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Canadian Churchman.

TORONTO, THURSDAY, OCT. 29, 1896.

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Lessons for Sundays and Holy Days.
November 1st.—TWENTY-SECOND SUNDAY AFTER TRINITY.
Morning.—Daniel 6.
Evening.—Dan. 7, v. 9, or 11

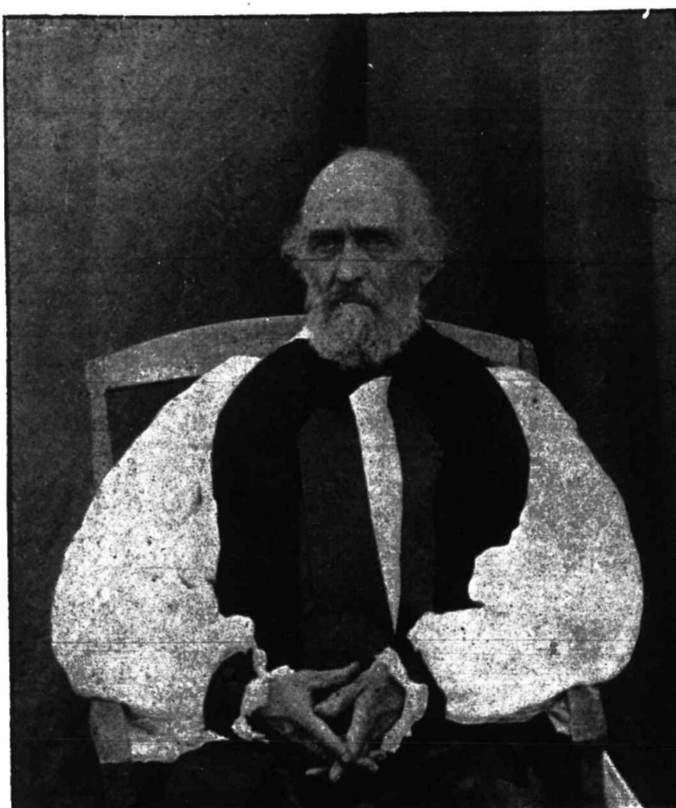
APPROPRIATE HYMNS for twenty-second and twenty-third Sundays after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TWENTY-SECOND SUNDAY AFTER TRINITY.
(All Saints' Day.)
Holy Communion: 445, 311, 319, 555.
Processional: 299, 427, 436, 601.
Offertory: 428, 497, 618, 619.
Children's Hymns: 228, 336, 435, 447.
General Hymns: 222, 429, 438, 440, 538, 546.

TWENTY-THIRD SUNDAY AFTER TRINITY.
Holy Communion: 193, 318, 321, 553.
Processional: 176, 291, 393, 478.
Offertory: 27, 186, 225, 233.
Children's Service: 274, 334, 345, 571.
General Hymns: 151, 199, 230, 237, 308, 511.

TWENTY-SECOND SUNDAY AFTER TRINITY.
The close of the Church's year may remind us of the close of life. As we gradually draw nearer towards it, our watchfulness seems to deepen and our preparations to become more complete. To-day the whole Church is directed into "patient waiting for Christ." As fellow servants of the same great household, its members are taught to live in the practice of mutual prayer, and love, and good works, that our Lord, when He cometh, may find them so doing. This comparison of the Church to a household is one which Holy Scripture frequently employs. Christ is said to be "a Son over His own house, Whose house we are, if we hold fast the confidence and rejoicing of our faith firm unto the end." "The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work." With the ministers or stewards this house He has left a commissio-

to rule over their fellow servants, and give to each their portion of meat in due season. To the servants He has commanded that they quietly take the work which is appointed them, and live in unity and peace one with another. All are desired to watch, not knowing at what hour their Lord will come. The collect for this day, taking up this figure, prays for God's protection upon "His household, the Church"; it implores that the Lord would keep it free from all adversities, and make it continually to serve Him in all good works. With the same meaning the Gospel sets before us, by a parable, our position as fellow servants of the heavenly household. Like the servant in the parable, our debt was more than we could pay; "our iniquities were more in number than the hairs of our head," "we had sinned and come short of the glory of God," and "the wages of sin is death," "no man might deliver his brother or make agreement unto God for him." But as the lord in the parable freely forgave his servant, so did God for Christ's sake freely forgive us. We see, then, from this gospel, that the



THE RIGHT REV. WM. CARPENTER BOMPAS, D.D.,
First Bishop of Selkirk, Athabasca, and Mackenzie River.

members of God's household, who would live together in "continual godliness," must love one another as God has loved them, and forgive even as they hope to be forgiven. To lead us on still further in this holy training, the lessons point out to the members of this same household, how they may be "devoutly given to all good works." In the chapter for this morning the study and cultivation of true "wisdom" are enjoined as the root and foundation of all godliness. By "wisdom" we are to understand the voice of God—the "Word" of the Son of God, teaching us through His Holy Spirit. The epistle seems to sum up, as in a whole, the lessons which have been set before us this day. As a good and faithful steward of Christ, St. Paul is praying for and exhorting that portion of God's Church and household established at Philippi. From his words, then, we, as members of another branch of the same great household, may learn our privileges and our duty. We, like the Philippian converts, have been "brought into the fellowship of the Gospel," and made partakers of God's

grace. The prayers of God's ministers and stewards are still offered up for our confirmation in the Gospel, and God's grace still descends in answer to their petitions. We, then, like those to whom this passage is addressed, must strive so to walk in God's law, and follow His divine wisdom, that "our love may abound more and more in knowledge and in all judgment." Being thus filled with the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God, we may trust that He Who hath begun a good work in us will perform it until the day of Jesus Christ.

THE BISHOPS OF THE CHURCH OF ENGLAND IN CANADA AND NEWFOUNDLAND.*

Such is the title of a very valuable book which has just been published by the Rev. Canon Charles H. Mockridge, D.D. The author has taken a great deal of pains in the composition and arrangement of his book, which is in reality a history of the Anglican Church in Canada from the early colonial days of Nova Scotia to the present time. As the history of Canada itself began in the east, where the land is washed by the waves of the Atlantic Ocean, and extended itself westward to the waters of the Pacific, so it has been with the Church. The first diocese was formed in Nova Scotia in 1787, but the Episcopate then and there established did not extend to the West till 1839, when "Upper Canada," now the Province of Ontario, became a separate bishopric. The development of the Episcopate from east to west is an interesting theme, and is presented by Dr. Mockridge in a very attractive manner. It soon made its way, when once it took root in the Upper Province, to the lonely wilds of Rupert's Land and Hudson's Bay Territory. Toronto, indeed, had only been a diocese ten years when a bishopric was established at the Red River Settlement, the beginning of the city of Winnipeg and the Province of Manitoba. How this came about is well and vividly told. It centres in that true man of God, and devoted son of the Church, the Right Rev. George J. Mountain, the third Bishop of Quebec. Under the auspices of the Church Missionary Society, England, Bishop Mountain visited this distant settlement, where a few mission stations had been established. In a mammoth canoe, paddled by fourteen voyageurs, the bishop with his chaplain and servant made his memorable journey of eighteen hundred miles, travelling for days at a time without seeing any trace of the abode of man. The visit was successful, and Rupert's Land was made a diocese. From the American frontier northward to the Arctic regions, and from Lake Superior westward to the Pacific Ocean, this vast territory extended. How could one man oversee such a vast region as this? Such no doubt were the thoughts of David Anderson when, after a long and circuitous journey, he landed at the Red River Settlement. Such too, no doubt, were the thoughts of Robert Machray, when, young and strong, with the vigour of old Scotia resting upon him, he took up in 1865 the work which Bishop Anderson resigned. Dr. Mockridge devotes rightly a large portion of his book to the history of Bishop

* THE BISHOPS OF THE CHURCH OF ENGLAND IN CANADA AND NEWFOUNDLAND: By the Rev. Canon C. H. Mockridge, M.A., D.D., of Toronto. Publisher, F. N. W. Brown, 13 Cedar St., Toronto.