

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS. SECOND SUNDAY AFTER TRINITY

Morning—Judges iv.
Evening—Judges v., or vi., 11.

Appropriate Hymns for Second and Third 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.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 274, 390.
Offertory: 220, 275, 366, 545.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

We have removed our business offices to Room 18, 1 Toronto St.

The Ontario Election.

We are sorry, sincerely sorry for the troubles and disappointments of the diocese of Ontario. No one can find fault, as far as we are able to understand the matter, with the proceedings of the Synod. Everything seems to have been conducted with the greatest regularity. It may be that it seems good to the great Head of the Church that the diocese should pass through a trial of this kind; and, from this point of view, and indeed from every point of view, the only remedy to be sought is that of united prayer. The next meeting of the diocese will be held (as at present arranged), before these lines are in the hands of our readers; so that any suggestions we might offer would come too late. And even were it otherwise, we should shrink from such a responsibility. Only very peculiar cir-

cumstances could justify the interposition of outsiders in a solemn election of this kind. We trust that the Synod will seek better guidance than ours; and we doubt not that they will receive it. It seems probable now the Synod will not meet before September.

The Toronto Synod.

The proceedings of the Toronto Synod have been of the quiet and uneventful character that was foreseen. Everything went smoothly and successfully. The Bishop presided with his accustomed ability, fairness, and dignity, and both clergy and laity were quite amenable to the rulings of the Chair. If a great deal has not been done, there was not much needing to be done; but several questions of importance were discussed; and to these we hope to direct attention by and by.

Bishops at the Toronto Synod.

The Synod of the diocese of Toronto had the great privilege of a visit from two of our most honoured Canadian Bishops, Bishop Perrin, the Bishop of British Columbia, formerly well known as a devoted and successful parish priest at Southampton, in England; and Bishop Pinkham, formerly superintendent of education in Manitoba, subsequently Archdeacon, and now Bishop of Saskatchewan and Calgary. Bishop Pinkham has been in England, asking assistance towards the division of his diocese, and, we are informed, needs only £1,000 to complete that work. We wish him all and speedy "success. Reference should be made to the excellent address of Bishop Perrin, at the Wednesday evening missionary meeting, an account of which is given in our columns.

The Princess Aribert.

There is no part of the British Empire in which a member of the Royal Family would not at any time be received with tokens of loyalty and devotion. It cannot, however, be wondered that the visit, although practically of a private character, of a grand daughter of the Queen should excite peculiar interest. The Princess Louise is the daughter of Prince Christian, of Schleswig-Holstein, and the Queen's daughter, the Princess Helena Augusta Victoria; was born in 1872, and in 1891 married the Prince Aribert, of Anhalt; that small, but interesting Principality in the heart of Prussia, of which Dessau is the capital.

Census of Religions.

Without waiting for the general census, enterprising persons have sought to ascertain the numbers belonging respectively to the various religious bodies. We append the results, which may give rise to reflections. The results of recent house-to-house visitation made by the churches of Toronto, in order to obtain an idea of the progress of Church work in the city, were made public to-day. The figures are for all but the First Ward,

which was made out last October. The figures show the numbers obtained by the use of slips, which were left at houses to be filled in. There were, however, 1,998 slips not included. Of these, 612 expressed no denominational preference, 988 were so incompletely filled as to be useless, and 393 were marked "information refused." The following is a summary of the returns:

Church of England	39,451
Methodist	35,376
Presbyterian	29,472
Roman Catholic	17,993
Baptist	9,501
Congregational	3,757
Hebrew	1,669
Plymouth Brethren	1,095
Salvation Army	636
Disciples	544
Christian Scientists	629
Christian Workers	539
Lutheran	496
Other denominations	1,843
Total	143,001

The Bavarian Passion Play.

Again the year has come round for the performance of the Passion Play, at Ober-Ammergau; and multitudes are travelling up the Rhine, on to Munich; and so on to the quiet valley, the Vale of the Ammer, where there survives the best and most religious representative of the Old Miracle Play. It was, as all the world knows, at the close of the Thirty Years' War that the Passion Play at Ober-Ammergau originated. A plague had broken out in the valley—one of the many sad results of the war—and the inhabitants vowed a vow that they would, always, represent, to the best of their ability, the story of the Passion of our Lord once in every ten years. When the ecclesiastical authorities saw fit, for good reasons, to put a stop to these performances, the Ober-Ammergau Play, at the intercession of the King of Bavaria, was spared. Fears have been entertained lest the incursion of such multitudes as have been drawn to the Play from all parts of the world should tend to impart a more secular character to the performance. So far these fears have been groundless. Partly the considerable interval of ten years between the representations, partly the strict surveillance of the ecclesiastical authorities over the performances, partly the deeply religious character of the Ober-Ammergauers themselves, have been a protection against deteriorating influences. For one thing, the commercial element has been kept in subordination. The players are paid a moderate sum for their labour and loss of time. The village is cleaned and improved in various ways out of the proceeds, and the balance is given to charitable objects. So far, all visitors are agreed that the religious