

[July 3, 1902.

# Canadian Churchman.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

6th SUNDAY AFTER TRINITY  
Morning—2 Sam. I; Acts XIII to 26  
Evening—2. Sam. XII to 24 or XVIII; Mat 1 XVIII.

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, 379.
- Children's Hymns: 332, 333, 547, 574.
- General Hymns: 195, 199, 202, 546.

### SEVENTH SUNDAY AFTER TRINITY.

- Holy Communion: 304, 313, 315, 520.
- Processional: 179, 215, 393, 306.
- Offertory: 216, 243, 293, 367.
- Children's Hymns: 217, 233, 242, 336.
- General Hymns: 235, 239, 514, 523.

### Trinity University Thanksgiving.

We need not tell our readers of this number that it celebrates the Jubilee of Trinity University, Toronto. We do not intend to repeat on this page what is so well expressed in those which follow. We must, however, take sufficient space to express our gratitude that Trinity has been spared through all these years, that she has achieved such a proud record in the cause of religious education, and our hope that she may be blessed in the years to come with still greater pros-

perity and moral and spiritual and material success.

### The King's Illness.

One of the drawbacks to a weekly periodical is the necessity of preparing early for the press. Especially is this the case now when we are issuing an extra number and doing so when the week is cut up by public holidays. And now, at the last moment, the great holiday is given up, in consequence of the sudden and serious illness of the King. What the result may be is at the present writing impossible to say. But we fear that concealment must have aggravated the danger. What a tragic period it must have been to the King, determined not to disappoint his people and guests, surrounded by all the pride of heraldry and pomp of power, and yet feeling the advance of disease. All we can do is to submit to Heaven's decree, and meantime, with added solemnity, with heart and voice to pray: "God Save the King."

### Small Parishes.

We publish the following from an able letter in a United States contemporary. But we wish to say that although the advice is sound, we regret the complaining tone of it. We prefer more energy and hope: "What the small parish needs is continuous work by conscientious priests, and not to be made the dumping-ground for the refuse of our seminaries, nor the practice ground of youthful faddists. Nor can we expect good results in parishes which are the temporary resting-places of priests looking for something better, i.e., larger, or the refuges of priests who cannot get anything better. We much need a set of priests, whose vocation is not to be rectors of city parishes, but the apostles of small towns; who are content to take obscure work and do it all their lives, not in the least minding the neglect of bishops or the pity and contempt of the "leading clergy," but working for the glory of God in patience and hope. With such priests the work in small towns will be found anything but hopeless. If the parish remains practically stationary in numbers, it will still be found capable of intensive growth. The priest will have opportunity of studying each individual soul. Every child that passes through his Sunday school will be thoroughly known to him and personally taught by him. His services and his festivals may be made the object of his minute care. He may have the satisfaction of doing well all he has to do."

### Town Work.

We have a different tone in treating the same trouble from "Country Parson," in the "Guardian." "The younger clergy now-a-days all seek work in town parishes. They are at once caught in the meshes of an ab-

sorbing parochial organization—against that, too, I was glad to find Canon Newbolt warning them—which leaves them no time for study or for careful preparation of sermons, and but little for social intercourse other than that of the clergy house, the district visitors' meeting, or the Bible Class. And when after some years spent in this way the energetic young curate becomes, perhaps, a country incumbent, he is too often a fish out of water. It is the most difficult thing in the world to get a really good curate for a country parish. I myself am fortunate in this respect, and though I don't profess to be a great organizer or trainer of young clergy, when my curate is promoted to a country living and leaves me forlorn, his experience here will make him more suitable to the place than many who come from the most highly organized town parishes and from serving under men to whom I am not fit to hold a candle. The few thoughts that I here offer upon country life and work are the outcome of considerable experience. For nearly two decades I have been what some of my friends call 'buried' in the country; I do not regret one of those years."

### Clerical Incomes.

The Bishop of Oxford in his primary charge to the clergy of his diocese in Christ Church Cathedral said if any one were to be guided by the clamour which he might find going on in the newspapers, he would probably think the most ominous peril of the Church lay in the intractable excesses of ritual, and the development of teaching far away from the central and traditional convictions of Anglicans. He dared not deny that great trouble and harm might come on them that way, especially through the remedies which may be pressed on them, the reaction which might be provoked, and the stern which might be so set swaying. But he glanced at this danger only to ask them to set in contrast with its prominence, its ample and unfailing power to command attention, that quiet, intense, and slowly-heeded trouble which they would find far and wide and deep, telling in manifold ways if they came to know all that was involved in the impoverishment of the clergy. There lay, he thought, that which had the first claim on the solicitude of Churchmen. After emphasizing the smallness of the incomes in his diocese, the Bishop states that he saw no remedy but a re-endowment by men with vast wealth, like Cecil Rhodes. Mr. Harry Moody recently pointed out how by teaching men their duty to support the Church, a bond of union between priest and people would be re-created, and the people when they emigrated would not wait for the Church, as they do now, but would be from the start willing members and supporters of the Church.

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