

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

September 29.—18th Sunday after Trinity.  
Morning—Gen. 32; Acts 12, 5 to 18.  
Evening—Daniel 10, 4; Rev. 14, 14.

October 6.—19th Sunday after Trinity.  
Morning—Ezek. 14; Eph. 6, 10.  
Evening—Ezek. 18, or 24, 15; Luke 7, 24.

October 13.—20th Sunday after Trinity.  
Morning—Ezek. 34; Colos. 2, 8.  
Evening—Ezek. 37 or Dan. 1; Luke 11 to 29.

October 20.—21st Sunday after Trinity.  
Morning—Daniel 3; 1 Thess. 5.  
Evening—Daniel 4, or 5; Luke 14, 25—15, 11.

Appropriate Hymns for Eighteenth and Nineteenth 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.

### EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.  
General Hymns: 220, 259, 384, 536.  
Processional: 179, 215, 217, 604.  
Offertory: 212, 235, 366, 423.  
Children's Hymns: 240, 329, 334, 473.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.  
Processional: 290, 542, 603.  
Offertory: 165, 226, 446, 550.  
Children's Hymns: 333, 564, 569, 570.  
General Hymns: 296, 540, 541, 546.

### THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect for this Sunday points out, warns us against and prays for grace to withstand three common enemies of the Christian,—“the world, the flesh and the devil.” These three form the first of the three vows made by God-parents in Holy Baptism. “They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh.” We have common enemies as we have common blessings. As it is our duty to resist the common enemies it is our duty to receive the

common graces. Towards this the services of this Sunday turn. We, who have received the fullness of God's grace, go out in the strength of that grace to fight “under Christ's banner against the world, the flesh and the devil.” With these thoughts of common difficulties and dangers we read with thankfulness in the Epistle for this Sunday of the safeguards provided for us in our Christian life. This passage is particularly applicable to the Church at this time. This is the last Sunday on which it is possible that the Ordination Sunday may fall (although this year September 22nd is Ordination Sunday). This Epistle is most fittingly chosen with special reference to the clergy and the people committed to their charge. To the one it speaks of the gifts which they convey that to others benefits may be received through their ministrations. We may well be thankful that God has given us grace through Jesus Christ by means of the ministrations of His Messengers, the clergy of the Church, such means of grace are they that they can meet successfully the attacks of the common enemy of the Faith. Thus is pointed out this Sunday dangers and how they can be overcome. We learn to watch and pray against them while trusting for success in the “grace which is given us by Jesus Christ.”

### A Memorable Visit.

Bishop Ingram can truly say of Canada what Caesar said of Gaul: “I came, I saw, I conquered,” but in a far loftier, nobler sense. As it is one of the great distinctions of the Empire to have conferred on one the “Freedom of the City of London” may we not on behalf of the freemen of Canada confer upon His Lordship the freedom of the northern half of this continent and pronounce him from this time forth “A freeman of the Dominion of Canada.” We can truly say that we have never had a more acceptable or delightful visit from any of our over-sea brethren—it matters not whatsoever his station or rank may have been. Were we called upon to characterize it: “A joyous and beneficent visit,” would be our comment. We wish God-speed to the good Bishop. May he always look upon Canada as his new, over-sea home.

### Army Legends.

The general public know little or nothing of the regimental traditions which are handed down from soldier to recruit, and by many thoroughly believed in. It is not our purpose to enlarge on the subject, one on which volumes have been written. But an illustration is afforded by a correspondence which has taken place in the New York “Times” of its existence as regards one regiment in the service. A statement made in a conversation reported to that paper produced a number of letters whose contents revealed the widespread belief that at the headquarters of the Royal Scots at Glencorse, near Edinburgh, were documents proving that that regiment once formed Pontius Pilate's body guard. The story is that the Romans carried off a number of the wild warlike people as prisoners on the conquest of Britain and that these men and their descendants became soldiers of the Empire. Another version of how they acquired the name is, that when in the French service as the Scottish Archers (see Sir Walter Scott's Quentin Durward) a friendly discussion arose between them and their comrades of the Picardy Regiment as to which was the more ancient corps. The “Picardiens” boasted that they had furnished the guard for the Holy Sepulchre, to which the “Ecosseis” replied, “If we had been on guard that night we would not have slept at our posts.” A very neat answer and a possible incident, as at the time of the

alleged discussion both regiments were in the French King's service.

### An Antiquarian Find.

In carrying out the excavations at Winchester Cathedral it has been discovered that the great buttress on the eastern wall has no customary foundation, so that its weight is a source of weakness to the wall. In endeavouring to put a support under it a flight of steps connecting De Lucy's Presbytery with the water close was removed. In their removal a number of fragments of beautiful early English stone-work in polished Purbeck marble were exposed. It will be a most interesting piece of work for the ecclesiastical antiquarian to determine the use for which they were originally designed. It may have been that they at one time formed part of a screen, a canopy or a window.

### Japanese Church and Native Episcopate.

The “Church Times” of August 23rd has a leading article on this subject, and advises caution and delay in appointing native-born Japanese to the Episcopate. That article states that the Japanese are not unanimous in desiring it, nor does the number or quality of Japanese priests justify it. If it is once conceded (says that writer) a return cannot be made to a European Episcopate if the native Episcopate fails, and the grant of a native born Episcopate to Japan would be speedily followed (that writer thinks) by a similar experiment in India and the whole Asiatic mission field. The view presented by the “Church Times” is not the view of some of our own ablest men in the field. Rev. Charles H. Shortt in a recent letter declares his entire sympathy with the demand that has been made for a native-born Episcopate. A nation can run their government, education, commerce, industries, law-making, military and naval affairs, naturally asks, why can't we run some of our religious things? The Methodists have appointed a native-born Bishop for Japan, and Mr. Shortt thinks it is an utterly mistaken policy for our own Church to defer longer so reasonable a concession to so enterprising a people.

### The Deceased Wife's Sister Act.

The Archbishop of Canterbury, the Bishop of London, and other members of the Episcopal Bench have expressed their strong disapproval of the principle of this Act. When the State begins to override by legislation the long settled rule of the Church it is high time for men, who call themselves “Churchmen,” to prove that they have backbones, and that they are not mere jelly fish. The Church has its province and the Legislature has its province. But when the latter seeks to take down the bars by which the former has with profound spiritual insight and unblemished morality throughout the centuries separated its children from the lax practices of the world it is surely time to call a halt. We must render unto Caesar the things that are Caesar's, but to God the things that are God's.

### National Habits.

The national changes in the use of intoxicants is instructive. It is within the memory of the present generation that Norway and Sweden were very large users, we might say abusers, of alcohol. This continent also consumed too much whiskey, then cheap and abundant, and the south was credited in public opinion with a most inordinate consumption of it. Of late years it has become known that the Southern States are as temperate, if not more temperate, than any region on the continent. Dr. Charles M. Sheldon, author of “In His Steps,” who has been on an extended

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