

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

ELEVENTH SUNDAY AFTER TRINITY.

Morning—1 Kings xviii; 1 Cor. vii., to 25
Evening—1 Kings xix., or xxi; Mark i., 21.

Appropriate Hymns for Eleventh and Twelfth 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.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 34, 37, 516, 542.
Offertory: 210, 215, 233, 511.
Children's Hymns: 336, 338, 340, 571.
General Hymns: 7, 21, 36, 288.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 191, 165, 172, 189.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 36, 163, 167.

How to Deal with Drunkards.

A very difficult question and one which has been answered in many ways, yet without a quite satisfactory conclusion. In one respect, however, we think that a good step has been taken by our neighbours. Undoubtedly, one great defect in the punishment of drunkenness, on both sides of the Atlantic, is that the law makes a difference between persons and really punishes the poor man a hundred times harder than the rich man. The poor man, in default of his fine, is sent to jail; where he is confined, practically for debt. Thus imprisonment for debt, which is commonly thought to have been done away with, remains in our criminal courts. A step in the right direction in this matter has now been made in Massachusetts. They have instituted there what is called a probationary fine. The judge is authorized, while imposing a fine as hereto-

fore, to allow the offender a certain limit of time within which to pay it. During this time, he is to be subject to a probation officer. He gets back, accordingly, to his family and his work. And he is under the good influence of a person of authority, whose business is not merely to see that he keeps straight and earns and saves money, but that he is assisted so far as possible to be a decent, self-respecting citizen. We are not quite sure as to the present state of our own law. But our great police-magistrate, Colonel Denison, certainly acts upon the principle here commended, and we doubt not with the sanction of the law.

Bishop Earle.

We referred recently to the resignation of the suffragan-Bishopric of Marlboro', by Dr. Earle, and we now rejoice to learn that he is appointed Dean of Exeter, thus letting him return to his old diocese in which he was Archdeacon of Totnes. Whilst Bishop of Marlborough, Dr. Earle's strength was taxed to the uttermost. He had to deal with a vast and ever-increasing population, and had many difficult problems to face. His side of the diocese started from the Temple, and ran to Hornsey northward, including St. Giles', Seven Dials, and Drury Lane, all the backage of the Strand, parts of Gray's Inn Lane, all the poor, densely crowded district about King's Cross, Somers Town, and Euston Square, Soho and its slums, all the Central London district, Marylebone, and all the backage of Tottenham Court Road, Oxford Street, and Regent Street, Lisson Grove, Fulham, and all the bad parts of North Kensington. No one who has met the Bishop on committees, and especially at those local committees over which he was accustomed to preside, could fail to be struck by his geniality and practical wisdom. Every one of his friends will hope that he may be spared for many years to enjoy the comparative ease which is permitted by the holding of such an office as the deanery of Exeter, and that every prosperity and happiness may await him in this return to his old sphere of labour.

The Church in France.

To ordinary minds it would seem that the falling away of the French people from the Roman Church would herald the acceptance of some form of Protestantism; but this is not the case. Of the falling away from Rome there can be no question. The slow progress of Protestantism is a fact as certain. It does increase, but it gets very little hold on the population generally. On the contrary, we are assured by competent authority that hostility to it among a large mass of the population is rapidly increasing. Indeed, apart from the Jews, the Protestants are the best hated people in France. The very men, says the New York Observer, who profess

contempt for Catholicism, unite with the Catholics in condemning the Protestant, and apparently, because he is not a Catholic. This would indicate that the antipathy is caused not by difference of religious belief, but by different habits of thought. And the theory is borne out by the fact that neither the spread of the doctrine of Voltaire, nor the Revolution, nor the process of secularization, which followed the Franco-Prussian war, ever greatly modified the hatred of Protestantism. The Protestant has never been allowed a place in popular esteem alongside the agnostic. Catholicism is so much a habit of life with the mass of the French people, so much a point of view, that it looks at everything through Catholic spectacles, failing even to discover anything disgraceful in St. Bartholomew. It may ignore the Church and ridicule its rites, but it retains the inherited prejudices of that faith. It is the strangest phenomenon in a people, supposed to be so logical, but it is a fact all the same. There are Frenchmen who declare themselves at once Catholics and Infidels.

The Prayer-Book and the People.

It was the remark of M. Taine, who knew England and the English better than any other Frenchman ever did, that the English character, the strong sense of duty and righteousness, had been fostered and consolidated by the constant recitations of the Psalms of David. M. Taine had a good word to say even for the unpretending sermons of the ordinary Anglican clergyman, but the chief influence he attributed to the Prayer-Book. We do not, in these days, perhaps, think much of that kind of Churchmanship that is satisfied with Sunday matins, as the week's worship of Almighty God; but at least the history of Anglo-Saxon Christianity in the last three and a half centuries demonstrates quite plainly that the theory of Common Prayer and its illustration by the use of the Prayer-Book has produced a sturdy and conscientious people. While it may be claimed with justice that many characteristics are racial, such as truth, honour, generosity, and fair-mindedness, yet it can also be claimed that these elements of character owe their development to the form of Christianity that the Prayer-Book illustrates and promotes. Not a few English Churchmen seem to be coming to think, if they attend an early celebration, they have done their religious duty for the day. Have they not "heard Mass?" But it was not in that way that Englishmen were made what they are.

The Duty of the Hour.

The Bishop of Western Michigan says: We are living in days that, whether the "last" or not, have a strong likeness to their "perilous times." "There shall come in the last days scoffers," "mockers walking after their own ungodly lusts," "even now are there

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