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LESSONS FOR SUNDAYS AND HOLY DAYS.

July 3—4th SUNDAY AFTER TRINITY.

Morning—1 Sam. 12. Acts 10, 24.
Evening—1 Sam. 13, or Ruth 1. 2 John.

Appropriate Hymns for Fourth and Fifth Sunday 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:

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 315, 322, 554, 558.
Processional: 215, 224, 239, 303, 393.
Offertory: 165, 248, 256, 259, 290, 365.
Children's Hymns: 341, 342, 346, 540, 573.
General Hymns: 7, 12, 238, 243, 479, 603.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552, 557.
Processional: 218, 226, 232, 270, 280.
Offertory: 174, 259, 268, 271, 518, 583.
Children's Hymns: 176, 194, 335, 336, 338.
General Hymns: 214, 222, 223, 284, 285, 529.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PR F. CLARK LL.D., TRINITY COLLEGE.

Gospel for the 5th Sunday after Trinity.

St. Luke v., 10. "From henceforth thou shalt catch men."

Imagery expressive—also suggested by occasion—work in which engaged. The Apostles fishermen. Miracle recorded briefly by St. Matthew and St. Mark, more fully by St. Luke. Words to the Apostles applicable to clergy and laity.

i. Note one point in which the analogy does not hold. Ordinary fishermen work for own profit—sacrifice the fish: the spiritual fisherman labours for the sake of the fish.

So takes them alive (meaning of Greek word).

1. Not forgetting: labourer worthy of hire. Not muzzle the ox. Live by Gospel. No disgrace. Disgrace to people to refuse.

2. Yet this never the end. (1) Shown by Spirit of life and work of Christ. (2) Enforced as duty, privilege.

ii. But the analogy holds in important points.

1. As regards the fish. They need to be decoyed into the net and caught. Men, like fish, ignorant, simple.

(1) Men do not naturally love God. (2) Often full of prejudices against Gospel. (3) Sin and sloth hinder.

2. As regards the fishermen. Closeness of analogy apparent not merely to bring souls into the ship of Christ; but to make them loyal servants as well as loving partners. What qualifications are needed! (1) Knowledge. Fishermen must know water, net, fish, etc. So we should know man, God, the Gospel. (2) Skill to apply this knowledge. More than theory. Fidelity and gentleness. (3) Constant watchfulness. Take every advantage of circumstances. Right moment.

(4) Perseverance and Patience. (a) Disappointments frequent: "Taken nothing"—"Nevertheless." (b) So in Christian work. "Laboured in vain!" (5) A certain generous ardour. Love of souls—love of God—or lukewarmness.

iii. The great encouragement in these words. "Catch men."

1. May long toil in vain—as these.
2. But at last succeed. Success promised. (1) Often seen here. (2) More hereafter.

3. A joy in which all may share. Every Christian man or woman has a ministry of souls.

4. Surely a reason for following, even although we should leave all besides. Great is the reward: in the honour done to Christ, in the salvation of men, in the fulfilment of the purpose of God, in glory everlasting.

SUSTAINING THE BISHOPS.

A curious and interesting phenomenon in the ecclesiastical history of the Mother Church is the protest of a number of advanced High Churchmen against excessive and illegal Ritual. It appears that, in the opinion of a large section of the party, and those the most important and responsible members of it, things are going too far. The public at large had arrived at this conclusion for some time; but a feeling of despondency, if not of despair, had come over them; and so they simply sat with folded hands, hoping that, some day, things would come right. Of course, it has been the fault of the bishops! So it is said, and partly with truth. If the bishops had agreed among themselves as to what they would allow, and what they would not allow, things might have been different. But they did not so agree, and

it can hardly be wondered that men, disinclined to obedience, should have said: Why, in the world, should I obey the Bishop of A., when the Bishop of B. may be giving me totally different instructions a month or two hence? There was something in that. Then, again, the Ritualist might plead, The bishops discouraged things quite lawful on the High Church side, and upheld violations of Law on the Low Church side; and now they talk of enforcing the law against one side, while caring very little whether it is observed or not by the other side. All quite true beyond a doubt; and yet the question comes: Are we then to have anarchy in the Church, and anarchy on the part of those who profess to be advocates and upholders of authority? Because the law cares little for trifles (de minimis), shall we say that the law cares for nothing? When the question is put in that way, the answer is clear. Anarchy cannot be allowed. The bishops must be armed with authority; and upon them must rest the responsibility of repression or toleration in any particular case. Such is the decision of the leaders of the extreme High Church Party. Things must have come to a pass before such a resolution could be taken. Is not this much the same provision which was condemned in the Public Worship Regulation Act? And now it is demanded by the very people who made that Act a dead letter. But the circumstances are changed. Among the lay members of the party earnest protests have been addressed to their organs in the press, and hints have been given of divisions in the ranks. The Spectator says that the bishops are doubtfully thankful for the support now offered them, because it will add to their responsibilities! If their Lordships shrink from responsibility, they must be content to part with authority; and we hope that this is not the case. The crisis is a severe one in many ways; and the future of the Church of England may depend upon the manner in which it is met. Quiet firmness, coupled with reasonable liberality, may yet pilot the vessel through the rocks; but no one can deny that there is danger.

THE TORONTO SYNOD.

In many respects the recent meeting of the Toronto Synod was one of the most important in its history. Apart from the sensational episode of the Bishop's resignation, several matters of great importance came before the synod. To some of these we shall probably return. Some others seem to demand immediate attention. Mr. Mother-sill's motion for the removal of all clergymen at the end of five years—or rather for giving to each clergyman only 5 years' possession of his benefice—was lost almost without discussion. But the loss was more real than apparent; for in the first place, his resolution could never have passed without