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Canadian Churchman.

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FRANK WOOTTEN

Box 2640, TORONTO

Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 4—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isa. 11, 10, 11, or 24; John 13, 21.

Dec. 11—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 3, 16-17, 7.
Evening—Isaiah 26 or 28, 5 to 19; John 18, 28.

Dec. 18—Fourth Sunday in Advent.
Morning—Isaiah 30, 10, 27; Rev. 2, 18-3, 7.
Evening—Isaiah 32 or 33, 2 to 23; Rev. 3, 7.

Dec. 25—Christmas Day.
Morning—Isaiah 9, 10, 8; Luke 2, 10, 15.
Evening—Isaiah 7, 10 to 17; Titus 3, 4 to 9.

Appropriate Hymns for Third and Fourth Sundays in Advent, 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:

THIRD SUNDAY IN ADVENT.

Holy Communion: 51, 178, 313, 318.
Processional: 47, 48, 355, 362.
Offertory: 186, 272, 293, 352.
Children's Hymns: 180, 188, 336, 566.
General Hymns: 191, 193, 353, 587.

FOURTH SUNDAY IN ADVENT.

Holy Communion: 307, 315, 321, 322.
Processional: 46, 49, 50, 217.
Offertory: 52, 205, 216, 226.
Children's Hymns: 281, 335, 565, 569.
General Hymns: 48, 52, 288, 352.

The Christmas Number is

Next week's issue, and we can only repeat now, that for one dollar new subscribers will receive the numbers issued from the day we receive it until the end of 1905; so that all who subscribe now will receive the Christmas Number. We again repeat that we will be glad if subscribers who wish to send to friends at a distance a Christmas reminder will forward their orders as soon as possible. They cannot send a more interesting "Card" than ours for twenty-five cents.

The Bishop of Saint Alban's.

We cannot say how pleased we were to read the utterances of the Bishop of St. Alban's at the meeting of the Colonial and Continental Church Society. We have so often enlarged upon the need of help now, and so often apparently in vain, that we

welcome words like the following: "When I think of the young men who leave our shores for our various colonies, when I think of the way in which they are living isolated lives again and again, and miles and miles away from any place of worship, when I think of what may be done amongst them by spiritually-minded men working amongst them, and trying to raise them heavenwards, it seems to me that there is an opening for Christian liberality and Christian sympathy, which our people in England have not yet adequately grasped. . . . Those who fail to realize the absolute necessity for providing the means of grace for our own people when they go to our colonies, are failing to realize that they are losing an opportunity that may never recur; and that they are making it infinitely more difficult for succeeding generations to do the work which belongs to our generation, and which we ought to do." Would that the truth which the Bishop of St. Alban's has grasped were appreciated fully in England. Our missionary Bishops could then hope to grapple with the constantly growing needs, the necessity of caring for people going on new land and breaking up new ground in every direction. Would that each of them were given enough money to start missions, which they cannot do now for want of men and means.

Our Bishops' Needs.

The Bishop of Algoma complains that all along the Sault branch of the C.P.R., from Sudbury to Thessalon, the Church is most seriously undermined; whilst in the Temiscaming region two clergymen, at the very least, are required; but, it is added, "never since the Bishop took charge has there been such a dearth of suitable men." To fail in supplying the spiritual needs of this and other rapidly growing districts, can only mean that numbers of settlers will be irrevocably lost to the Church. The Bishop of Algoma writes, in the October "Quarterly Paper," that "it is not easy for outsiders to realize what an unspeakable relief it will be when that burden of inherited debt is removed. Until that day comes, I can hardly dare to venture forth as I would into the fields of spiritual enterprise, which invite me on every hand." And so with our other Bishops; the Bishop of Keewatin finds the same needs along the line of the Canadian Northern. We may be excused in feeling and expressing indignation at the pretended necessities of the University of Durham, or the City of Liverpool, when either could do so much to help us, and neither of them have been distinguished for realizing their duty to our struggling missions.

The Huguenots.

When these poor people were driven from France into all the neighbouring lands and even to South Africa, many were welcomed to Canterbury. At the invitation of the Watling Street Literary Society, Canterbury, Mr. Henry R. Knight gave a most interesting lecture on "The Coming of the Huguenots." In the course of the lecture, Mr. Knight spoke of England's great indebtedness to the Huguenots. They introduced the manufacture of cloth and silk, and in 1694, in the City of Canterbury, was the hum of 1,000 looms, employing upwards of 3,000 workmen. The paper for the Bank of England notes has been for upwards of 200 years, and is to-day, made by a direct descendant of the Huguenots. During the evening the hymn: "All Hail the Power of Jesu's Name," was sung, and the lecturer remarked that it was penned by Edward Perronet, a descendant of the Huguenots. He then showed the chair in which Perronet sat when he wrote the hymn, and the spot in Canterbury Cathedral cloisters where he was buried. This hymn "All Hail the Power," has been called the Te Deum of the English, and cannot be heard unmoved, when sung with the full power of a large congregation. The first two verses appeared in the "Gospel Magazine" in 1779, and in the following year the whole eight verses were published by that magazine.

The Bishopric of Birmingham

Is at last fairly in view. Bishop Gore announces that they hope, before the first week in December, to be in a position to pay over the sum required to the Ecclesiastical Commissioners, and by the middle of December the Commissioners would seal the authorization, which then would go to the Home Office. That would enable them to secure an order founding the bishopric by the middle of January. After its founding there would take place certain interchanges agreed to be desirable between the dioceses of Worcester and Lichfield. The principal alteration is that the town of Dudley should pass from the diocese of Worcester into that of Lichfield. The new Birmingham diocese, augmented as has been suggested, will have an estimated population of 933,000, in 135 parishes, with 289 clergy; leaving for the diocese of Worcester, excluding Dudley, a population of 577,000, in 375 parishes, with 520 clergy. What a dense population it must be in these dioceses.

The Roman Church in France.

It must be a matter of regret that a quarrel on political grounds should be extended until opposition to ecclesiastical policy is treated as atheism and is naturally resented. The assault on the French Minister of War has made public a miserable system of espionage in which adherents to religion in France were first petted but are now looked on as disloyal. Officers attending church are now debarred from promotion, and even when their wives and children do so such conduct has been visited with disgrace.

The Vatican.

The Church Family Newspaper has the following fairly written statement of the disagreement from the other point of view: The Ultramontane policy so long dominant at the Vatican has not been, it would seem in any degree affected by the assaults of M. Combes and his followers. For the present its power is absolutely overwhelming, and woe to the ecclesiastic, however exalted his position, who ventures to oppose it. The submission of the Bishops of Dijon and Laval, despite the support of the French Government, is complete. The pen of Père Loisy is silenced, the harmless brochures of the Abbé Albert Houtin are on the Index, and already it is whispered that further prosecutions are imminent. The Archbishops of Albi and Rouen, the Bishop of Beauvais and others are marked out as amongst the future victims of Jesuit intrigue, and their destruction is demanded from the Curia, whose procedure follows the traditional method of Roman tyranny in smiting down the most conspicuous for learning or ability in order to intimidate the rest. The mournful spectacle afforded by the subjection of a good, but narrow-minded man like Pius X. to Ultramontane influence is the strongest practical refutation of the theory that has so singular a fascination for a certain class of minds. The ideal is a saintly patriarch, endowed with infallibility when speaking, ex cathedra, ruling as the Vicar of Christ over the universal Church scattered throughout the world. The reality is a well-meaning and personally good man, without exceptional knowledge, ability, or powers for government, seated as the figure-head of a close ecclesiastical corporation, dominated by aims that are sectional and mainly Italian. Thoughtful men look on, wondering how long a despotism so inspired and which is alienating so many of the most high-minded amongst those who would fain uphold it can possibly last. Yet many institutions we deem effete—Russian autocracy, German militarism—despite the spread of modern thought, still survive.

Church Literature.

Bishop Courtney, speaking at the Church Periodical Club, New York, made a powerful address in support of the objects of the society, drawn from his experience in Nova Scotia. He said that from

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