

Canadian Churchman.

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Lessons for Sundays and Holy Days.

June 16.—Third Sunday after Trinity.

Morning—1 Sam. 2, 10-17; Acts 1.

Evening—1 Sam. 3, 10-17; 1 Peter 1, 22-2, 11.

June 23.—Fourth Sunday after Trinity

Morning—1 Sam. 12; Acts 6.

Evening—1 Sam. 13, 17-19; 1 Peter 3.

June 30.—Fifth Sunday after Trinity.

Morning—1 Sam. 15, 10-24; Acts 9, 20-23.

Evening—1 Sam. 16, 17-19; 1 John 3, 16-4, 7.

July 7.—Sixth Sunday after Trinity.

Morning—2 Sam. 1; Acts 13, 26.

Evening—2 Sam. 12, 1-7; Mat. 2.

Appropriate Hymns for Third and Fourth 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.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 179, 274, 390.

Offertory: 220, 275, 545, 549.

Children's Hymns: 231, 271, 330, 340.

General Hymns: 6, 21, 283, 520.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 303, 339.

Offertory: 165, 248, 290, 365.

Children's Hymns: 341, 342, 346, 540.

General Hymns: 7, 12, 238, 243.

THIRD SUNDAY AFTER TRINITY.

The work of our Blessed Lord's life was to save sinners. "I came not to call the righteous but sinners to repentance," seemed to be the text which He lived out practically each day. From the time "the Word was made flesh, and dwelt among us," Christ lived with men for men. The Pharisees and scribes could not understand His position, nor work. Why how strange! "This man receiveth sinners and eateth with them." The two parables in this Sunday's Gospel clearly illustrate His position as seeker of the lost. The Restorer of the fallen—the lost sheep and the lost piece of silver. For this purpose Christ founded His Church upon earth, to seek the fallen, to restore the penitent, and by His authority and power to welcome the sinner. The Church stands to-day, as in ancient times as Christ's Body upon earth. A Divine institution, founded

by Christ to do His work. Not simply a preaching body of men and women, where man's oratory is applauded and music is exalted, but an institution Divinely planned to receive sinners, to bestow pardon and forgiveness by Christ's authority through absolution and the sacraments of His Church. Think of the joy over one sinner that repenteth. "There is joy in the presence of the angels of God over one sinner that repenteth." How zealously should we strive now in our short life time to bring even one sinner to repentance, even if only ourself. With the thought of seeking forgiveness we enter the House of Prayer this Sunday "with an hearty desire to pray." Prayer should be our first and chief object in the Church, assured as we are that "His Mighty Aid" is ready to assist our weak efforts.

Church Business.

How comes it that the average parson—devout and estimable though he be—and conscious in his own heart and mind that he has had no special business training, knowledge of business affairs, and never had the opportunity of acquiring a sound and matured business judgment will yet at times on the floor of the Synod hold forth at length on matters of Church Business, and take up valuable time which could have been far more profitably occupied by any one of a dozen laymen sitting beside him. We are free to admit that there are exceptions to every rule. But in the interest of the Church we are in this case contending for the Rule and not the Exception. We give place to none in maintaining the rights and privileges of the clergy, but if we had a fortune we would willingly sacrifice half of it—were it possible by so doing for one year to have the business matters in our various synods discussed by our most capable business delegates, and dealt with in committee by members selected solely for their special qualifications and experience in such matters as are committed to their charge. We firmly believe that not only the Church but the denominations would be astonished at the wisdom, energy and progress one short year would bring about, not only in the temporal but in the spiritual affairs of our beloved Church as well.

A Position that Must be Faced.

The call of the Archbishop for help must be heeded. A Coadjutor Bishop for the overgrown Diocese of Toronto is an absolute necessity. No paltering with this urgent request will do. The first step, and the self-respecting step, should be the speedy nomination from the ranks of the clergy of Toronto Diocese of a Coadjutor Bishop. As to the providing the stipend of a Coadjutor Bishop, we venture to say that within three months from the date of his appointment that matter will be satisfactorily settled. It is time a pause was made in looking abroad for men to fill the high offices in the Canadian Church. We challenge any one to prove that at the present stage of our development—an outsider, it matters not how upright or learned he may be, can possibly be as fully in touch with our people, can understand them, sympathize with them, and guide them as efficiently and acceptably as one of our own clergy. We do not go abroad in search for political leaders, whether it be for the Dominion or any Local Government. Why then should we do it in the case of the Church? We not only believe but we know that we have in the ranks of the clergy of Toronto Diocese men ripe in experience, sound in Churchmanship, thoroughly in touch with our people, and fully capable of filling with advantage to the Church, and credit to themselves the

honourable position, not only of Coadjutor Bishop of that Diocese, but we say it with most respectful deference to His Grace the Archbishop—of even the position of Bishop. We say this however with an important reservation. But before we deal with that we may ask if the Diocese of Montreal chose a Canadian clergyman for its Coadjutor Bishop, and those of London and Nova Scotia were content to do likewise what need is there of Toronto Diocese fitting out a search expedition for a Coadjutor Bishop. The proposition should not be entertained for a moment by the self-respecting Clergy and Laity of that Diocese.

An Impossible Diocese.

The reservation we have made is that the time has come, indeed it has long passed, when the Diocese of Toronto should have been subdivided. One of the greatest drawbacks to the progress of our Church is its intense conservatism. Let us be understood—conservatism is an excellent thing in its place, but when a determined disinclination to change bars the way to true progress one may rest assured that disaffection and stagnation are bound to ensue. Give a man at the outset more—far more work—than he can possibly perform even with the exercise of indomitable industry, a genius for detail, and a devotion to duty which leads him cheerfully to sacrifice his own health and strength. Let that work go on multiplying year by year, and, by all the rules of common sense and common experience what will the result be? If you want to estimate it go through the cities, towns, villages, and country-sides of the Diocese of Toronto on a Sunday and form a just estimate of the number of worshippers in the denominational congregations who were at one time members of our Church, and you need not be surprised at the result. If we—the Churchmen of to-day—are content to have our ranks thinned, our loyal sons and daughters disheartened, and their energy diminished before the astute, popular, and aggressive methods of the denominations, and the indifference of the outside world which looks upon the unequal struggle with indolent amusement, by all means let us squabble in Synod for days over defects in audit, unpaid assessments, and other matters of high finance, and leave the urgent and vital matters which make for the quickening and strengthening of the true life and progress of the Church untouched and unconsidered.

The Old World and the New.

In contending for the advancement of our own Canadian Churchman by their brother Churchmen to the highest offices in our branch of the Church we wish to be understood as doing so in the very spirit breathed in the title of our own Church journal, the "Canadian Churchman," and without the slightest desire in any way to disparage the parent stock of our Church in the Mother Land. Our brother Church across the border, one of the great world branches of the living Church promotes from the ranks of its own clergy men to the Bishoprick who prove themselves full worthy of that high and noble office. Not only so, but with wise discernment and sound judgment she has called to the noble office the Canadian clergymen, Rowe, Anderson, Brent and Scadding. Surely then we have a measure of reason, patriotism, wisdom and of the British spirit of fair play on our side when we say to our brother Churchmen, choose out from amongst you for the office of Bishop or Coadjutor-Bishop good men and true, who have been thoroughly trained and tried in various capacities in the Canadian Church, and who by character, attainments, discretion, devotion and

June 13, 1907.

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