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CHURCHMAN,
Church and Court Sts.
Entrance on Court St.

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 27, 1894.

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Offices—Cor. Church and Court Streets.
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Lessons for Sundays and Holy Days.

September 30—19 SUNDAY AFTER TRINITY.
Morning—Ezek. 14. Ephesians 1.
Evening—Ezek. 18, or 24 v. 15. Luke 4, v. 16.

APPROPRIATE HYMNS for the 19th and 20th Sunday after Trinity: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

- Holy Communion: 317, 323, 316.
 - Processional: 421, 435, 298.
 - Offertory: 423, 232, 223.
 - Children's Hymns: 343, 337, 335.
 - General Hymns: 451, 454, 208, 424, 546.
- 20th Sunday after Trinity:
- Holy Communion: 323, 107, 322.
 - Processional: 393, 302, 516, 299.
 - Offertory: 378, 365, 235.
 - Children's Hymns: 236, 336, 341.
 - General Hymns: 308, 240, 297, 292, 281, 38, 21.

"NO CHURCH, NO GAME," seems to be the rule of a certain football club at New Swindon, Wiltshire, where the young men play their game on Sunday afternoons; "but they would not allow those who had been absent from church in the morning to join in the games,"—so said the vicar at a Church Union meeting lately. "Parish priests ought to be present with their young people in their amusements, and certainly ought not to let it be supposed that they look askance at those amusements." There are some Canadian parsons who would look very much "askance" at these same Sunday afternoon football matches—though they may seem "a nice quiet way" of spending the day, amid Old Country traditions, where football is as harmless as foot-walks.

THE YORK REPORT ON DIVORCE has been hailed with delight by that powerful organization, the E.C.U. Their review says "it shows what their duty to God requires of them in the matter." In Europe the example of the Duke of Aosta and the Prince of Monaco is generally quoted as an excuse for a certain class of second marriages; so examples are readily found to justify every species of matrimonial abomination. Because some

grandee has done "a queer thing" in that line seems to be thought a reason why everybody else should seek an early opportunity of illustrating his right to do likewise!

THE CESSATION OF PERSECUTION by the infamous Church Association has set free the hands of myriads of English Churchmen—formerly, perforce, on the defensive—to fight battles for Mother Church in every direction where she may be assaulted. Her doctrines, her history, her endowments, her dogmas, her rights of all kinds are now being jealously guarded. Such almost forgotten things as the recent Divorce Laws are being carefully overhauled and their merits or demerits freely and forcibly canvassed. Societies like the E.C.U. are being utilized as "Vigilance Committees" to watch and ward in every little parish against Romanism, Protestant dissent, and insidious forms of scepticism or infidelity.

"A LIFE OF SERENE AND VACANT IDLENESS" is—according to the *Guardian* correspondent, G. A. C.—the ordinary life of one of the monks of the convent on Mount Sinai. It reads like the popular ideal of monastic life. True, they have services at 4 and 6 a.m., as well as 2 p.m. (vespers); also some baking, wine-making and whitewashing. But all this seems very little for 20 or 30 able-bodied men. Their precious library seems to be little used, though Western interest has roused the custodians to greater care in arranging and housing it. Great treasures of ancient Church literature may lie there still—though G.A.C. seems sceptical of this.

"TRINITY UNIVERSITY HOLDS THE KEY of the Church future in Canada," says Archdeacon Bedford-Jones of Ontario, in a long and interesting communication to the *Church Times*, wherein he illustrates at large this very important point for the enlightenment of Englishmen, who cannot be expected to know off-hand such details about their world-wide domains. It is an obvious duty of Church people everywhere to help in the "fortification"—so to speak—of positions of so great importance as the Archdeacon proves Trinity to be. The late devoted Provost, as well as his predecessor, knew this well, and they displayed corresponding energy and self-devotion at their post.

"THE OLD CHURCH."—Again has the *Toronto Empire* put its foot in it, and been taken to task by a correspondent for want of careful writing on the subject of the relative positions in this empire of the communions of England and Rome. Why any properly educated person should fall into the ridiculous error of terming the Roman Communion in England "the Old Church" is one of the mysteries of our newspaper literature. The other day an estate leased by the Church of England to the State 999 years before, was restored to the Church of England without question of its being "the Old Church." Why should a colonial editor—otherwise sane, apparently—ignore such facts or forget them?

"BETTER KILL A DIRECTOR OR TWO" has been—in older countries—a long recognized rule for securing any much-needed railway reform for which the rank and file of the public may cry in vain. It would seem as if Canadians, who make so much use of the trolley system, will have to

try the European plan. They came near it the other day in Toronto—and the company trembled; but the victim, upon examination, proved to be only a *past* director! Are fenders so very expensive, or so difficult to get, that so much hesitation is shown about providing them? The trolley, in our large cities, gives new force to the famous enquiry, "is life worth living?"

"THE POSTCARD OF A LUNATIC" was—according to the *Churchman Magazine*—the original cause of the very distressing scandal lately circulated about the Duke of York to the effect that, in marrying Princess May, he had been guilty of bigamy. This "devilish and abominable slander, this malignant and incredible fiction"—to quote the strong language of our contemporary—"has been promptly repudiated with just scorn and indignation by the Prince of Wales. Indeed, it would never have gained currency but for the rage for matter of that character by which the public is just now affected,

CABOT'S DISCOVERY OF AMERICA in 1497 is put forward—we are pleased to see—for commemoration on the 400th anniversary in Canada. To Rev. Canon Bull, Archdeacon Houston, Rev. R. L. Spencer and Mr. O. A. Howland is due the credit of giving this matter the prominence it deserves in their recent speeches at the Toronto Exhibition. It is to be hoped that other parts of Canada will take up the idea, and that other prominent Churchmen will do their part in utilizing what ought to be made a great occasion for the Church of England, as well as for the country at large. It is not right or just that Columbus and the Roman Church should have all the glory and all the benefit connected with such an opportunity.

"WILL WANT YOU TO 'OPEN' AN UMBRELLA—the clergy will before long," said Archbishop Magee to his suffragan, newly appointed. "They already get Bishops to open churches, cemeteries, schools, windows, clocks, vestries and cloak-rooms." The witty Archbishop, says *Church Bells*, foresaw how things were tending. One meets Bishops now on tops of omnibusses, in third-class carriages, and at all kinds of small functions. "It may be questioned whether they have not gone far enough in that direction." There is an Oxford story of a "Don" who wept tears of sorrow when he saw Bishop Wilberforce ride into Oxford, instead of coming with a carriage and four, and two out-riders.

A CALL FROM TWO ENDS OF THE EARTH came to Rev. Fred. Wallis the other day, when Canada and New Zealand entered into competition for the future possession of his talents and energies—in the former case as Provost of Trinity College, Toronto; in the latter as Bishop of Wellington diocese. This was a singular testimony to his widely-recognized worth, and at the same time a proof of the excellence of their coincident choice. It is something more—a remarkable and singular illustration of the fact that England is "as a city on a hill" whose lights cannot be hid, especially if they happen to shine at Oxford or Cambridge.

CARELESS BAPTISM forms the subject of a very interesting letter in the *Church Times* from Dr. Belcher, wherein he shows that the Roman authorities are in favour of re-baptizing Anglican