

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWELFTH SUNDAY AFTER TRINITY.

Morning—1 Kings 22. 1-41; 1 Cor. 1. 1-26.
Evening—2 Kings 2. 1-16, or 4. 8-38; S. Matthew. 26. 57.

Appropriate Hymns for Twelfth and Thirteenth Sunday 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.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 191, 165, 172, 186, 189.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 163, 167, 295.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General Hymns: 231, 234, 243, 478.

The Archbishops' Hearing.

It seems to be generally known that the report of the decision of the Archbishops, which reached Toronto on the 12th of July, was a hoax. We pointed out some of the absurdities of the report at the time; but we did more than this—we unconsciously predicted the exact contents of the judgment as they have now reached us. We refrain from commenting at length upon the judgment, until the full text is before us, which we will give in full in our next issue.

Munificent Gifts for Church Objects.

Our column of British and Foreign gives an account of large gifts for Church purposes in England. This comes as a refreshing antidote to the fear of those Churchmen who are panic-stricken at the threats of disendowment which have been so prevalent in

recent times, and will strengthen the hearts of those who believe that the Church of our fathers, which has weathered so many times of crisis and storm in the past, will safely pass even so severe an ordeal as disestablishment, if God in His Providence shall decree such a time of trial for her.

The Canadian Church Missionary.

The history of the early days of the Church in Canada gives many bright and noble instances of heroic endurance and self-sacrifice borne by the early pioneer missionaries in the Maritime Provinces; and the same spirit dominates the lives of Bishop Bompas, Bishop Newnham, and those who are working in the inhospitable fields of the North and West. The work is necessarily slow, but it is the last command of our Lord on earth, and they are working in His name, and in His strength. While Churchmen in our large cities and towns have their share to bear in maintaining missions at home, they are under a solemn obligation of gratitude for mercies received, to help with alms and prayers the noble missionary work now being carried on in the more distant, and less civilized portions of the Dominion.

An Outside Judgment.

A writer in the Christian Register, Unitarian, of Boston, is probably as far as any one of his readers can be from sympathizing with the doctrines, spirit, and practices of the Anglican High-Church party. But he sees that much of the adverse criticism passed upon these things is futile, because the meaning of the High-Church movement is not understood, and no account is made of that which is the real heart and inspiration of the movement. No party is formed with adherents who are prepared to labor and suffer for their cause, unless somewhere in the ideas and purposes of the party there is something real, and which seems to earnest men to be a sufficient reason for devotion and toil. All parties, no matter how good their cause, may have camp-followers, mercenaries, and pretenders. But he is a poor judge of human nature and the movements that make history, who judges parties by the eccentricities, the vanities, the duplicities, and the vagaries of those who are caught and held for a time by some passing excitement or selfish advantage. It is easy to laugh at the fuss made about candles, processions, robes, gestures, intonations, and confessions. But gibes and jests and superficial criticism never clear the air. Directed against the High-Church party, they make it more difficult than ever to understand why such trivial things should engage the attention of men and women who are so earnest, so intelligent, and so devout.

Sunshine Through the Battle-Cloud.

One unexpected result of the recent religious controversy in England has been accomplished; men have come to realize that

the Church of Christ was planted in Britain within less than a century after the Apostolic era, from which date, and not from the Reformation, the Church of England commenced her growth, independent of the Latin Church. Canadians who have followed the controversy have been brought to understand the breadth and comprehensiveness of the Anglican Church, of which we are a branch; and the true Catholicity which she has always maintained in spite of the repudiation of medieval errors and superstitions which the Reformation effected.

Our Own Position.

We have had our own times of trouble, in days gone by, in the Canadian Church, but now we rejoice in the belief that, with rare exceptions, all our clergy have for some time past abandoned the bitterness of religious controversy, which has been so marked in the utterances of some men belonging to the extreme wings of the Church in England, during the recent troubles there. We think we do not exaggerate our position to-day when we acknowledge thankfully that throughout the Dominion, our clergy, almost to a man, while holding as one of their most cherished possessions the continuity of the Church from the days of the Apostles, rejoice in the freedom won for the Church at the Reformation, and loyally accept the ruling laid down for their guidance, both in regard to teaching and to ritual, in the Prayer-Book and the Articles.

Good out of Evil.

Speaking of the late troubles in England, "Church Bells" points out the good which has come out of the evil, in so far as it has been the means of bringing before people a great deal of knowledge of the constitution and history of the Church of which they were previously ignorant, and has induced many who were apathetic to examine the question for themselves, so that they may be able, in accordance with the injunction of St. Paul, to give an answer to them that ask a reason of the hope that is in them.

A Forecast of the Future.

We believe that in the end the prophecy of our contemporary will be fulfilled, and that it will be found that the attacks made upon the Church have only resulted in England, as in Canada, in her being strengthened to carry on her great work as the foremost branch of the Catholic Church; that the onslaught of her foes will but lead to the closing up of her ranks, while presenting a united body, ready to go forward and carry the glad tidings of the Gospel to every creature.

Slowly but Surely.

The recent meetings of the two English Convocations have failed to reduce into harmony the conflicting views of members, as