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# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

6 Sun. aft. Trin.

Morning—2 Sam. 1 Acts 21, to 17

Evening—2 Sam. 12, to 24, or 18 Mat. 9, 18

Appropriate Hymns for Sixth and Seventh 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:

### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.  
Processional: 291, 297, 302, 307.  
Offertory: 198 255, 256, 3'9.  
Children's Hymns: 332, 333, 547, 574.  
General Hymns: 196, 199, 299, 546.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.  
Processional: 179, 215, 306, 393.  
Offertory: 243, 293, 367, 604.  
Children's Hymns: 217, 233, 242, 336.  
General Hymns: 235, 239, 514, 523.

### The Primate and Nonconformists.

At a Canterbury Diocesan Conference, Canon Hammond brought forward the subject of the promotion of closer and more kindly relations with other Christian bodies, chiefly in connection with nonconformists. The Primate, in closing the discussion, said personally he took a less lugubrious and more hopeful view than some of the speakers. He could not reveal the contents of his private correspondence with leading Nonconformists, which was going on just now, but if he did they would see that things said outside did not coincide with the real feelings of those leaders. Shortly, he was to have a conference with some Nonconformist leaders as to how to combine to secure religious teaching in board schools. He himself was promoting this conference with the earnest desire to co-operate with men who were at heart anxious that the little children should be brought up in the Christian faith. \* \* \* \* From a Nonconformist, Mr. Arthur Tucker, we have this corroborative testimony in a letter to the Spectator: "There are plenty of Nonconformists here who will refuse to

un-Christianize or deny the sincerity of the Episcopal clergy, even when they differ from them. And with regard to the school-masters, it would be difficult for Dr. Horton to produce any instances of undue influence or proselytizing on their part. A great deal of the heat of the present controversy arises from the fact that many of the disputants have no personal experience of the working of our elementary schools. I write as a pronounced Baptist, who on principle has sent his boy to the nearest public elementary school (although it happens to be under Episcopalian control), and has not yet seen any reason to regret having done so. Neither have I yet seen any reason to withdraw him from the opportunity of learning what the distinctive religious principles of the Church of England consist of. As far as I can gather, such teaching is always given in a fair and Christian spirit. It seems to me that the religious difficulty is largely the creation of the platform and the Press, and I find that many of those who emphasize it belong to the upper classes who send their children to schools where the religious, and also the more powerful social, influences are often antagonistic to Nonconformity. Why these particular people are so zealous in their efforts to champion the cause of a creedless education for the classes a stage lower than themselves, is a constant mystery to me."

### Church Music.

We quoted lately Bishop Gore's outspoken statement, "there has been no greater curse in the recent history of the Church of England than the propagation of the type of Cathedral services in parish churches." The Church Times says that a result of the discussion which this remark has provoked, is the proposed formation of a Church Congregation Music Association, having for its object the simplification of musical services, and the creation of a type of service in which the people may join. And adds: "There has undoubtedly existed of late a tendency to deprive the people of their part in worship, and while choirs have improved and organ-playing has become, if not always more artistic, at any rate more skilful and ornate, congregational singing, instead of advancing, is in danger of becoming a lost art. The Society to which we allude will, we presume, not be satisfied with curtailing the license which the professional or quasi-professional choir has taken, and with exhorting the individual worshipper to insist upon his rights. The effect of stopping there would be to silence the choir and to get no proper equivalent in its place. We would fain hope that this society will make it its peculiar aim to instruct organists, the clergy, and the laity in the art and practice of unison singing. Everyone must have noticed, even where a large congregation does occasionally sing, how feeble is the effect compared with the volume of sound that might be expected from a multitude. It is, we believe, the result of the stupid attempt on the part of individuals to sing in parts. But part singing is only effective when there is a massing together of the voices taking each part; scattered about a building they are lost, whereas every voice singing in unison swells the great total of sound. We have everything to learn in the matter of congregational worship.

### The Old Favourites.

In a short paper treating of the success and failure of novels, Lady Jeune writes the following paragraph on the old favourites, a paragraph which shows the wonderful change of habits, so largely the result of steam: "To us the wild excitement which was created by the publication of the Waverley Novels is incomprehensible. Yet thousands of readers waited in breathless expecta-

tion for each successive volume. The writer of this paper well remembers the late John Bright relating the deep interest with which each work was received, and how people waited in crowds for the arrival of the coach which brought the successive volumes, and seized them almost as starving men would seize food, rushing away with their prize. No books ever published caused greater interest, or aroused more curiosity, and the mystery which surrounded their authorship lent an additional charm to their appearance. What a fund of enjoyment, what indescribable pleasures the readers of Scott's novels have enjoyed all the world over, and though nowadays they are voted tiresome and long-winded by a blase and jaded public, we turn to them in later life, and find all the enjoyment which our grandfathers and grandmothers experienced. Can anyone resist the pathos of the story of Jeanie Deans, the stern Calvinistic spirit of Old Mortality; was there ever a picture of chivalry and romance to be compared with Ivanhoe and Woodstock? Who has not wept over the woes of Lucy Ashton and the Master of Ravenswood; and who is not led away by the exploits of Rob Roy, and the romance of Waverley? We revel still in the stirring pictures of court and battlefield, intrigue and romance which the pages of Quentin Durward, the Talisman, the Fair Maid of Perth, the Legend of Montrose portray, and which have lost none of their romantic picturesqueness."

### Religious Teaching.

The Bishop of Stepney, Dr. Laing, shows his Scottish birth and early training by the practical nature of the enterprises he promotes. A recent one throws an unexpected, and by no means, reassuring light upon the results of secular schooling. It is called "the League of Our Father," and its object is to band together religious working men, who will visit the homeless and destitute, and persuade them to engage to kneel down once in the day and say the Lord's Prayer. A room has been opened in Poplar, under the name of the Church Ramblers' Rest, and the promoters of the work report that in the six months during which it has been carried on as many as 2,000 men have been reached by their efforts, and, as nobody can doubt, in many instances, been influenced for good. Father Dolling used to tell a story which shows the need of such seemingly humble work as that which this league undertakes. He was once in charge of a party of boys going to Euston terminus, on their way to Canada, and, as his manner was, invited them to join him in prayer in the railway carriage in which they were travelling. "Boys," said the pious and kindly priest, "we may never see one another again: let us kneel down and say the Lord's Prayer together." Not a single boy of the party knew the words.

### A House of Rest.

Peter Lombard, discoursing pleasantly in the Church Times, upon Henry Back, who was vicar of Banbury, and of what he had done, proceeds to tell us of one institution which he has established and is an example. Peter Lombard's story is: "He and his wife, Eliza Back, bought Ashfield House and its grounds, near Midhurst, and bequeathed it to the Church as a House of Rest for tired and worn-out clergymen, whether of the United Kingdom or missionaries from over sea. It is not intended for chronic invalids, who require a nurse, but for tired, hard-worked men, who are treated, not as inmates of the institution, but as members of a family. The vicar of the parish tells me that the management is altogether admirable. It is a beautiful country scene; there are daily services at the parish church, and the excursions around are specially attractive, Mid-

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