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THE CANADIAN
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Canadian Churchman.

TORONTO, THURSDAY, JULY 31, 1902.

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

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LESSON FOR SUNDAYS AND HOLY DAYS.

10th SUNDAY AFTER TRINITY

Morning—1 Kings XII; Rom. III.

Evening—1 Kings XIII or XVII; Mat. XVIII to 21.

Appropriate Hymns for Tenth and Eleventh 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:

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.

Processional: 291, 299, 305, 393.

Offertory: 218, 240, 258, 280.

Children's Hymns: 213, 217, 280, 339.

General Hymns: 4, 26, 226, 231.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.

Processional: 37, 274, 516, 542.

Offertory: 210, 215, 233, 546.

Children's Hymns: 336, 340, 569, 571.

General Hymns: 7, 21, 36, 294.

A Reforming Bishop.

At a recent meeting of the Church Reform League, the Bishop of Worcester, Dr. Gore, vindicated his right to the title of Church reformer. He criticized the clergy, beneficed and unbeneficed. The former retaliated by the true statement that had they not been practically irremovable, Puseyism could never have made headway. That the "one man" government has been the salvation of the Church in many country parishes for the last fifty years. That not half of what has been done in the way of Church restoration, or in the brightening of our services, could have been done if the parson had not had a free hand or a free hold. He

has often been the only educated man in the parish, and if he had been obliged to submit his plans to a council of farmers or labourers, with perhaps a squire who cared more for his game than his church, nothing would have been done in hundreds of churches. For country people are notoriously conservative, and their ecclesiastical traditions are those of the eighteenth century. Upon the subject of the lay franchise, the Bishop declared his profound conviction that the only form of the lay suffrage which has practically the least chance of securing its ground and holding the field is that which requires that the lay voter should be a person holding the full status of a Churchman, not deficient in any of the requirements for being a communicant and who is not a member of any other religious body. The Ecclesiastical Commission have informed the Bishop that if a suitable residence can be obtained, they would approve of the sale of Hartlebury Castle.

Hearing and Doing.

If a clergyman in any modern parish were asked to state candidly what was the severest task he ever found himself set to do, he would probably have to answer, in the sad sincerity of his soul, that it was to make his people faithful hearers; that is, hearers who not only hear but who try to practice what they hear when they leave the church and go to their everyday work. How many mere hearers there are; how many whose whole religion is simply to go to church upon Sunday to hear something which will please them, which will tickle their fancy—not to hear what they ought to do to be good Christians and better Church men and women.

Who Did It?

Were we called upon to account for closed churches and withdrawal of ministers, whatever else we might name, we certainly would not pass by fretfulness, fault-finding and bossism. They are a powerful triumvirate. Men and women are in them. Where the cheerful help of all is needed to succeed, there will be the individual or the clique, by their ill tempers to turn over everything. We have seen more than one little band of earnest ones disheartened and finally given up, because of Mr. or Mrs. Diotrophes or both. Often they are people who have come from without, and who, in common decency, should have kept their mouths shut. Enquiry generally tells that these troublers of Israel had good riddance in the churches they came from. Would that we could pass them out, then would the parish or mission have peace.—Bishop Gillespie. But are not the people who generally do it the people who are usually responsible for the failure of the Church's missionary efforts, those who respond gladly

when the first effort is made; and who soon, because the mission chapel does not at once become a cathedral, lose interest and fail to keep their promises? We have known several promising missions to fail from just that cause; certain people have been loudly enthusiastic at the beginning, and have persevered while everyone has been enthusiastic; but just as soon as the novelty has worn off they have lost interest, and (always with some good excuse), have broken their promises. It is the fear of that that retards missionary progress more than anything else.

The Call of God.

Amongst all the things which specially marked the closing century, the progress of science, for instance, the greater knowledge of God's works, the greater comfort diffused amongst mankind, the growth of our commerce; amongst all these things there is one thing which has always seemed to me to stand prominently forth as the special characteristic of the time, and that is the marvellous increase in the facility of intercourse between all the different races of mankind. We know each other better. Day by day we are in closer contact with all the other people on the earth. Day by day it is easier for us to reach them, and easier for them to reach us. Why has God wrought all this? Is it not in order to make it more easy to preach the Gospel, which we profess to value above everything that we possess? Is it not for the purpose of making it easy to go everywhere and tell the tale of the Cross and of the Lord Jesus Christ? This is a call from God Himself. I charge you, answer to the call, and do what you can to push forward all the work.—The Archbishop of Canterbury.

Brain versus Body.

There must be moderation in all things. Just as there is evil, and, indeed, a national danger, in the excess of athleticism, so also is there grave evil and no less danger to the nation in an excess of sedentary occupation and brain-fag. The Latin maxim, a healthy mind in a healthy body, is the true definition to be applied to a perfect man. With one of these attributes missing, a man's life work is of doubtful value. There have been many instances in history in which men have ignored the weakness of their body, and have worked with a brave and ardent spirit unfettered by the flesh. King Alfred, in a continual agony of body, worked for the good of his people, so that his name has been honoured from his generation to our own. But as a rule, a man depends to a great extent upon bodily health. The mind is often dragged down by bodily weakness. A man's very virtue often depends upon the state of his health. The word "virtue," from the Latin "virtus," itself means strength. "Give