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TORONTO, THURSDAY, JULY 23, 1908.

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Lessons for Sundays and Holy Days.

- July 26.—Sixth Sunday after Trinity
Morning—2 Sam. 1; Acts 25.
Evening—2 Sam. 12, 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, 20 to 21; Mat. 17, 14.
- August 9.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Rom. 8, 18.
Evening—2 Chron. 1 or 1 Kings 3; Mat. 21, 23.
- August 16.—Ninth Sunday after Trinity.
Morning—1 Kings 10, 10 to 25; Rom. 13.
Evening—1 Kings 11, 10 to 15 or 11, 26; Mat. 25, 1 to 31.

Appropriate hymns for Sixth and Seventh 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.

SIXTH SUNDAY AFTER TRINITY.

- Holy Communion: 310, 316, 321, 560.
- Processional: 291, 297, 302, 307.
- Offertory: 198, 255, 256, 379.
- Children's Hymns: 332, 333, 547, 574.
- General Hymns: 196, 199, 299, 546.

SEVENTH SUNDAY AFTER TRINITY.

- Holy Communion: 304, 313, 315, 520.
- Processional: 179, 215, 306, 393.
- Offertory: 216, 243, 293, 604.
- Children's Hymns: 217, 233, 242, 336.
- General Hymns: 235, 239, 214, 523.

THE SIXTH SUNDAY AFTER TRINITY.

Success in life depends upon the recognition and following out of some definite purpose. In every walk of life we find men imbued with ambition and straining every nerve and muscle to accomplish their varied purposes. And ambition together with endeavour necessitate a rule of life which varies according to the purpose. What is to be the purpose of the Christian? Surely to obtain the good things which God has prepared for them that love Him. The work of the Church is to prepare us for the reception, appreciation, and eternal enjoyment of these "good things." The hosts of Heaven are continually praising and adoring God; and it is their love of God that inspires their joyful choruses. Therefore if we

would attain unto the good things which they now enjoy the love of God must be our ruling principle, and the service of God our chief delight. Sin is the separating principle. It separates us from our purpose and ambition, from our love and service. Therefore, in the Epistle for to-day we, who desire to obtain the "good things," are reminded of the obligation in the Sacrament of Baptism. In that holy rite we became "dead unto sin, but alive unto God through Jesus Christ." We must remain "dead unto sin," i.e., not recognizing its rule, not admitting the leaven, lest it separate us from the "good things." And this "death" is easily preserved while we live unto God through Christ Jesus our Lord. Thus realizing our purpose as Christian men and women we must make full use of our privileges as members of the Church of God. Thank God "for all the blessings, spiritual and temporal, both known and unknown, bestowed upon us in such rich abundance in the Church." All these blessings hasten us onward and upward towards the good things prepared for us by God. Think of the blessed warning, "Thou shalt not!" David welcomes the ministry of Nathan. For the erring King is taught to say, "I have sinned against the Lord." And Nathan's reply shows that true repentance makes possible the attainment of the "good things." "The Lord also hath put away thy sin; thou shalt not die." Do we appreciate the Church's warning as fully as David did that of Nathan? So let us examine ourselves in relation to every phase of the Church's being and activity. Many, on their own confession, do not find Holy Church helpful. There is only one reason for that, viz., ignorance of the character and work of the Divine Society established by Jesus Christ. Therefore must we learn that we may appreciate and be helped by our membership in the Holy Catholic Church. Remember the purpose of life—to attain unto such good things as God has prepared for us. And here the missionary thought claims consideration. If these good things are profitable, yea, essential, for and in our lives, why not also in the lives of all who are made in the image of God?

Parish Appointments.

Speaking on the subject recently on different occasions to two active Churchmen, both well past middle life, one of Irish and the other of English birth and both long resident in Canada, we could not help being impressed by the earnest manner in which each expressed his conviction that appointments to Canadian parishes should be given preferably to our own clergy. It seems to us that this is no narrow view, but on the contrary a broad and comprehensive one. Of course there are exceptional cases where a clergyman of marked ability, of unusual adaptability, and of pure life and sympathetic character has been able successfully to carry on parochial duties in Canada, after having spent the early and formative part of his life in parochial duty in the Old World, but it must be remembered that these are exceptional cases. Then again, is it not unfair and disparaging to the Canadian clergy, most of whom have spent their lives and labours in their own Church, to have men appointed over their heads, who have just come to the country, or who have had the perfunctory experience that a few months, or even a few years residence in it can give. We are free to say that no amount of scholarship, or experience in another country, or self-confidence, can supply the lack of intimate knowledge of the personal, domestic, social and public characteristics of our own people. This knowledge comes at first hand to their own sons, and at second hand to young men from other lands who have been long resident in our country, and who have had the wisdom and common-

sense to accommodate themselves to the conditions of their new life and home, and have grown useful and helpful and happy in the result. Let us in conclusion look at the matter not with self-assertion, but with self-respect from another standpoint. What would the Churchman of the Old Land say to the proposition that, from time to time, Canadian clergymen of mature years, and it may be of sound scholarship, because even this is possible in Canada, should be appointed to parishes in England, Ireland and Scotland, over the heads of their own competent clergy? It is a poor rule that does not work both ways. In writing on this vexed subject we by no means seek to disparage the splendid work done within the Canadian Church by some men, who were clergymen in the Old Country before coming to Canada. Men of their calibre would distinguish themselves in any country and under any circumstances.

Presentations at Marlborough House.

Amongst those who had the honour of being presented to Their Royal Highness the Prince and Princess of Wales, and also to Their Majesties the King and Queen at the Marlborough House garden party on St. John Baptist's Day, were the Hon. Mr. Justice Hannington, of Dorchester, N.B.; His Honour Judge McDonald, of Brockville, and Dr. N. W. Hoyles, K.C., LL.D., of Toronto.

Proportional Representation.

We read much in our Old Country papers of the agitation for and against votes (there are two associations) for women. It is right that in electing a representative the intelligence and morality of honest inhabitants should prevail. There always must be constant discussion and possibly constant change so as to admit desirable and keep out corrupt voters. The publication of the statistics of the recount provincial vote in Ontario directs attention to the fact that constituencies may be adjusted by a dominant party, so as to retain power with a minority of votes, while a controlling majority obtains sometimes a disproportionate majority of representatives. This was pointed out to be the case in England at a recent meeting of the Proportional Representation Society. Expression was given to a general feeling that the opportunity of getting recognition for the ideals of the Society given by the Government's Reform Bill must not be missed. Lord Avebury pointed out that in 1874, and again in 1895—that is, twice in twenty-one years—the minority of the electors of this country secured a majority of members in the House of Commons. That was a danger which would be obviated by proportional representation, for it proves that those who desire proportional representation do so in no party sense, and do not in any way wish to "jockey" the constituency out of their rights, but rather to give full and true weight to the popular voice. The authentic voice of the nation not at best, the voice of the "odd man" alone, and at worst, the voice of a minority masquerading as a majority should prevail. Lord Cromer in an impressive speech dwelt upon the need of giving stability to the national policy, and pointed out how a just system of representation would produce stability.

Village Church Teaching.

We are always glad to hear of our old friends and print a story which appeared in a letter to the Spectator, and which recalls our old friend Dr. Parkin, formerly of Upper Canada College, Toronto. The writer said: "I heard Dr. Parkin relate a narrative at the Royal Colonial Institute which ought to give encouragement to our rectors and vicars. He was replying to a speech made by Lord Milner on the Government of the colonies, and in so doing remarked that he had recently given a lecture before the boys at Eton on the