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Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

September 3—Eleventh Sunday after Trinity.

Morning—1 Kings 18; 1 Cor. 12, 28 & 13.

Evening—1 Kings 19 or 21; Mark 6, 14 to 30.

September 10—Twelfth Sunday after Trinity.

Morning—1 Kings 22, to 41; 2 Cor. 1, 23-2, 14.

Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 10, to 32.

September 17—Thirteenth Sunday after Trinity.

Morning—2 Kings 5; 2 Cor. 9.

Evening—2 Kings 6, to 24, or 7; Mark 14, to 27.

September 24—Fourteenth Sunday after Trinity.

Morning—2 Kings 9; Galatians 3.

Evening—2 Kings 10, to 32, or 13; Luke 1, 57.

Appropriate Hymns for Eleventh and Twelfth 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:

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.

Processional: 34, 274, 516, 542.

Offertory: 210, 215, 233, 546.

Children's Hymns: 336, 338, 340, 571.

General Hymns: 7, 21, 288, 294.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.

Processional: 33, 298, 302, 304.

Offertory: 165, 172, 186, 189.

Children's Hymns: 194, 234, 341, 570.

General Hymns: 36, 163, 169, 295.

Mission Hymns.

We have been forcibly impressed by the substitution of hymns, not included in our Church Hymn Books, for those which there appear at some mission services held by Churchmen. It is in no captious spirit that we urge upon our zealous and faithful brethren, whose self-denying devotion in conducting such services is worthy of all praise, that though they may not think it they are thereby weakening the hold of the Church on the people to whose spiritual needs they strive to minister. It does not require a laboured argument to show that there are in our Church Hymn Books, hymns suitable in word, thought, and music for all such occasions. Hymns that with simple beauty, tender sympathy, moving spirituality, and most appropriate melody are

capable of teaching to young and old; rich and poor; educated and the reverse—the essential doctrinal lessons of the Church, and gently and persuasively performing their part in the great redemptive scheme which she was founded to unfold and offer to man. By all means let us have, together with our own form of service, adapted to such occasions, habitual to our people, our own appealing, beautiful, familiar, and truth teaching hymns.

The Lambeth Conference.

As the General Synod foregathered, we would impress upon each of its members the fact that three years hence, in 1908, will be held the next Lambeth Conference. No better opportunity will be offered the clergy and laity of the Canadian Church to consider and determine so far as wisdom can dictate at this early day, the part which our branch of the Church will undertake on that great occasion. In the older countries of the world events of such importance call for, and receive, careful and thorough provision, with the result that the outcome is worthy of the character and conduct of such great undertakings. All that we ask now is that the Canadian Church in its solemn and representative meeting at Quebec places itself on record in preparation for that event, with the prescience, prudence, and enterprise which ought to be looked for in the leaders of that great branch of the historic Church of the British race to which the spiritual care of her children is committed in the northern portion of this vast continent.

Teaching Children Religion.

In many homes, alas, the children receive no religious teaching. In some, what they do receive is crude, uninteresting and unimpressive. Did parents and teachers more fully realize the deplorable result, not seldom caused to the after life of children committed to them for guidance and tuition—by indolence, neglect, and incompetence—they would surely be moved more adequately to fit themselves for their great and responsible task. Think for a moment of the long years of arduous and thorough preparation necessarily undergone to fit one to discharge the duty of a public school teacher. And then reflect upon the influence of religious principles on the formative character of a child, and the preparation the average parent or Sunday School teacher has had to enable him thoroughly and effectively to impart them. In the face of this great, far-reaching responsibility which rests upon the Church not only with regard to her own children, but to her influence on the State at large, this solemn duty must be no longer shirked, but calmly and seriously considered, undertaken and discharged. The Christianity of the Churchman twenty-five years hence may well be measured by the character, capacity, intelligence, and knowledge of the parents and teachers of the child of the Church to-day. This grave matter cannot be lightly passed upon. The children of to-day will be the Church of the future. Can any one say that the foundation is being well and truly laid?

The Attack on Dogma.

It is a somewhat fashionable habit to rail at dogma, and almost invariably as associated with religious teaching. In an able and brilliant paper in the August number of The Churchman the Bishop of Derry and Raphoe, speaking of the popular criticism of an occasional theologian "that he is too dogmatic," makes this sensible comment, "Why this complaint should be kept for theologians only is what I never could understand. The late Mr. Huxley was a self-confident

and rash dogmatist, though he was no lover of what is known as dogma; and Mr. Herbert Spencer, while he thought himself to be refuting all dogma, was weaving large tissues of that very fabric, of which a great part has vanished like a mist."

Dogma and Truth.

The learned Bishop further says, "the rightful making of dogma is always going on. Without it no science could exist. For dogma is simply a formulated and careful pronouncement concerning truth supposed to be made out and settled," and then he aptly asks questions which are well worthy of being pondered by popular critics, "Shall we say, then, that in the field of religion there are no such dogmas? Or, that, if there are, we have not the faculties to discover them?" "Dogmatic teaching," continues his Lordship, "as such is unpopular." The reason being, we may say, that most people prefer the sway of stirring emotion to the prompting of well-grounded principle. "Dogma," says His Lordship, "logical, exact, austere, beckons us into a schoolroom and calls for our best attention. But some of us are not in the habit of giving our best attention to anything—to religion perhaps least of all." In another place dogma is defined to be a man's "firmest convictions, his certainties, accurately propounded and put into a logical and formal statement. Such a statement of any truth is really a dogma—gravitation just as much as the resurrection of the dead. Theology has its dogmas, and these are unpopular; but so has chemistry, so has astronomy. Dogma resembles faith in this respect that it plays a great part in religion simply because it plays a great part everywhere." Were our clergy and laity well grounded in the essential dogmatic teaching of the Church the bubble of popular criticism would be more readily pricked and its filmy iridescence proved to cover nothing but thin air attenuated for the most part in German force pumps.

"Assured Results of Criticism."

Not a little interest has been roused by the suggestion of The Churchman, endorsed by the Guardian, that Canon Driver should give a list "of those results of the Higher Criticism which he and other critics say are assured, and put beyond all question." There is far too much vague assertion, and bold assumption on matters which either directly or indirectly affect the faith and doctrine of multitudes of believers in revealed religion. By all means let the air be cleared—by a positive statement on their part, of what the learned critics deem to be the assured results of their labours.

The Industrial Problem.

A writer in the Church Times, referring to the industrial problem in Great Britain, says: "The development of home-industries is hardly more than in a tentative stage, and we sigh with envy when we see in Switzerland that practically every one on the land has a home industry, and every one employed in manufacture has a bit of land. There is work that wants doing. There are workers that can do it and want to do it. The bringing of them together must now be the duty of the State. The problem cannot be solved by private persons or even by local bodies, since where the greatest distress exists, there is the least financial ability to deal with it. It is not a matter affecting only the great cities where most the evil is bred and is patent. The national resources must enable local government to act without penalizing those who desire to act, and without freeing from financial responsibility those

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