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LESSONS FOR SUNDAYS AND HOLY DAYS.

FOURTH SUNDAY AFTER TRINITY.

Morning—1 Sam. xli.; Acts xiv.
Evening—1 Sam. xliii., or Ruth i; Mat. iii

Appropriate Hymns for Fourth and Fifth 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.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.
Processional: 215, 224, 303, 339.
Offertory: 165, 248, 256, 365.
Children's Hymns: 341, 342, 346, 540.
General Hymns: 7, 12, 238, 243.

FIFTH SUNDAY AFTER TRINITY.

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

We have removed our business offices to Room 18, 1 Toronto St.

Death of Bishop Ryle.

The death of the late Bishop of Liverpool, on Sunday, June 10th, has followed so quickly upon his resignation, that many will wish he might have died in his place. But at least he had "served his time." John Charles Ryle, the eldest son of the late John Ryle, Esq., of Park House and Henbury, Macclesfield, was born May 10th, 1816. He was educated at Eton and at Christ Church, Oxford. He was Craven University Scholar in 1836, took his B.A., with first-class honours in Classics, in 1837; M.A., 1871, and D.D. in 1880. He was successively Curate of Erbury, Hants, 1841—43; Rector of St. Thomas', Winchester, 1843—44; Helmington, Suffolk, 1844—61; Vicar of Stradbroke, 1861—80;

Hon. Canon of Norwich, 1871—80; Dean of Salisbury, 1880; Bishop of Liverpool, 1880—1900. He was married three times and he died at the age of 84. Dr. Ryle was well known for many years as a writer of forcible and popular tracts, and as the author of a practical commentary on the New Testament. He was a prominent speaker, for many years, at Church Congresses. As Bishop of Liverpool, he was an earnest promoter of many practical works for Church extension.

The S.P.G.

Most English Churchmen are familiar with these letters, the initials of the Society for the Propagation of the Gospel in foreign parts, which has now existed for 200 years, and is appealing to the whole Church for fresh support in order to the carrying of the Gospel to every creature. The S.P.G., it will be remembered, was instituted more especially for the British colonies and for emigrants, whilst the Church Missionary Society, founded later on, had special regard to the heathen. These two great societies have worked hand in hand in the most amicable manner, their missionaries remembering that they were members of one Church, rather than that they were sent by different societies. During this year special appeals will be made on behalf of the S.P.G., which we specially commend to the sympathies of our readers, among other reasons, because of the great help which it has given to Church work in all parts of Canada. We hope to return to this subject again.

Theological Colleges.

Every day we have evidence of the difficulty of maintaining the special principles upon which institutions were originally founded. Thus Harvard was originally something like orthodoxly Congregational, and now it is Unitarian. But Andover Seminary, in some respects presents the most remarkable experience. Long ago, when Moses Stewart was one of its teachers, it was regarded by the men of Princeton as being barely sound, as holding a kind of diluted Calvinism. Then it came to be recognized—amid the changes and chances of modern enquiry—as rather stiffly orthodox. Now, it is talking of going into union with Harvard. The conditions at Andover are certainly strange. It has an endowment of some \$2,000,000, and a distinguished faculty of nine professors and three lecturers, yet it had last year but twenty-three students, and but five matriculants last fall. The present plan is said to be to move to Cambridge and to associate the Seminary with Harvard University, either by merging it with the Divinity School or on some independent basis. An entire merging would hardly be possible. But it is not at all unlikely that certain subjects might be taught in common, while others were professed by teachers belonging to the special communions. This is a suggestion

which might find application elsewhere—by and by.

Western Africa.

We have been so much absorbed in the affairs of South Africa, and more recently concerned with the serious state of matters in China, that we are in some danger of forgetting the grave uprising in the Colony of the Gold Coast in Western Africa. Here, as elsewhere, we have been too apt to assume that a handful of British could control hordes of savages and uncivilized peoples. At this moment things look rather dark. The British capital at Ashanti has been under siege practically for several weeks. British reinforcements from Sierra Leone and Nigeria were dispatched to the assistance of the capital, but their progress was necessarily slow, and unhappily they have not as yet been able to make their way sufficiently far to have brought relief to the Europeans in Ashanti. It does not appear that the native uprising has extended much beyond the limits of the Gold Coast, and, therefore, has not affected the republic of Liberia, which is not far distant. Great Britain undoubtedly has her hands full with necessity for military operations in three parts of the world, in addition to the care of her colonies in every other part.

Perverted Anglicanism.

We are not unqualified admirers of the "Church Times," but we are quite ready to recognise the cleverness of some of its criticisms. We have lighted upon one which we think it quite worth while to reproduce. It is obviously cynical, and undoubtedly it is exaggerated; but it has truth enough in it to make it worth our while to lay a good deal of it to heart. We do not give the name of the book which is criticised, first, because we are not sure that it deserves such criticism, and secondly, because our aim is more general. The writer has hit off some of our weak points, and we shall do well to consider what he says. He remarks: "We have tried to analyse the Anglicanism of these pages. Without pretending them to be exhaustive, we tabulate these ingredients. A decided aversion from Low Churchmen. A delicate shrinking from the vulgarity of Ritualism. A patronizing contempt for the crudity of Broad Churchmen. A fluttering dread (disguised as defiance), of the Roman Church. A conviction that the Eastern Church is rather uppish. A serene confidence that we are the people. A polite ignoring of Dissenters—quite incomprehensible people, you know. A determination to be historical at all costs. A silent resolve not to pay the cost. A tacit agreement not to mention the audacious Mr. Round. A nervous adhesion to the views of Professor Maitland. A flavour of common-room. We stop there. The word is suggestive. This Anglicanism is modern. It is not in Hooker; it is not in the Caroline