

# Canadian Churchman.

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## Lessons for Sundays and Holy Days

July 25.—Seventh Sunday after Trinity  
Morning—2 Kings 1 to 16; Luke 9, 51 to 57.  
Evening—Jer. 26, 8 to 16; Mat. 13 to 24.  
August 1st.—Eighth Sunday after Trinity.  
Morning—1 Chron. 29, 9 to 29; Rom. 2 to 17.  
Evening—2 Chron. 1; or 1 Kings 3; Math. 16, 24—17, 14.  
August 8.—Ninth Sunday after Trinity  
Morning—1 Kings 10, 10 to 25; Rom. 8 to 18.  
Evening—1 Kings 11, 10 to 15; or 11, 26 to 33; Mat. 21, to 23.  
August 15.—Tenth Sunday after Trinity.  
Morning—1 Kings 12, Rom 12  
Evening—1 Kings 13; or 17, Mat. 24, 29.

Appropriate Hymns for Seventh and Eighth 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.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.  
Processional: 179, 215, 393, 306.  
Offertory: 216, 243, 293, 367.  
Children's Hymns: 217, 233, 242, 336.  
General: 235, 239, 214, 514.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.  
Processional: 274, 302, 390, 447.  
Offertory: 227, 265, 268, 298.  
Children's Hymns: 228, 330, 338, 339.  
General: 275, 290, 447, 633.

## ST. JAMES THE APOSTLE.

St. Matthew tells us that St. James gave a very decided answer to a very definite question put to him and his brother by Jesus Christ: "Are ye able to drink of the cup that I shall drink of?" asked the Lord. "We are able," said the Sons of Zebedee, with a spirit that reminds us of St. Peter. Their answer constituted a self-imposed responsibility. And while in common with the rest of the Apostolic band they occasionally faltered and wavered, yet at the end they were found to have been faithful. To-day we are concerned with St. James and his discharge of the trust committed to him. It is hardly to be expected that St. James could take perfect cognizance of the full significance of the "cup." He knew that it meant for

him the same lot as would befall His Master. And the future development of that lot was going to dismay the Apostles. But his answer shows a wonderful trust in Jesus Christ considering that our Lord had not yet made the way of His life and their lives patent. That confidence in Jesus was never destroyed. For James drank the cup of the Lord, followed in the Master's footsteps, being put to death by Herod. King Agrippa was as jealous of the preaching of the Kingdom of the Messiah, as his grandfather had been at the news of the birth of the King of the Jews. The perfect agreement between promise and fulfilment in the spiritual life of St. James stands as a much needed example to our present age. This agreement implies two lessons from the Saint's life and ministry. (1) The readiness and completeness with which he obeyed the call of Jesus. He was well-connected and had a sufficient competence. But he leaves it all in Galilee that he may become a fisher of men. Perhaps it would be truer to say that he dedicated his means as well as his powers to the extension of God's Kingdom. God calls us to be fishers of men. That is to say He calls upon us to direct our powers towards, to expend our means, upon, the spiritual uplift of men. All who serve will "drink the cup." And we have a double meaning for that phrase. He who drinks the cup and follows the Lord's footsteps is strengthened for that work by drinking the cup of the Lord in the Blessed Sacrament. St. James was called; we are called. He readily obeyed; let us as faithfully hear the voice of the Lord. (2) His loyalty to God even to martyrdom. The great test of life and love is to be punished for well-doing. In our circumstances and surroundings capital tests have been abolished. But the testing still goes on. Many temptations to deny Christ are set before us. The desire to be rich in this world's goods, the affectations of scholarship, as seen in radical higher criticism, the pomps and vanity of the world, and the indulgence of the passions. These are opportunities to be disloyal. And renunciation and discipline are frequently a very martyrdom. But the martyrdom is worth while. It is an example to the world. "The blood of the martyrs is the seed of the Church." It is the gaining of the crown of life. "Whosoever shall lose his life for my sake and the Gospel's shall save it." "But, and if ye should suffer for righteousness sake, blessed are ye."

### A United Service.

We may be allowed to express a wish that until the Prayer Book is revised our clergy would respect the one which we have and conform the services to its directions. Too many seem to feel themselves at liberty to abbreviate, alter or vary at their pleasure, forgetting that we go to church to worship, to give thanks and to pray, all of one mind. People attend a Roman church to say their own prayers and so there is a continual coming and going. On the other hand we have the Presbyterians and others who, when they join in worship, do not know what they will sing, what prayers will be put up on their behalf or what portions of Holy Scripture will be read. But with us we know before hand what the service should be and expect to take an intelligent part in it. There should be nothing done or left undone to provoke criticism, for where fault-finding begins devotion ends.

### Sunday Schools.

No parish is complete without a Sunday School. There are, it is admitted, here and there in our country districts, two or three or even more churches where the rector or missionary is obliged to travel many miles each Sunday to hold service in each church. Under such circumstances it may be and often is extremely difficult to find time and

energy for Sunday School supervision. But we maintain that even in such cases the existence or non-existence of Sunday Schools proves or disproves the enthusiasm, perseverance and progressiveness of the clergyman in charge of the churches. We readily admit that a man cannot be in three or even two places at the same time. But what of the personal example, teaching and influence of the clergyman? We are loyal friends of the clergy, but we must be true to the Church. The Sunday School is the nursery and training school of the youth of the Church. It is, indeed, essential that the doctrines and principles of the Christian Faith should be regularly and thoroughly taught to the children, such teaching being adapted to their growth in intelligence. Under ordinary circumstances this cannot possibly be done where there is no Sunday School. It is idle to suppose that the pulpit can take the place of the Sunday School. It cannot do so. Each has its own province in the economy of Church life and growth. One might almost as well argue that we need no preparatory schools as long as we have university colleges. The clergyman who attempts to excuse the absence of a Sunday School in his parish is his own accuser. The remedy lies in his own hands!

### Erasmus as an English Rector.

It probably is not generally known that during the reign of Henry VIII. the famous scholar and Reformer was for nearly a year, on presentation of Archbishop Warham, at the suggestion of the King, appointed rector of the parish of Aldington, Hythe, Kent. It is proposed as a memorial to Erasmus to complete the tower of his ancient church. The tower, as it stands, was built through the instrumentality of Archbishop Warham. It is, indeed, interesting that a work of church architecture, begun by Churchmen some four centuries ago, should be completed by their descendants of to-day in memory of a former rector, who, though of foreign birth, was one of the most distinguished Christian scholars of modern times.

### Missioners.

One thing our Church in Canada lacks, and it is a serious lack indeed. In the Church within the British Isles there are men especially qualified—through learning, power in speaking, judgment, tact, and above all grace in its spiritual sense—to conduct mission services. We do not mean services held in remote and sparsely settled districts, but services held in the thronged centres of civilized life. Services held with the object of bringing the claims, privileges, the doctrines and blessings, the inestimable advantages of communion and fellowship with the Church, home to the homeless, the needy, the stranger, the ignorant and indifferent, who form such a large proportion of the population of our large cities and towns. It is time we had set about supplying this lack. There are, it may be true, comparatively few men who have the devotional, intellectual, temperamental, and physical qualifications necessary to command success in this most important work of aggression, persuasion and conviction. One of the approved workers in this field in the old world is the Bishop of London. We should make a beginning!

### The Great Divines of the Church.

Any one who has the slightest knowledge of theological and religious literature knows what masterpieces of learning and wisdom have been produced by the great divines of the Church of England. Eminent divines of other Communions, like the Rev. Dr. Lyle, of Hamilton, are not ashamed to confess, as we have heard him confess, his deep obligations to Church of England

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