

Canadian Churchman.

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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

- July 31.—Tenth Sunday after Trinity.
Morning—1 Kings 12; Romans 1.
Evening—1 Kings 13; or 17; Mat. 16, to 24.
- August 7.—Eleventh Sunday after Trinity.
Morning—1 Kings 18; Rom. 7.
Evening—1 Kings 19; or 21; Mat. 20, 17.
- August 14.—Twelfth Sunday after Trinity.
Morning—1 Kings 22, to 41; Rom. 11, 25.
Evening—2 Kings 2, to 16; or 4, 8 to 38; Mat. 24, to 30.
- August 21.—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 1 Cor. 1, 26 and 2.
Evening—2 Kings 6, to 24; or 7; Mat. 27, to 27.
- August 24.—St. Bartholomew A. & M. Ath. Creed.
Morning—Gen. 28, to 18; 1 Cor. 4, 18 and 5.
Evening—Deut. 18, 15; Mat. 28.
- August 28.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 1 Cor. 8.
Evening—2 Kings 10, to 32; or 13; Mark 2, 23—3, 13.

Appropriate Hymns for Tenth, Eleventh, Twelfth and Thirteenth 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 the new Hymn Book, many of which may be found in other hymnals.

TENTH SUNDAY AFTER TRINITY.

- Holy Communion: 233, 236, 241, 508.
- Processional: 9, 47, 57, 615.
- Offertory: 35, 545, 564, 653.
- Children: 703, 707, 710, 712.
- General: 543, 549, 571, 760.

ELEVENTH SUNDAY AFTER TRINITY.

- Holy Communion: 250, 252, 436, 438.
- Processional: 44, 437, 448, 546.
- Offertory: 107, 439, 477, 541.
- Children: 608, 609, 701, 704.
- General: 31, 404, 421, 666.

TWELFTH SUNDAY AFTER TRINITY.

- Holy Communion: 251, 260, 261, 446.
- Processional: 386, 440, 443, 447.
- Offertory: 28, 566, 622, 667.
- Children: 686, 703, 706, 707.
- General: 14, 27, 466, 467.

THIRTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 247, 254, 263, 452.
- Processional: 49, 382, 488, 664.
- General: 15, 420, 480, 482.
- Children: 700, 711, 712, 720.
- Offertory: 398, 417, 503, 621.

Church Evangelism.

We fail to see why the Church in Canada should, for the most part, be content to leave the denominations, and individuals, to make evangelistic appeals to the public at large. It is all very well to say that it is the province of the Church and her clergy to conduct the regular services in an orderly and decent way and to refrain from going out into the "highways and hedges" and compelling unwilling guests to come to the richest of all feasts. Our Lord was not content with this method, nor were His disciples, nor the Early Church. And to-day we find that splendid Christian Warrior and Leader, the Bishop of London, calling about him an Evangelistic Council and with the zeal of a John Wesley carrying and sending the Gospel invitation wherever in his vast world-centred diocese it is most needed. And Bishop Ingram sends some of the ablest of his clergy into these aggressive campaigns. Why should we not follow such an illustrious example in Canada? Surely there is room for such work? Is there not serious danger that the desire for religious respectability may go hand in hand with religious inefficiency?

Colonial Nursing Association

Lady Piggott, founder and vice-president of this humane and most praiseworthy body of trained and devoted women, tells, in the "Nineteenth Century" for July, concisely and graphically, the story of its founding and successful operation. Where fifteen years ago British men, women and children in the outposts of our far scattered Empire, were cut down by fell

We are now taking our Annual Holidays, therefore the next issue will be August 18th.

diseases, often without other than crude native aid, and lacking proper food and the sympathetic ministrations of women of their own race, since that date, 1866, about 500 trained nurses have left the British Isles under the auspices of the above Association, and their splendid, self-sacrificing work has, as Lady Piggott says, "Saved hundreds of lives and brought help and comfort to numberless hearths and homes." "The Association undertakes to select and forward nurses to any place requiring them, on the understanding that a representative committee of residents will do its utmost to raise sufficient funds for the maintenance (board, lodging and salary, etc.) of nurses so sent. The Association guarantees any deficit which the residents may not be in a position, at first, to meet, and advances the initial outlay of passage-money, etc., trusting that in every instance the local fund, together with the nurses' fees earned, will be sufficient to enable the movement to become self-supporting when once the initial difficulties of sending out nurses are overcome. The fundamental idea was not charitable in the sense of giving gratuitously the services of skilled nurses to patients unable to make "payment," but to help those who ill and suffering were able and willing to pay, but who without the help of the Association were utterly unable to obtain such help as it affords. It may be mentioned that Lord Loch, the first president, and the Hon. Joseph Chamberlain, when Secretary of State for the Colonies, rendered signal service to the Association. The latter in an able speech in its sup-

port, said: "I believe that the work is a Christian work, a charitable work, and an Imperial work, and I heartily recommend it."

Church Papers.

A very interesting subject was dealt with at a recent conference in the Diocese of Canterbury. Two papers were read. One by the editor of the "Church Family Newspaper," who referred to the greater prominence given in the daily papers to Church doings than was the custom formerly. He also averred that Nonconformists surpassed the Church in the field of religious journalism, and strongly urged that Church officers, as well as the clergy and laity, should do their utmost to aid and advance the Church papers. "This is as it should be. We have frequently and insistently urged the Church people of Canada to aid us in every way in their power to make the "Canadian Churchman" attractive, influential and instructive to our people, believing that by doing so the cause of the Church would be materially advanced. We are glad to see our able brother of the English Church press take common ground with us in this most important matter. At the same time we cannot too heartily express our appreciation of the valued and influential co-operation in this regard we have received from some of the ablest of our Bishops, clergy, and laity. It would greatly advance the cause of the Church were their excellent example more generally followed.

Cleams of Hope.

In a recent number, the "Literary Digest" contrasted the commencements between Columbia, N.Y., and Tuskegee Institute, Ala. At the former there was the usual mixture of dignity and impudence, exaggerated. At the latter the stage was dressed with a picturesque setting of negro life. Music was furnished by a school orchestra of fifty, and choir of about a hundred voices, "the dominant thing was the folklore songs by the orchestra and choir together. There were negro melodies in plenty, and I don't think I had ever really heard them sung before until I heard them sung at Tuskegee." Without ornamental preliminaries Booker T. Washington introduced the speakers. "First to appear was a young man, Collins Harry Robinson, who delivered the salutatory, his subject being, 'Managing a Dairy.' He came upon the platform dressed in a dairyman's white trousers, coat, and hat, and proceeded in a businesslike way to tell in simple and direct, straightforward language what the dairy business was; then analysed milk, giving its chemical constituents, and then illustrated the care of the milk by the use of machinery in purifying it and airing it and bottling it. It was all done in about ten minutes, and everybody felt that he knew more about milk after listening to the salutatory than he had ever known before. It was something different from the Latin salutatory at Harvard or the English in our other New England colleges, and most effective. Another young man, John Henry Ward, took for his subject, 'The Advance of the Boll Weevil,' and told us all about it and how to meet it. A young woman, Miss Teresa Simpson, took for her subject, 'Growing Flowers as an Occupation.' She was dressed just as she would be at her work in her garden or her hot-house, in a homespun apron and plain clothes, and what she didn't know about the subject, both as a business proposition and as a scientific theme, is not worth telling." Among the other features of the week at this institute were the exercises of the Bible Training School, in the course of which one young man, Charles Le Roy

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