timothy 6.
Evening—Daniel 7, 9, or 12. S. Luke 20, 1-27.

Appropriate Hymns for Twenty-second and Twenty-third Sunday 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

(Octave of All Saints').

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

War.

War has actually been declared by the Boers in the Transvaal against the Mother Country; our Canadian Government is preparing to despatch a contingent force to the support of the British army in the struggle which has been forced upon the Imperial Government through the truculent action of the Republic in South Africa, which denies British settlers their just rights of citizenship. The prayers of all denominations of Christians throughout the Dominion will go forth for the brave band of volunteers, who are rapidly enlisting in aid of the forces of the Crown, for the protection of the Queen's subjects, that it may please Almighty God, the God of battles, to defend them in the midst of the bodily dangers which must beset them in that distant land, and to give them a

speedy victory, and a glorious return. And for such as shall not be permitted, in His Providence, to return home, we can commend their souls into His safe keeping.

Canon Hammond and Methodism.

In another column we print a second letter addressed by Canon Hammond to the Rev. Hugh Price Hughes, in reply to an answer written by the latter gentleman to the Canon's first letter, which was printed in our issue of the 28th of last month. The nature of the answer of Mr. Price Hughes appears from the Canon's reply to it, and it appears to have been based upon a misapprehension of the first letter, and to have avoided dealing with what the Canon actually said, and dealt rather with what Mr. Price Hughes supposed him to have meant to say, such as "that the Church was established by our Lord and His Apostles on an episcopal basis," whereas the Canon maintains that his arguments would be just as valid if the Anglican Church were Presbyterian, or (put in another way), they apply just as much to secessions from Methodism as to secession from Anglicanism; and he again refutes Mr. Price Hughes' contention (that the Wesleyan Methodist Society is a "Church"), based upon "fruits of righteousness" for its proof. Lastly, Canon Hammond answers Mr. Price Hughes' statement that at the Reformation we cut ourselves off from a far larger, older and more venerable Church, by citing passages from numerous writers, whose names carry weight, to the contrary.

The London Church Congress.

The Guardian thus summarizes the address with which Dr. Creighton opened the Church Congress in London: "The key-note of the address was the national, and, therefore, in the case of a great governing nation, the imperial character of the Church of England. The ideal which he cherished and which had 'steadily grown with his growth,' was not that of a Church 'founding claims to universality on the ground 'that it had no particular home,' but of a Church 'rooted in the minds and hearts of the English people.' That, of course, implies a vast missionary charge abroad, as well as at home, a point which Dr. Creighton took care to emphasize. Of present troubles, the Bishop only spoke to bring out what good might be in them—to welcome, for instance, the fact that at the bottom of much recent controversy lay a proper sense of the relation between religion and character. Generally, the presidential address was marked by that spirit of manly optimism which sees keenly the difficulty and the danger ahead, yet has a quiet confidence that both are to be overcome."

Memorial to Bishop Charles Inglis.

Canada owes a debt of gratitude to Ireland for furnishing from among her sons, many

who have taken high rank in our branch of the Church; among many bright names comes that of Charles Inglis, first Bishop of Nova Scotia. To Ireland, then, we owe gratitude, as also to the venerable Society for the Propagation of the Gospel, who first sent him as a missionary to Dover, Pennsylvania, and later on secured his consecration as the first Bishop appointed to a British colony. It is fitting, therefore, that a memorial should be erected to his honour in St. Patrick's Cathedral, Dublin, and that it should be unveiled at a service to be held in connection with the bi-centenary of that venerable Society next year. The story of his life is well known; how after eighteen years' work in New York, remaining loyal to the British Crown, at the risk of his life, through the wars which cost England her American colonies, and having seen his church, parsonage and school burned down by Washington's forces, he fled to Nova Scotia, homeless, a widower, in deep poverty, with four children to be provided for, and at the age of fifty; how, after four years of pioneer missionary work in Nova Scotia, he received his appointment as Bishop, and laboured for thirty years more; the record of his episcopate is to be found in the Society's annals, who, on his death in 1816, bore testimony to his "unwearied exertions in the cause of virtue and religion," and to "the zeal and ability with which he executed the functions of his office." Nor should it be forgotten by the Church on the other side of the border, that it was in great part owing to his persuasion that the Scottish Bishops consecrated Seabury first Bishop of America, and that he laboured to secure the English succession for the first bishops of the American Church.

The Diocese of Algoma.

Bishop Thorneloe is making a strong appeal to the other dioceses of the Dominion for their co-operation and assistance to enable him to grapple with the overwhelming difficulties of his diocese, difficulties aggravated by the threatened withdrawal of the grants hitherto made by the two English missionary societies, and by the relaxation of efforts formerly made by the older dioceses in Canada. Surely the statement recently made by Bishop Thorneloe, in Montreal, that for the last payment made to his clergy he had to personally borrow the money, ought to rouse all Churchmen, particularly in Montreal and Toronto, where the memory of Bishop Sullivan is still cherished, to make some little sacrifice, at the call of the Master, for the work which, by His last words spoken on earth, He committed to His Church.

A Dead Church?

Cardinal Moran recently ventured on the somewhat reckless assertion that the Protestant Episcopal Church in the United States is a "dead Church." What are the facts, as