

Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 17, 1901.

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CORRESPONDENTS.—All matters for publication of any number of the CANADIAN CHURCHMAN should be in the office not later than Friday MORNING of the following week's issue.

Address all communications,

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.
TWENTIETH SUNDAY AFTER TRINITY.

Morning—Ezek XXXIV.; 1 Thess. V
Evening—Ezek. XXXVII. or Dan. I; Luke XIV. 25—XV., 11

Appropriate Hymns for Twentieth and Twenty-first 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:

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 271, 203, 285.

TWENTY-FIRST SUNDAY AFTER TRINITY

Holy Communion: 259, 310, 311, 555.
Processional: 447, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

Education.

The tragedy at Buffalo bids fair to bring about some changes in the States, and license may be curbed. The result is doubtful, but repression in some form seems probable. Thoughtful people realize that something more than repression is necessary. In a sermon on the death of President McKinley, the Rev. W. Montague Geer said that he felt the tragedy of the death of the President was sent by the Almighty to call the attention of the people of this country to the fact that they were getting into godless ways, neglecting Him Who has done so much for us as a nation. "Our Godless system of education," he said, "is a far worse crime than slavery or intemperance. I believe that the United States are suffering from the wrath of God

to-day because our people have consented to the banishment of Jesus Christ from the daily lives of our children. Do the children of the rich need religious instruction more than the children of the poor? Why does Christian education come so high that it is beyond the reach of the children of the poor? Here is the sin—here the fault. And close upon it follows the speedy and appalling decline of religious life in the home."

The Decalogue in the Holy Communion Office.

A correspondent of the Guardian points out how, in the Scottish and American Churches in communion with us, the use of our Lord's Summary of the Law in St. Matthew xxii., 37-40, is allowed as an alternative to the Ten Commandments. In the Communion Office published by the Nonjurors 200 years ago, the Summary of the Law was put as a substitute for the Decalogue, with the Kyrie retained. From the Nonjurors' Prayer-Book the Summary found its way into the Scottish Liturgy in Bishop Falconer's Standard Edition, published in 1764, and from thence naturally into the daughter Church in the United States. Should the English Church ever venture on a revision, it is probable that the insertion of the Summary as an alternative would be welcomed by a large body of Churchmen.

Chanting the Psalms.

Any utterance of so distinguished a prelate and so scholarly a theologian as Dr. Brooke Foss Westcott undoubtedly was, is one that commands respect, and serious attention. This is especially the case in so important a feature of the Church service as the chanting of the Psalms. Bishop Westcott said (we quote from his valuable Preface to the Paragraph Psalter): In our cathedrals and great churches, the Psalms are the centre of the service. They furnish splendid opportunities for the consecration of the highest gifts of musical genius and musical skill; and no nobler task can be given to the religious artist than to interpret them in a universal language. This is his proper office. The student of theology can only offer him some clue to their structure and to their characteristic lessons, in the hope that it may be of service to him as he comes to offer his own gift in Divine worship. Omitting the qualification "great" in the first sentence of the above quotation, these beautifully-expressed words of the good Bishop should be written in letters of gold upon the heart of every church organist, choirmaster, and member of a church choir, irrespective of denomination.—Musical Times.

Church Missionary Society.

The pressing needs of the Church Missionary Society, due to the advance of its work abroad, are receiving earnest consideration from a wide circle of friends at home. Mis-

sionaries are also saving from their modest allowances in order to help the society. One lady missionary, who has private means, sends £50 "to avert a deficit." Another, writing from his station, directs £5 to be deducted from his stipend every year. A third proposes to bear all the cost of his travelling, instead of charging it to the society. Many others are doing likewise, according to their means. The African girls in the C.M.S. school at Sierra Leone have raised and sent £25 towards the adverse balance of 1900—01. The Sierra Leone native Church have arranged for collections in every congregation on behalf of the society, to which the colony has owed so much.

St. Augustine's, Canterbury.

Great interest, says the Times, is evinced in the excavations which are being conducted at Canterbury on the site of the eastern portion of the great abbey church, which formerly stood close by the Monastery of St. Augustine. Some of the objects of interest which have been found are on exhibition at the Reaney Institute, Canterbury, including the skull and mitre of Abbot John Dygon, who died in the year 1510. It was first thought that this might be the head of St. Augustine, which, it is known, was kept separate from the body, being exposed for the veneration of the faithful. This theory, however, had to be abandoned when the skeleton of the body was discovered, and also the coffin-plate—a large plate of lead bearing the Abbot's name. The body appeared to have been robed in full pontificals for burial, but, owing presumably to the poverty of the monastery at that period of its history—the time of Henry VII.—the inmates were unable to give the Abbot a real jewelled mitre or gold ring. The mitre found is of lead, with painted imitations of jewels; the episcopal ring on one of the fingers is also of base metal, and the chalice and paten are of lead. But little is known of Abbot John Dygon, beyond the fact that he was one of the honoured guests who sat at the high table at Archbishop Warham's enthronement banquet in 1504.

The Name of the Church.

Before this appears, this question, which so many of our brethren in the States have felt to be a serious one, will probably have been settled. The last name suggested is by the diocese of Milwaukee, "The American Catholic Church in the United States." The memorial to the convention by the diocese is admirably written and forcibly reasoned.

Papists.

The giving of names is not confined to one continent or one religious body. The Church Times is responsible for the following: "Those in this land who hold to the Papacy with full conviction are unhappily compelled by stress of circumstances to refuse the jurisdiction of our English bishops, and to arrange as best they can for their religious

TIGHT BINDING