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West, TORONTO

# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 28, 1902.

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(If paid strictly in Advance, \$1.00.)

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P. H. AUGER, Advertising Manager.

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FRANK WOOTTEN

Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

## LESSON FOR SUNDAYS AND HOLY DAYS.

14th SUNDAY AFTER TRINITY

Morning—2 Kings IX; 1 Cor. XI 2 to 17.

Evening—2 Kings X to 32 or XIII; Mark IV 35—V 21.

Appropriate Hymns for the 14th and 15th 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:

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.

Processional: 33, 165, 236, 512.

Offertory: 366, 367, 378, 545.

Children's Hymns: 194, 337, 341, 346.

General Hymns: 2, 18, 36, 178.

### FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.

Processional: 35, 37, 189, 232.

Offertory: 167, 174, 212, 275.

Children's Hymns: 182, 223, 332, 335.

General Hymns: 7, 19, 169, 191.

### The Name of the Church.

The Living Church has taken notice of our efforts which have been made to nationalize the Church in Canada, and has an appreciative article on Canon Welch's sermon on our present "hapless" name. We fear its suggested name, The American Church in Canada, will not meet with more general approval than the Church of England in Canada.

### The Church Army.

In connection with the efforts to stop the loss of our people in rural districts, we direct attention to this organization. Though the training is adapted to a society

in a densely peopled island, there is nothing to prevent its being modified so as to be utilized here. We read that a new term has just commenced at the Church Army Training Home, where 30 men, and as many women, are receiving a final course of instruction before being examined by the Bishop of London's nominee. All the men have served an average of twelve months on one of the society's 67 mission vans under an experienced evangelist, whilst most of the women have assisted for a like period in one of the homes. In all, the training extends over a term of about 15 months. So many openings now offer themselves, that an earnest appeal is being made for keen young Church men and women to volunteer for the Church's pioneer and rough work in prison, slum, workhouse, and tent. Our readers will see how it is being adopted in England, as shown by the fact that the King has accepted an arm chair, upholstered in red morocco, which has been made by the inmates of The Morning Post Thames Embankment Home. This home is under the management of the Church Army. So many people have had new clothes for the Coronation festivities, that the Church Army is making a confident appeal for the old ones to be sent as a little thank-offering. All sorts of old clothes are wanted, to be put upon the backs of the tramps, ex-prisoners, and outcasts, who are being assisted in the society's many homes.

### The Country Parson.

Attention is recalled to the now venerable Dr. Jessopp, rector of Scarning, Norfolk, by his name appearing in the civil list of pensioners. Dr. Jessopp began his career as a country curate, and after a twenty-year term of city work returned to it in 1879. His contrast between the country then and what it was twenty years before, was most instructive and valuable, showing what had been real progress and what change for the worse.

### Sunday Manners.

The following paragraph sounds quaint and old-fashioned to us, but at the same time it is worth reflecting whether the rules were not good ones and worth imitating now. In the early thirties of the last century, the Primitive Methodists of Burnley (says a correspondent of a London paper), were strongly opposed to Sunday courting. In connection with the anniversary of the Bethel Chapel in that town, a souvenir hand-book containing copies of old records has been issued. A minute passed in 1834 is as follows: "That we do not allow young men and young women of our society to court with each other on Sunday; neither do we allow our single men and women to walk in the street together arm-

in-arm at any time; neither do we allow them to stand at street corners chatting together." The girl choristers were forbidden by another resolution to wear bows in their bonnets.

### The Bible from Rome.

In these days of Higher Criticism, we hail with joy movements which extend (among ourselves we may say continue), a knowledge of the faith. In Rome, at the Vatican press, is being printed as rapidly as possible, a popular edition of the four Gospels and the Acts of the Apostles, which is sold as cheaply as four cents. The "Pilot" gives at length a history of the movement which has culminated in this action. It arose through a number of clergy deploring the dense ignorance among the Italian peasantry of the story of the Redeemer's life and the Acts, which they say are the codex of Catholic faith and morals, and constitute the sources of the religious origins and civil history of Christianity. The Gospels and Epistles are not read in the vernacular in Italy, and too often are unheard in the pulpit, unknown in the family, and untaught in the schools. These clergy formed themselves into a society with Cardinal Mocerini as president, with the result of the publication and diffusion of this little book.

### A Model Epitaph

Is very unusual, but it is desirable in framing one to remember how soon we and all connected with us are forgotten. In the great abbey church of St. Alban's, out of all the great mitred abbots and noble dust, few monuments remain which give us so much information, and are so touching as a simple brass, covering the dust of a humble but honoured servant of the monastery that for more than four centuries has been within the keeping of this ancient minster. It is not difficult to think of this sub-prior at the dead of night summoning the dormitory to chant the Lauds of a new day in the ever-recurring round of discipline and prayer. While the epitaph is long, it is worth repeating: "Here lies brother Robert Beauner, formerly monk of this monastery, who for forty-six years and more continuously ministered in divers offices, greater and less, of the convent of the monastery aforewritten, that is to say in the offices of third prior, kitchener, refectorer and infirmarer, and in the offices of sub-refectorer and spicerar of this convent. For whose soul may you deign, oh most dear brethren, to pour out prayers to the Most High Judge (and) the Most Pious Lord Jesus Christ, that He may grant to him pardon of his sins. Amen." This re-opens the door of the past, like that fragment from Bury St. Edmunds which Carlyle restored to our knowledge.