

July 18, 1901

Canadian Churchman.

TORONTO, THURSDAY, JULY 18, 1901.

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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.
SEVENTH SUNDAY AFTER TRINITY.
Morning—1 Chron. xxi; Acts xxi. 37—xxii. 23.
Evening—1 Chron. xxii or xxviii. to 21; Mat. x. 24

Appropriate Hymns for Seventh and Eighth 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:

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.

EIGHTH SUNDAY AFTER TRINITY.
Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 300, 524.
Offertory: 217, 265, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 275, 290, 447, 633.

A Protest.
"A protest, which will find a responsive echo in the hearts of American and Canadian clergy, has been put forth by the Bishops of Newcastle and Wakefield, England," says the New York Evangelist (Presbyterian). "What was in its inception a beautiful idea, has, by long continuance and gradual elaboration, become a fashionable function, with an absolute lack of heart. The funeral flowers obtrude themselves everywhere, and mild suggestions to 'Please omit flowers,' are ignored always. The Bishops protest against the custom as something which is approaching indecency, and undoubtedly is a burden and a display. The florists will rise up in defence of their trade, for to have a carriage or two filled with

flowers in all sorts of fantastic combinations preceding a funeral means a livelihood to them, but in the name of good taste and simplicity, something should be done here as well as in England."

Ireland's Decrease in Population.

The threatened depopulation of Ireland, indicated by the decrease just reported in the latest census, is regarded as having a serious religious as well as secular bearing. The religious census gives 3,310,028 Roman Catholics, a decrease of 0.7 per cent.; 579,285 members of the Anglican Church of Ireland, a decrease of 3.5 per cent.; 443,494 Presbyterians, a decrease of 0.3 per cent.; and 61,255 Methodists, an increase of 10.4 per cent. If that tendency should continue, it is evidently only a question of time when Ireland shall become a Protestant country. The decrease among Roman Catholics is attributed almost wholly to emigration; while much of the Protestant increase is traced, by some of the Dublin papers, to the fact that the overwhelming bulk of Methodists and Presbyterians are to be found in the industrial centres, where they are not under such obligations to emigrate as are the peasant population.

The St Andrew's Brotherhood.

Mr. H. Carleton has been going over the ground and has been visiting thirty chapters in Ontario, and does not like, nor does he blink the condition of many of them. Here follow some of his remarks: "The weak, old longing for the mixture of Christian work, and social features combined still exists; in fact, there is a powerful craving for it. Many Church workers and no inconsiderable number of clergy still think the ideal Church society that which meets occasionally for a moral address mixed in with coffee and cake and a few solos; or that can rise to music, a promenade, and ice cream on star nights. Against this sort of ideal the Brotherhood struggles, and let it not be whispered abroad for very shame, often succumbs." Mr. Carleton also says: "It seems, according to candid confession of many, the easiest thing in the world for a scoffer to bowl over the average Brotherhood man. It's a sorry admission, but it's true. Until Brotherhood men learn to talk religion, to talk it properly—and this means a great deal—to talk it convincingly, their efforts will be mostly vain. First get on the rock; know your way and then help and guide others. If you talk to others, do not give them the impression that you are not sure yourself. That's not the kind of guide they are seeking. Point to the Church. Tell them how it has helped you, and can help them, and if they see that your testimony is borne out by your life they'll think it over." We have frequently hinted at the necessity of a forward movement in the Brotherhood. As at

present organized, it is chiefly valuable in a large city, and we have not many. An extension, in aid of present workers, in sparsely settled districts might be of value. We suggested the formation of a mission, farms and building, in new settlements, such as Temiscamingue, but from the lack of response, we fear there is need of stronger men to take up or act on any new proposal.

St. Patrick's Well.

A very interesting discovery has been made in the neighbourhood of St. Patrick's Cathedral, Dublin, of the true original site of St. Patrick's Well, which has been long a subject for speculation amongst archaeologists. From a letter written by Sir Thomas Drew to the Dean of St. Patrick's, that Sir Thomas had long ago made up his mind from allusions in the works of Archbishop Ussher, Dr. John Lyon, the famous antiquary of the 18th century and others, that the exact site of the well was a spot on the roadway of Patrick street, which accordingly was marked with a cross on his map. Mr. Spencer Harty, the City Surveyor, Dublin, mindful of this prophetic mark on the map, personally superintended the drainage excavations at this spot, and was rewarded by finding a very ancient cross, or rather two crosses, inscribed in high relief, built into the north wall of the Poddle Culvert. This discovery, taken together with the previous indications from which Sir Thomas Drew had formed his opinion, firmly establishes the identity of the site of the Well of St. Patrick. The ancient crosses, which now see the light after centuries of oblivion, form a remarkable link between the old Celtic Church of St. Patrick and the noble cathedral built by the Anglo-Norman ecclesiastics in the 12th century, and restored by the Guinness family in 1864.

The Bible Society.

At the ninety-seventh annual meeting of the British and Foreign Bible Society, in London, England, the Rev. J. H. Ritson gave a brief summary of the report, which showed that the year's issues were over 4,914,000 copies of the Scriptures, complete or in parts. This total had only once been exceeded by the society. It fell 133,000 below the record of 1899—1900, simply because the crisis in China reduced circulation there last year by 250,000. For the rest of the world, the society's issues showed an increase. The total issues by the society, since its foundation, in 1804, was close on 170,000,000 copies. In China, notwithstanding the disturbances, 600,000 copies were circulated. In the Shansi massacre, the society's sub-agent, the Rev. W. T. Beynon, his wife and three children were killed. The destruction of books and damage to property in China exceeded £3,000. While the war continued in South Africa, the Scriptures were distributed to the sick, wounded, and prisoners of both sides.

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