

# Canadian Churchman.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

### FIRST SUNDAY AFTER TRINITY.

Morning—Jos. iii. 7-iv. 15; John xviii. 28.  
Evening—Jos. v. 13-vi. 21 or xxiv; James 1.

Appropriate Hymns for First and Second 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.

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.  
Processional: 306, 390, 534, 545.  
Offertory: 170, 216, 223, 235.  
Children's Hymns: 175, 304, 338, 344.  
General Hymns: 514, 526, 539, 542.

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.  
Processional: 189, 302, 544, 547.  
Offertory: 275, 293, 296, 308.  
Offertory: 275, 293, 296.  
Children's Hymns: 240, 335, 336, 337.  
General Hymns: 1, 21, 36, 520.

### The Church in South Africa.

The approaching establishment of a settled government will necessarily be followed by an influx of population, chiefly English. The clear duty of the Church is to use every effort at that time to mould the habits, the thoughts, the aspirations of these new settlers to the highest exercise of Christian duty. The late Bishop Grey proposed a scheme of union with the Dutch Church, and it is his successor's bounden duty to carry out his plan. It will require all the men and money to carry out, even in part, the burthen thrown on the Church. We earnestly trust none will be diverted from it to such schemes as a cathedral at Capetown.

Trinity College School, Port Hope.

We make the announcement, in another column, at the request of the Council, with sincere regret, that the warm friends of the school, who did so much for it two decades ago, have fallen off, from one cause or another, and it needs new supporters. Besides that, the competition is much keener than when it was the pioneer and the only school of its class in Ontario. The Board have forgotten Lord Melbourne's saying, "it does not matter what we say, so long as we say the same thing," or, in other words, united we stand. Besides the new Head Master is entitled to a generous support from them, and there will be enough of envious detractors.

### Hymns and Hymn Writers.

A desire for a better hymnal is springing up. Hymns A. & M. were most popular, but they are not strengthened (to put it mildly), by the addition. What is gained in quantity is lost in quality. A discussion on the merits of certain hymns has been going on in the Church of Ireland Gazette, and most appropriately, for where are the hymn writers of this generation if not in the Church of Ireland. We are sure our readers will thank us for reprinting the following letter: Sir,—The subject of hymns and hymn-writers is always an interesting one, and I feel sure, therefore, that you will give me space to say that I cordially agree with the remark made in a review in this week's "Gazette," that writers, when they make poetical quotations, should give the name of the author. It greatly adds to the interest of a quotation to know who said it. But I am not equally at one with your reviewer when he comments on the line—

"Greater good because of evil,  
Larger mercy through the fall,"

and says that, whoever wrote it, it is simply false and misleading. Is it false? Let me quote a verse or two from the hymn. It is Faber's, and, to my thinking, one of the best he ever wrote. Of the hymns from his pen, which we have in the Church Hymnal, "Sweet Saviour, Bless Us Ere We Go," comes the nearest to it, but as for "Hark, Hark, My Soul," and "O Paradise," the two which are most generally associated with his name, the one is vague and the other morbid, when compared with the evangelical simplicity and fervour of the hymn from which I quote the following:

"For the love of God is broader  
Than the measures of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.

But we make His love too narrow,  
With false limits of our own;  
And we magnify His strictness  
With a zeal He would not own.

There is plentiful redemption  
In the blood that has been shed;

There is joy for all the members  
In the sorrows of the Head.

'Tis not all we owe to Jesus,  
It is something more than all;  
Greater good because of evil,  
Larger mercy through the fall."

I am sure that we shall all agree that to look for exact theology in hymns would be to look in the wrong place. Some of those in our own collection have dubious phrases in them. It would be hard for example to defend "infinite sin" in No. 134, or "they washed my stains away," in No. 136. The "they" referred to being the "Father and Christ." We shall agree also, that there is plenty of false teaching to be found elsewhere in Faber. But is it false to say:

"Greater good because of evil,  
Larger mercy through the fall?"

Is it not the teaching of Romans, "Where sin abounded, grace did much more abound," and, again, "Through their fall, salvation is come to the Gentiles?" Is not the meaning of the line just this, that God's wondrous alchemy converts the very worst things into the very best, and that for redeemed man there is a fuller blessedness than unfallen intelligence can know?—Yours, etc.,  
Waterford. John J. Robinson.

### Prisoners' Aid Association.

We are gratified at being able to report that our notice of May 23rd, regarding the Prisoners' Aid Association of Canada, and its proposal to add the scientific treatment of inebriates to its regular work, is bearing fruit. One of our lady readers, at Ottawa, has sent a subscription to aid the good work and promises to send another in the near future. The amount required to inaugurate the new movement is \$1,000. The sum of \$260 has been subscribed. We will be glad to assist in making up, say, \$100 of the balance required. Contributions will be gladly acknowledged in the columns of The Canadian Churchman.

### The Catholic Church.

The following eloquent tribute is paid our Church by an eminent Protestant. He says: "The English Church preserves a very high grade of dignity, decency, propriety and permanence in all her public offices. No transient observer can adequately value this treasure of a birthright Churchman. To be using to-day the self-same words that have through centuries declared the faith or made known the prayer of that mighty multitude, who being now delivered from the burden of flesh, are in joy and felicity. To be baptized in early infancy, and never to know a time when we were not recognized and welcomed among the millions who have entered the same door. To be confirmed in due time, in a faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to