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Canadian Churchman.

TORONTO, THURSDAY, JULY 9, 1908.

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(If paid strictly in Advance, \$1.00.)

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SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

July 12.—Fourth Sunday after Trinity.

Morning—1 Samuel 12; Acts 17, 10 to 16.
Evening—1 Samuel 13, or Ruth 1; Mat. 5, 33.

July 19.—Fifth Sunday after Trinity.

Morning—1 Sam. 15, 10 to 24; Acts 21, 10 to 17.
Evening—1 Sam. 16 or 17; Mat. 9, 18

July 26.—Sixth Sunday after Trinity

Morning—2 Sam. 1; Acts 25.
Evening—2 Sam. 12, 10 to 24 or 18; Mat. 13, 24 to 53.

August 2.—Seventh Sunday after Trinity.

Morning—1 Chron. 21; Rom. 2, 17.
Evening—1 Chron. 22 or 28, 10 to 21; Mat. 17, 14.

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, 339, 303.
Offertory: 248, 256, 290, 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, 270, 280.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

THE FOURTH SUNDAY AFTER TRINITY.

What is the significance of our Lord's cry from the Cross, "I thirst?" Thirst results from intense physical weakness. It is a proof of the reality of pain. Therefore the murmuring of Jesus preves beyond all doubt the reality of His sufferings on the Cross, and also the genuineness and depth of His sympathy with those who suffer. Now Jesus "suffered for sins once, the righteous for the unrighteous, that He might bring us to God" (I. Peter 3: 18). The realization of this suffering on the part of Jesus should bring to our notice the awfulness of sin which separates us from God, and the necessity of striving to serve God in that holiness of living which is so pleasing to God, and which prepares us to abide

forever with Him. The Passion of Jesus was the only logical outcome of His ministry. Experience shows that there is an invariable connection between loyalty to the Truth, promulgation of the Truth, and suffering resulting from the opposition of the enemies of the Truth. The Christ, Israel's Prophet, Priest and King, suffered for the Truth's sake, and for righteousness sake. What is true of the Master is undoubtedly true of His disciples: "Blessed are they that have been persecuted for righteousness sake, for theirs is the Kingdom of Heaven" (St. Matthew 5:10); "Woe unto you, when all men shall speak well of you" (St. Luke 6:26). The love of Fatherland prompts to valiant suffering the soldier, the sailor, and the pioneer. And our Fatherland, our Eternal Home, is Heaven. Remembering that we approach that state of mind which prompted St. Paul to say: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (Romans 8:18). Sufferings must and will come to us as we determine to be loyal to the Catholic Faith, and to live unto God. Regard the sufferings of those who are breaking the chains of an evil habit. These sufferings pay (to use an expression of the world). For the result is liberty. To take a stand for holiness is to announce our dissatisfaction with the world's standard. It is to put to inconvenience our former boon companions. Therefore every penitent has to stand the ridicule of the world. But "if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable unto God" (I. Peter 2:20). He who seeks the Kingdom of God and his Righteousness is the sworn enemy of Satan, who will not be easily conquered. Therefore he wages war against us. He inspires the evil thoughts which assault and hurt the soul; he is the source of those adversities which happen to the body. An old hymn begins, "Dare to be a Daniel!" Daniel suffered for the Truth's sake; but he won the highest promotion in the land. The same was true of Joseph many centuries before. Therefore let us willingly suffer for righteousness sake knowing that such suffering is not worthy to be compared with the joy and glory of the Kingdom of Heaven.

Old Catholics in England.

An esteemed correspondent has taken us to task for heading our second paragraph regarding Bishop Matthew's setting apart for old Catholics in England an extraordinary condition. We are reminded that we have two English Bishops working among the English people scattered throughout Europe. There is this difference, it seems to us: The English people on the Continent are among peoples speaking other tongues and professing different forms of Christianity in every country. In England there is no race and language difficulty, nor any religious one that we can see, to stand in the way of any old Catholic. We are told Bishop Matthew shows a friendly spirit to the Church of England, and we have to thank our correspondent for sending his address upon our orders, the strongest and most convincing that we have seen in their favour, consequently we feel that his separation from our fold is an extraordinary condition.

Soldier, Poet, and Primate.

Thursday, June 18th, was the eighty-second birthday of Dr. William Dalrymple Maclagan, who has for seventeen years been Archbishop of York, and was consecrated to the See of Lichfield in St. Paul's Cathedral nearly thirty years ago by Archbishop Tait. He is senior both in age and consecration to all the members of the English episcopate, although Archbishop Alexander, the Irish Primate, and Bishop Sumner, of Guildford (who has retired from active work), are both

slightly older. The aged Archbishop, who was born at Edinburgh on Waterloo Day, 1826, was the fifth son of Dr. David Maclagan, who was physician to the forces during the Peninsular War. For five years the Archbishop served in the Indian Army, retiring as lieutenant in 1852, and four years later, at the age of thirty, he was ordained to the curacy of St. Saviour's, Paddington. Like his brother Primate of Armagh, the Archbishop is noted as a writer of sacred poetry, and his "All Saints' Day hymn," "The Saints of God! their conflict past," as well as his hymns on St. Luke (425), "The Penitent Thief" (116), and "Paradise" (122), will for ages endear his memory to English Churchpeople.

William Law.

Most of us are familiar with the name of William Law as the author of "A Serious Call to a Devout and Holy Life," and attracted by the name of the book, and the tradition, that the author was a man, not only of great intellectual power, but of a life fragrant with sincerity and piety, lived at a time when such lives were rare and of little account—a few of us venture on a perusal of the work. The fame of this book has overshadowed the fact that he was also a dreamer of dreams and had published other works of a quite different class. These later works have been studied by a writer who in these days has done good service for Christianity, William Scott Palmer, by his "Agnostic's Progress" and "The Church and Modern Men." He has now published an edition of these, "Liberal and Mystical Writings of William Law," prefaced by an essay showing that Law's main ideas are entirely in accord with modern thought. This conclusion is emphasized by Professor Du Bose in a preface wherein he discriminates between mysticism of a purely contemplative kind and mysticism of the practical, active kind of St. Paul, and maintains that while the former type has no message for our age, the latter has the one which we need most, and that it is to this class that Law's mystic writings belong.

Old-fashioned Manners.

A good deal of amused interest has been created by the discovery by searches in old records, that in the early universities of what is now the United States there were marked social grades and distinctions. It was but natural that such should be the case. People forget that Washington on being sworn in as President assumed, to the dismay of his old cronies, a hauteur, and unapproachableness, and rules of etiquette suitable, as he thought, to the dignity of his office. He was not the first or only person in authority in the old colonies to insist on proper decorum; such habits were insisted on in schools and colleges. Among other items recently printed is an extract from one of the earliest records of the acts and judgments of the Yale faculty, dating back to December, 1751, to this effect:—"Whereas Holmes, a student of this college, on the 10th of November last, being the Sabbath or Lord's Day, travelled unnecessarily, and that with a Burden or Pack behind him, from beyond Wallingford to this place; which is contrary to the Divine and Civil Law, as well as to the Laws of this College: It is therefore considered by the President, with the Advice of the Tutors, that the said Holmes shall be fined 20d. sterling." It is recorded that this student Holmes afterwards publicly confessed his transgression and spent a long life a highly respected minister. He was a grand-uncle of the author, Oliver Wendell Holmes, and great grand-uncle of Mr. Justice Oliver Wendell Holmes, of the Supreme Court of the United States, who is, though less known and popular, an even abler writer and thinker than any earlier member of this distinguished family.