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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 14, 1897.

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## Lessons for Sundays and Holy Days.

Oct 17th—EIGHTEENTH SUNDAY AFTER TRINITY.  
 Morning.—Jeremiah, 36. 1 Thess. 2.  
 Evening.—Ezekiel, 2; or 13 to v. 17. Luke 13, to v. 18.

Appropriate Hymns for Eighteenth and Nineteenth Sundays 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. and M., but many of which are found in other hymnals:

### EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 192, 316, 323, 555.  
 Processional: 215, 433, 445, 601.  
 Offertory: 227, 235, 425, 436.  
 Children's Hymns: 292, 337, 340, 565.  
 General Hymns: 37, 178, 243, 255, 456, 514.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 310, 315, 554.  
 Processional: 35, 221, 298, 302.  
 Offertory: 216, 234, 365, 530.  
 Children's Hymns: 270, 334, 336, 571.  
 General Hymns: 21, 207, 214, 237, 510, 522.

## OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Epistle for Nineteenth Sunday after Trinity.

Ephesians iv. 32: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

Two classes of sins noted as grieving the Holy Spirit of God; one connected with sense, the other with the spirit of life, the one an offence against purity, the other against love. The latter is noticed here and in chap. v. To this alone direct attention at present.

i. The Exhortation: A three-fold charge. Each starting from the principle of love, but

acting diversely, according to circumstances. There is implied (1) Mutual dependence (Be kind), (2) Presence of suffering (tender-hearted), (3) the possibility of mutual offences (forgiving).

1. "Be ye kind." Assumes mutual dependence. (1) It is in our power to make men more or less happy. (2) Hence the need of mutual kindness. Not merely love, goodwill, but gentleness—the conduct opposed to roughness or inconsiderateness. Kindness in thought, word and deed. Often neglected, and much consequent needless suffering. The Christian aspect of courtesy.

2. "Tender-hearted." Implies suffering and misery. (1) Men are objects of comparison. (2) And the attitude of others should be that of Christ. (3) Partly a natural gift, but also an outcome of the Spirit of Christ.

3. "Forgiving." Further advance. (1) Has reference to those who have injured us. (2) And a special grace. Required to bless the injurious. An instinct of the regenerate heart. A requirement of the Gospel.

ii. The Enforcement of the Exhortation. "God in Christ forgave you." A fact, an example, an argument.

1. An argument, a reason. Look at the Cross. Here is all your hope. Do you plead the Divine forgiveness? How, then, can you refuse to forgive?

2. A power. A new principle enters with the love of God. We love Him because He loved us, and also those who are begotten of Him.

3. An example. We are to forgive as we are forgiven. There seem to be practical difficulties in the way. But pardon does not always exclude punishment. God punishes when He forgives. But pardon excludes malice, ill-will, vindictiveness, hatred. And our forgiveness to be like Christ's: (1) Free, without equivalent. (2) Full, without reserve. (3) Infinite—until seventy times seven. This will bring a man peace at the last, and is the surest sign of the grace of God.

## THE DEATH OF CANON ELWYN.

The Rev. Canon Elwyn, Master of the Charterhouse, whose death occurred on Michaelmas Day, was one of the best known and most distinguished clergymen in the Church of England. He was educated at Charterhouse School and Trinity College, Cambridge. At the University he had a very successful career, for during his undergraduate days he carried off two University Scholarships, viz., the Bell and the Craven, following this up in the year 1849 by graduating as senior classic, the late Mr. Waddington being placed second on the list. He was elected a Fellow of his college, and remained up at Cambridge until the year 1855, when he was appointed second master of his old school, Charterhouse. From 1858 to 1863 he held the position of Head Master, and in the latter year he went to St. Peter's School, York, where he remained until 1872. He was appointed Vicar of Ramsgate in 1872, and Vicar of

East Farleigh, in the same county, eight years later. In 1885 he was appointed Master of the Charterhouse, and a year later Principal of Queen's College, London, which position he resigned in 1894, still continuing to retain his position at the Charterhouse. He was an honorary Canon of Canterbury cathedral, to which position he was appointed by the late Archbishop Tait, and his successor in the primatial see appointed him one of his examining chaplains, in the year 1884. On the death of Bishop Parry, in 1891, the suffragan-Bishop of Dover, the late Canon Elwyn was offered the vacant position by Dr. Benson, but he preferred to remain at the Charterhouse, which position he held until the day of his death. He was a great favourite with all who knew him, and, indeed, it was commonly reported that he did not possess a single enemy in the world.

## DEATH OF A DISTINGUISHED OLD MARLBURIAN.

An interesting and almost unparalleled public school life ended with the death, last month, at Marlborough College, of the Rev. John S. Thomas, its bursar. Nearly fifty years ago, John S. Thomas, the son of a Cornish parson, entered Marlborough as a schoolboy, under the headmastership of Dr. Wilkinson. He saw, and doubtless took part, in the "Marlborough Rebellion," the once celebrated public school riot that had the effect of deposing the headmaster from his post. Mr. Thomas proceeded to Cambridge, where he took his degree, and returned to Marlborough as an assistant-master, under Dr. Bradley, the present Dean of Westminster. He was ordained by the Bishop of Salisbury. From that time until his death he never left his old school. He served as an assistant through the mastership of Dr. Bradley, continued under Dr. Farrar, who also had been a Marlborough assistant-master before he went to Harrow, became bursar to the college in succession to Mr. H. R. Tomkinson, a relative of Dr. Cotton, married Dr. Farrar's daughter, and died at his old school, now presided over by Dr. Bell. This famous Old Marlburian, known to at least five generations, was buried, after a funeral service at the beautiful chapel, on the 30th ult., at 2.15, in Preshute churchyard, within a few hundred yards of the school which he loved and served so well.

## ARE METHODISTS BECOMING ROMANISTS?

By Rev. W. J. Taylor, rector St. James' Church, St. Mary's.

Monsignor Sambucetti, in his recent report to the Pope, made the statement that "the many secessions from Methodism during the past few years in England are to Rome." The same cable message which brought this declaration over here, says: "Cardinal Vaughan declared at the Roman Catholic Congress at Hanley, that the efforts of Roman Catholics in the future will be mainly directed towards proselytizing among