

Canadian Churchman.

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Lessons for Sundays and Holy Days.

June 23—2 SUNDAY AFTER TRINITY.
Morning.—Judges iv. Acts vi.
Evening.—Judges v.; or vi. 11 2 Peter iii.

APPROPRIATE HYMNS for Second and Third Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 317, 538, 558.
ProceSSIONAL: 163, 390, 435, 445.
Offertory: 366, 414, 437, 550.
Children's Hymns: 330, 343, 439, 571.
General Hymns: 158, 164, 222, 415, 474.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 318, 529, 552.
ProceSSIONAL: 4, 162, 489, 516.
Offertory: 276, 303, 417, 436.
Children's Hymns: 221, 331, 335, 572.
General Hymns: 17, 161, 219, 241, 266, 416.

THE SECOND SUNDAY AFTER TRINITY.

Again the theme of the service is love; and that love to be manifested by deeds of love. The beautiful Collect, with its allusions to the watchful Providence that has brought us so far on life's journey, beseeches God to continue his protecting care, and to make us have a perpetual fear and love of His holy Name. The Epistle showing how deeply he who leaned upon the Saviour's breast had drunk in the Master's teachings, is instinct with love—we know we have passed from death unto life, because we love the brethren. Ah, let us see to it that we may truly apply this searching "we know" to our own spiritual lives! Could we willingly lay down our lives for them? There is a certain Man always bidding us of His mercy to His great Supper. Day by day He sends His servants to say all things are now ready for the Feast. Still, even from those who have tasted of the heavenly banquet, is heard, I pray Thee have me excused. Failing as these do to use the greatest of all channels of God's grace, no wonder it is true for so many, ye ask and ye receive not, because ye ask amiss.

TRUE PEACE.

Peace, by all means; unity, by all means—but the hollow truce of apathetic compromise is no real or lasting peace; and a nominal unity, temporarily effected by the watering down of vital principles, and by the ignoring of fundamental verities, is a less substantial reality than even the shadow of a name. A false peace, basely purchased by the betrayal of vital trusts, and precariously sustained by the condonation of indifference to the things of God, involves terms to which no Catholic dare set his hand. True peace can only be secured by the watchful and resolute defence of principle; and those who most earnestly long and pray for peace and for unity, are also those who, in the hour of battle, will be found in the front rank, fighting with all their might for the rights and liberties of the Catholic Church.

EDUCATION.

Education and instruction are two very distinct things: "Instruction provides the mind with the knowledge of certain things; education lifts up the whole soul. Instruction addresses itself directly only to the understanding; education forms at the same time the understanding, the heart, the character and the conscience." This distinction it is well to keep in mind. Our children are being educated not so much by the teachers who may possibly give instruction, or by the books they may read, but by the environment in which we place them. Compelled to associate with children of all classes and religions for six hours a day, they are being unconsciously educated by them. They pick up their manner of speech, their peculiarities of conduct, their modes of thought. Neglected children with bad pronunciation, bad grammar, bad manners and bad morals, are undoing all that parents are trying to accomplish for their own. There is no protection. Schools in which religion is not taught, and held up as of the first importance, can do nothing to stem the tide of sin and shame that may, alas, overflow the innocence of childhood.

OBITUARY.

THE REV. THOMAS EXMOUTH SANDERS.

There died at Aylmer, Ontario, on May the 20th, the Rev. Thomas Exmouth Sanders. Mr. Sanders was born at Stoke, Devonshire, England, on August 17th, 1817. He was the eldest son of the late Admiral Thomas Sanders, R.N. He had two brothers, Rev. William S. Sanders, rector of St. Nicholas, Guilford, England, and Charles W. Sanders, deceased, of Lucan, Ont., and four sisters, two of whom survive him. Rev. Mr. Sanders was educated at Plymouth Classical and Mathematical School. He was for twenty years in the Royal Navy, and held a commission. In 1847, he came to Canada, and in 1851 was married in Toronto to Nancy Agnes Barber. He was ordained to the priesthood of the Church of England, in 1859, by the Right Rev. Benjamin Cronyn, first Bishop of Huron, his first charge being Walkerton, where he remained for three years. In connection with Walkerton, he served Greenock, Hanover and Paisley, and held services at smaller centres every day of the week but Saturday. His health gave way under the heavy strain, and in 1862, accepting a twelve months leave of absence, he went to England to recuper-

ate, returning seven months later. His first church was built in Hanover, it being also the first English church built in the County of Grey. He was appointed incumbent of Lucan in 1863, and during his incumbency built, after the plan of Christ Church, London, the first English church erected in that place. Here he laboured for eight years, removing to Tilsonburg in 1871. The church at Tilsonburg having been burnt, Mr. Sanders succeeded in having another built. In connection with this work was the mission church at Dereham. His next charge was Norwich, to which he was licensed in 1875, and where he laboured for three years, and then removed to Delhi, and completing the building of the church there, his health again failing, he accepted superannuation in 1881, and removed to Aylmer, where he resided until his death. Mr. Sanders was a kind Christian gentleman, highly respected by those who knew him. His remains were interred in the old English churchyard at St. Thomas, a number of the clergy of the diocese taking part in the services. He leaves a widow and a large family to mourn his loss.

PARTYISM.

We have always deprecated in our columns the formation of parties, and the use of party names. What we desire is that Churchmen shall be Churchmen through and through from first to last. Loyalty to the Church, her Prayer Book, her Creeds, is a bond that should so unite us that all Churchmen should be of one heart and one mind. This dubbing ourselves with a name seems ungenerously to imply that others are not as good, as true, as loyal as ourselves. Let others, if they will, call us names, and cast upon us the stigma of partyism. We cannot help it and feel we do not deserve it. We have heard of the High Church and the Low Church party. We wish such distinctions did not exist. There is no need of it, if we are only honest and generous. Some things there can be no difference about—they are articles of faith, the revelation from God; some things we may have differences of opinion about, because they are matters of opinion, and not matters of faith. We are hearing every day of a new "party," which professes not to be at all "party." It is, however—at least it calls itself so. But we want no parties of any kind. It is enough to be an honest Churchman, willing to grow in knowledge and to develop in the grace of charity. When people descend to partyism, they fill their minds, their conversation and conduct, not with the Apostolic definition of true religion, or Church doctrine and fellowship, but narrow exclusiveness—they, as it were, erect their own gallery or pew, into which admittance is reserved. The Prayer Book speaks plainly enough, the Creeds are plain enough, the great teachers and Bishops of the Church teach plain enough. It simply remains that if we have a true faith in God and His Word, if we are only just to God's truth, if we are willing to learn and throw away pride and prejudice, there would be but one party among Churchmen—the Church—and that is what we want.

NOTES ON THE TORONTO SYNOD.

The proceedings of the Synod (June 12) have, so far, been quiet, perhaps dull; although one never knows what a day or an hour brings forth. The usual communion service at St. James' Church

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