

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Fourteenth Sunday after Trinity.

Morning—11 Kings 9; 1 Cor. 14, to 20.
Evening—11 Kings, 10, to 32, or 13; Mark 6, 30.

Fifteenth Sunday after Trinity.

Morning—11 Kings 18; 11 Cor. 2, 14 and 3.
Evening—11 Kings 19, or 23, to 31; Mark 10, 32.

Sixteenth Sunday after Trinity.

Morning—11 Chron. 36; 11 Cor. 10.
Evening—Neh. 1 & 2, to 9, or 8; Mark 14, 27 to 53.

Seventeenth Sunday after Trinity.

Morning—Jer. 5; Gal. 4, to 21.
Evening—Jer. 22, or 35; Luke 2, to 21.

Appropriate Hymns for Twelfth and Thirteenth 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:

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, 163, 295, 167.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General Hymns: 231, 234, 243, 478.

Notice.

The Rev. John H. Ritson, M.A., Secretary of the British and Foreign Bible Society, will visit Canada at the invitation of the Auxiliaries of the British and Foreign Bible Society in Canada, given through Dr. Hoyles, of Toronto, who was one of the most popular speakers at the Bible centenary celebrations in England. The Rev. John H. Ritson will make a tour through Canada during September and October with a view to assisting in the re-organization of the society's work, more especially in the North-West Territories. Among other places he will visit Quebec, Montreal, Toronto, Ottawa, London, Hamilton, Brantford, Halifax (N.S.), St. John (N.B.), Winnipeg, and probably British Columbia. Plans are already in hand for a series of public meetings at the principal centres, while an important conference of the Canadian Aux-

iliaries will be held September 14th and 15th at Toronto.

Youthful Training.

As time goes on and the experience of years develops the imperfections of the school system so much praised on this continent, we are more hopeful of a gradual improvement. How far the reaction has gone may, to some extent, be gauged by the tone of the debate in the Friends' meeting in Toronto. This is a comparatively small body. The old Quakers have been split by the tendency of the times, but the meeting represented the older fashioned type which gave such an elevated tone to the Quakers of the eighteenth century of England, Ireland and Pennsylvania. Mr. Goldwin Smith contributed an address, which, it is needless to say, was full of thought and suggestion, and what he did suggest was the note which underlay all the addresses, namely, the need to return to parental responsibility and the performance of duty by the fathers and mothers at home.

Parental Responsibility.

From all quarters we read of the gradual realization of the disastrous consequences of leaving all religious and moral training to the public school. We have a wail from the State of Victoria in Australia that the result of a referendum on the religious education question has been in favour of the Education Act remaining secular as at present. Strangely enough, the Roman body threw its corporate vote on the side of the majority and against the meagre amount of religious knowledge which was intended to be taught. Even in Australia one would surely realize how impossible it is to understand literature without a superficial acquaintance with Biblical history. The Record, in noticing an article in the Nineteenth Century by Bishop Weldon on the impressions of his long tour in the Antipodes, says: "But in regard to the place of religion in the education of all classes the facts are sufficiently distressing. Secular education is steadily removing the Bible from the place it has hitherto held in the minds of the English people. To many it already is an unknown book. Viewing in some caves a stalagmite formation called Lot's Wife, Bishop Weldon found that 'a young lady' by his side 'did not know who or what Lot's wife was.' The ignorance of sacred things amongst the class educated in the public schools is deplorable. The Bishop heard 'on authority which lies beyond the possibility of error,' that 'there are boys and girls of ten or twelve years who have never heard the name of God or of Christ.' What is to be the tone of Australian society when generations so educated reach their maturity? The outlook is one which may well give pause to those who are steadily urging English Nonconformity towards a demand for purely secular education."

Scottish Change.

Another instance of the waning of parental authority and the lack of religious and moral training comes from Scotland. We, with others, were shocked two winters ago by a band of Scotch curlers, led by a minister of the Established Presbyterian Church, throwing over the arrangements made by their entertainers, and in defiance of good manners and old traditions spending Sunday in unnecessary travel and dissipation. A parish magazine, published in Galashiels, in the south of Scotland, referring to the decreasing attendance at public worship, says: "It may be that the old Scottish Sabbath was too stern and severe, but that is no reason for allowing the day to lose all its influence. There

is great need for all Churches to rally round the observance of God's holy day, to deny themselves even legitimate pleasures for the sake of brethren weaker in their hold upon spiritual truth. Those who have most responsibility in the matter are the heads of families. Their example and influence is bound to tell upon all around them. Young lads who seem to have no sense of responsibility, and no reverence for their elders, cannot be really insensible to the nobility of a 'godly, righteous, and sober life' lived in their sight. This loyal observance of Sunday, and attendance at worship, is greatly strengthened by fellowship one with another. Everyone who is present helps to make congregational worship more effective for God's glory and the good of souls."

The Free Church of Scotland.

It is impossible to refer to Scotland without noticing the consequences which may result from the judgment of the House of Lords, the highest legal tribunal in Britain, which declared that the Free Church was unable to change or modify its principles in order to unite with the other seceders from the Established Church. Two of the seven judges dissented, and, strangely enough, the strongest supporters of their view is the Church Times. That journal strongly approves Lord Macnaghten's question, "Was the Free Church from birth incapable of all growth and development; was she, in a word, a dead branch, and not a living Church?" But the answer is that the Free Church was not intended to be always a separate Church. They believed in an Established Church, and so soon as patronage was done away with, intended to re-unite. Patronage was abolished in a few years, but so much rancour and uncharitableness had grown up that, although the Established Church continuously asked for reunion, the Free Church refused. Some years ago the present Attorney-General Finlay introduced a bill to increase the freedom of action of the Established Church, but it was withdrawn in consequence of an agitation of the Free Church leaders. If it came to a test the Established Church could very fairly claim that it truly represented the principles upon which the endowment funds of the Free Church were raised. The whole incident is a lesson, showing that reunion is very hard, and that whatever the provocation may be, unity should not be broken. We trust that one result of the judgment may be to increase the grace of humility and bring about a greater reunion than a few years ago seemed possible. One of the most affecting of Ian Maclaren's Drumtochty stories was his dream of the reunion services of the two churches in the old Church; and who knows, perhaps, that and more may result from the present crisis! Surely Scotsmen can look abroad through their own land and see that Christianity is itself attacked on all sides, and wisely throw aside such trifling questions.

The Syrian Church.

We have from time to time called attention to the ancient Christian Churches of the East, which, owing to the spread of the Empire, look to us for help. It is noteworthy, too, to observe the traditions of these communities as to their founders. The Copts trace their descent from St. Mark, and we are now reminded that the Syrian Church claims St. Thomas as its founder. We are led to again call attention to these communities by receiving a courteous note from the Rev. Fr. V. J. Gwargese, principal of the Mar Dionysius Seminary, Kottayam, Southern India, in which he writes: "I believe you are aware of the ancient Syrian Church in Southern India founded by the apostle St. Thomas. Though she

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