

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWENTIETH SUNDAY AFTER TRINITY.
Morning—Ezek. xxxiv; 1 Tim. v.
Evening—Ezek. xxxvii, or Dan. i; Luke xix., 28.

Appropriate Hymns for Twentieth and Twenty-First 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.

TWENTIETH SUNDAY AFTER TRINITY.
Holy Communion: 307, 315, 316, 322.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 203, 271, 285.

TWENTY-FIRST SUNDAY AFTER TRINITY
Holy Communion: 250, 310, 311, 555.
Processional: 447, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

A Candid Friend.

Sir Charles Elliott, K.C.S.I., has been interviewed by "Church Bells" as to his impressions of the Church Congress. Sir Charles is a distinguished Indian official, had been Lieutenant-Governor of Bengal, and though retired, cannot be idle, and was an interested member of the Congress. He was much struck with the size and enthusiasm of the audience, its readiness to grasp the points of and its interest in the topics discussed. The addresses were of a very high intellectual calibre, well expressed, well written, and containing a great deal of valuable information. But the speakers were a little too careful, too tender in expressing their whole mind on burning questions. Not altogether so, there was great boldness in some of the utterances, but also large generalizations. Professor Ryle, for instance, spoke very clearly as to the existence of inaccuracies in Bible history, but he did not tell us to what extent those inaccuracies

went, though he implied that they involved nothing essential. Professor Margoliouth gave a very brilliant address, but he appeared to me to be hardly taking the matter seriously, and to be playing with his audience. He told us, for example, that the mediaeval Rabbis were more trustworthy and accurate than modern Hebrew doctors, but he did not tell us in what particular points the mediaeval and the modern teachers differed. I expected from him rather a powerful defence of the old position of the Church and a refutation of the supposed discoveries of science. Nothing of that kind was, however, very distinctly to be gathered from his paper. It was not until the Dean of Ripon spoke that the most essential points of the controversy were brought out. To illustrate what I mean, it makes very little difference to any devout believer whether the Psalms of David were written by David, whether the Book of Ecclesiastes was written by Solomon, or whether the Pentateuch, and particularly the Book of Deuteronomy, was written by Moses or in the time of Moses; but it does seem to make a very great difference whether the whole story of the Tabernacle and the Levitical Law, and the establishment of one place for the worship of Jehovah, were really what they are represented to have been, or whether they were the invention of post-exilian Levites, who described what they wished to have been as if it had been, just as the Book of the Laws of Manu represents what Brahmins wished to have been laid down in religious ceremonial matters, as if such a system actually existed in the times of Manu.

Practical Suggestions.

Sir Charles Elliott makes another criticism applicable not only to the Newcastle Congress but to all congresses and synods that we know. There was a want of the necessary courage to grapple with an issue. He says, again, in the highly interesting discussion on the housing of the poor, most of the speakers confined themselves to a vivid representation of the existing evils, and only one or two attempted to grapple with the difficulties of remedying those evils, while none of them, in my opinion, grappled successfully, or even with such a thorough knowledge of the points involved as was shown in the discussion recently got up by the Charity Organization Society, and reported in their review of last August. Sir Charles is evidently not familiar with the favourite remedy of referring to a committee.

Church Growth, Colonial and Missionary.

With the world before us, and the growth of an Empire before us, the colonial and missionary Church claim our keenest interest, and we are rewarded by striking results. Last century saw two new Sees established;

this century has seen ninety-two. But here the interesting question is not as to bare figures, but as to the proportionate rate of increase. We must, therefore, analyze the figures. Divide the century; in the first half of it, twenty-three new bishoprics were founded; in the second half there were sixty-nine—just three times as many. Turn the figures into another form; and set forth the rate of increase per century. If the rate of increase shown in the first fifty years had been merely maintained, we should have had forty-six bishoprics added during the century; as it was, we had ninety-two; the rate of increase trebled during the second half of the century. In the middle of the century came the jubilees of the C.M.S., and the S.P.G. These were times of special prayer and thanksgiving. They were followed by a development of Church life and power. In 1872 a special day of intercession on behalf of missions was for the first time observed. A perceptible increase dates from that year. In the twenty-seven years, which followed, thirty-nine fresh missionary and colonial Sees have been established. In other words, the average rate of increase was 46 per cent., between 1850—1900; it was 144 per cent. between 1850—1900; it was 144 per cent. between 1872—1900. The Episcopal Church of the United States has added seventy-three bishoprics during the century, fifty-two of which belong to the last fifty years. Thus the two Churches have added in 100 years, 165 new Sees to the growing cause of the Church, and very little short of half of these—viz., seventy-three—have been added since the prayer year of 1872.

Church Music.

We draw attention to the first of a series of articles on Church Music, by an accomplished and experienced organist. Church music is necessarily more or less affected by the fashion of the time. But above these fleeting fancies are the true principles of Church, especially congregational music.

Death of the Rev. Preb. Harry Jones.

With deep regret we announce the death on 30th September, of the Rev. Preb. Harry Jones, rector of St. Vedast, Foster Lane, London. He was seized with paralysis a few days before, and continued in an almost unconscious condition until the hour of his death, which took place at Barton Mere, near Pakenham, his Sussex residence. The late Prebendary was educated at St. John's College, Cambridge, and was ordained so far back as the year 1848. His first curacies were, respectively, at Baddow, Essex; Drinkstone, Suffolk; St. Mary-the-Less, Lambeth; and at St. Mark's, North Dudley Street, W. He was for about a year, 1857—1858, assistant minister of Quebec Chapel, W., and for fourteen years subsequently was vicar of St. Luke's, Berwick, St.,

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