

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

13 Sun. aft. Trin.

Morning—2 Kings 5, 1 Cor. 15 to 35

Evening—2 Kings 6, to 24, or 7 Mark 7, 24—8, 10

Appropriate Hymns for Thirteenth and Fourteenth 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:

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.

Processional: 36, 179, 215, 447.

Offertory: 210, 226, 240, 259.

Children's Hymns: 217, 336, 338, 342.

General Hymns: 231, 234, 243, 478.

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.

Processional: 33, 165, 236, 393, 512.

Offertory: 366, 367, 378, 517, 545.

Children's Hymns: 194, 337, 341, 346.

General Hymns: 2, 18, 36, 178.

### Preaching.

We often hear it stated that our clergy are, as a rule, not good preachers. To this remark we always answer that, so far as our observation goes, they are good preachers as a rule, the distinctly bad preachers are the exceptions. If they were not good preachers we would not lose so many to the States. Still they might be better, and so we commend the papers on preaching by a presbyter which are begun in this number. The writer is one of our ablest and most experienced priests.

### Home Religious Training.

We cannot open our English exchanges without getting evidence of the deep interest taken in religious training. The agitation over the education bill and passive resistance, designed, as it was and is in great part to do away with the teaching of religion in schools, must have its reflex action. Parents are being forced to consider whether their children receive any religious training or teaching, and whether they as parents do their duty or neglect their obligations to bring

up their children to lead a godly and virtuous life. It seems as if this duty has never been so neglected as it is at the present day. The spread of secular training in public schools, and the relegation of all religious teaching to Sunday schools, which children were irregularly sent to, has, during the last fifty years, brought about a lamentable state of affairs. But we hope that the Christian conscience is being roused, and that a better day is dawning. In Australia and New Zealand earnest efforts are being made to Christianize the public schools. A sad state of things is disclosed by a discussion started by the Church Times on the "Myth of Home Religious Training." One worker writes: As a lay worker of many years' experience of work amongst boys, principally of the working class, I fully endorse, as true of them, every word of your correspondent. I have had the privilege of helping many a boy, by private individual instruction, to prepare for Holy Baptism, Confirmation, and Holy Communion, and many are the cases of boys who have been absolutely ignorant of the need or meaning or words of prayer, and they have told us that their parents never taught them a prayer, or, if anything, nothing more than the childish verses mentioned by "Magister." I can also testify to their readiness to receive instruction, and the warm-heartedness with which they receive it. I believe that the parental indifference to the children's spiritual welfare is only a part of the general indifference to religion so common amongst all classes. But is it not worse than indifference? Is it not the bad example parents set their children, of which we have to complain, not only in the lower, but in the upper classes as well? A boy or girl returns home for the holidays, and they not only see, but are encouraged to take part in, such games as "bridge," "ecarte," and other gambling games, in drink and other vices and follies, and yet possibly these children may have only recently been confirmed at school! We send missionaries abroad to the heathen; but there are plenty of heathen in London "Society," and when the Church has taught "Society" its duty towards the young, we may then look for a better condition of things; but I think there are two requisites. First, more definite Catholic instruction on faith and duty by means of Bible class, Catechism, guilds, or by special instructions in church. The other requisite is more systematic pastoral visitation. But neither of these appeal to "Society," which is so taken up with the demands of fashion, that it can barely make time to patronize the Almighty once a week, and a pastoral visit from the clergyman would not be tolerated. If a member of "Society," he may call on "At Home" days, but not otherwise. It would be interesting to know how many of the clergy of our fashionable West End churches or Public School masters would venture to enquire as to whether their Confirmation candidates have been baptized.

### Holiday Obligations.

We in common with many of our contemporaries have from time to time reminded our readers of the duty of worship during the holidays. "Church Bells" puts church people's holiday obligations in this terse fashion: "It is important then for holiday-makers to bear in mind that the earnest reverence and respect for the restraints of religious observance are as obligatory on them when in a strange place as they are when at home, and that it is the duty of every Churchman to attend Divine Service and contribute something to the offertory, in whatever parish he may be temporarily residing."

### Destructives.

We think there are few reflecting holiday-makers who do not regret the ruthless and wasteful destruction of life at our summer resorts. Game in or out of season is killed, fish of all kinds and all sizes are taken and die, and wild life in

all its forms is destroyed. We have excellent laws but they are not severely enforced, for one reason because public opinion is not sufficiently educated to distinguish between use and waste. We might take a lesson from the Soudan. The Countess Valda Gleichen, writing of a visit to Fashoda and Goudokoro to the Pall Mall, devotes, as English writers do, a good deal of attention to the game seen and killed, but adds: "It may not be generally known how very carefully game is protected in the Soudan. The country is divided into shooting districts, and the amount and species of game which may be shot by holders of licenses vary according to the district. Animals and birds are divided into classes; those that are absolutely forbidden to be killed or captured, such as the chimpanzee, eland, giraffe, rhinoceros, zebras, wild ass, ground hornbill, secretary bird, and Bal-oeniceps Rex; and those, on the other hand, of whom a limited number only may be killed, i.e., hartebeest, waterbuck, wild sheep, ibex, bustard, and others too numerous to mention here. Besides all these restrictions, there is a large Officers' Game Reserve between the White and Blue Niles, which is practically a sanctuary; so it is evident that as much as possible is done to prevent indiscriminate slaughter of wild beasts; this accounts also for the want of fear shown by all those that we saw; they were deeply interested and curious, but obviously not the least afraid."

### Cyprus.

Owing to our having taken charge of this island during Lord Beaconsfield's premiership we have assumed responsibilities towards it, and in discharging these a good deal of information is obtained. As the Church Times says: "How many Englishmen know that the Orthodox Church of Cyprus is 'the most ancient Church in Greek Christendom,' dating from within twenty years of Pentecost? This fact, together with our own political relations with Cyprus, ought to lead men to turn with something more than curiosity to the notice of two recent books on the Church of Cyprus. English Churchmen, especially, should master all that is said of the Latin intrusion (1196—1570), as many of the questions therein involved affect us to-day. That Mr. Joseph Chamberlain, of all men, should have to direct the affairs of the Church in Cyprus just now is a curious result of the British occupation; but so it is, and we hope his wise intervention will speedily end the disturbed condition of the Church, and give it a chance of working for its great needs—an educated priesthood, and better provision for clerical support—two items which form but two sides of one question."

### Associated Missions.

From an unexpected quarter we have received encouragement as to the wisdom of establishing missionary communities like that which has succeeded at Minden, in the Diocese of Toronto. Mr. W. G. Finch wrote to the Bishop of Truro suggesting celibate clergy in view of the present poor stipends, and received the following reply: "Trenythen, Cornwall, August 3, 1903.—My Dear Sir,—I think it wise to consider the voluntary celibacy of some of our clergy and their life in a sort of Priory collegiate, firstly, for its economy, enabling many poorer men to be ordained than can afford it at present, and thereby enlarging our area of ordinands; secondly, as a remedy against loneliness, depression, and the dangers, spiritual, intellectual, etc., that haunt many a solitary life; thirdly, as a religious condition that is very useful to certain characters. I am, yours, faithfully, John Truro."

### The Oldest Church Organ.

In The Quiver for August is an illustrated article, "About Some Church Organs," in the course of which the author says: The oldest

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