

July 24, 1902

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TORONTO, THURSDAY, JULY 24, 1902.

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Address all communications,

FRANK WOOTTEN

Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

9th SUNDAY AFTER TRINITY

Morning—1 Kings X to 25.

Evening—1 Kings XI to 15, or XI 26; Mat. XIII 53—XIV 134

Appropriate Hymns for Ninth and Tenth 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:

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.

Processional: 175, 179, 270, 547.

Offertory: 167, 265, 512, 514.

Children's Hymns: 261, 271, 334, 336.

General Hymns: 177, 178, 255, 532.

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.

An Important Meeting.

The General Synod of the Church of England, which includes the bishops and representatives of twenty dioceses from the Atlantic to the Pacific oceans, assembles in Montreal the first week in September. The importance of this meeting cannot be over-estimated. We deal with some of the questions which will doubtless come before it, and we shall be glad to hear from our correspondents with reference to them and others, which they may deem worthy of attention. The Synod meets at a critical period in the Church's development in this land, and it will, we trust, result in such wise

and aggressive measures as will enable her not only to hold her own, but to recover lost ground.

Primate Dangerously Ill.

It is with feelings of genuine sorrow that we have to record the fact, from news which has just reached us by cable from England, that the Most Rev. Archbishop Machray is lying dangerously ill in a private hospital in London, suffering from an affection at the base of the spine, and that small hopes are now entertained of his ultimate recovery. The Archbishop went over to England a few weeks ago in order to attend the Coronation, and at that time appeared to be in good health. Despite these alarming rumours, we still trust that his valuable life may be spared, and that he may be vouchsafed to return again to Canada in due time and be able to resume the duties of the office which he has filled with such great acceptance to the Church at large in this Dominion for so many years past.

Sunday Observance.

The Bishop of Bristol has addressed a letter to the Lord Mayor of Bristol with reference to Sunday trading, in the course of which he says: "It seems to me a great evil, and it is said to be a growing one. I feel sure that if you can see your way to some wise, steady and persistent course of remedial treatment, you will have the hearty support of your fellow-citizens in making the attempt. . . I know by experience what it is to go on week after week, drawing as largely upon mental and physical powers on Sundays as on week days; but even so, I often feel on Sunday nights how much I have been helped by the stillness of the day, the Sunday quiet of the streets, the absence of the hurry of business and buying and selling on all sides, and the general silence. I am most anxious to secure this weekly restorative for those who have not in their homes and surroundings, and by their education, the many resources, the many aids to the beneficent work of nature which you and I have. From this point of view I regard Sunday trading as a great evil, full of mischievous consequences." In considering this subject, people forget that during the last fifty years Saturday has grown to be more and more a holiday. In olden times all occupations worked later on Saturday night than on any other time, and so Sunday was necessarily a day of rest.

Bazaar Raffles.

The Bishop of Manchester has suggested to his clergy an ingenious alternative for bazaar raffles. The Bishop recognizes that people who go to bazaars must have some form of excitement, and that they have to sell articles that are of larger value than the ordinary purchasers can afford. But raffles

are contributory to the love of gambling because they depend on the element of chance, and His Lordship suggests that it is better to make the possession of bazaar prizes dependent on choice. Let there be, he says, co-operative purchase. Let twenty people buy an article, and then decide amongst themselves, on the principle of popular election, who is to possess it. They would get quite as much excitement as was good for them in making this decision. Each contributor might have three votes, and a rule that nobody should have more than three articles assigned to him would prevent the popular man or woman from carrying off everything. Dr. Moorhouse says he tried this system in Melbourne, and that it answered well. There was much pleasant excitement without any of the unhealthy stimulus of gambling, and a fairly equal distribution of expensive articles was obtained.

The Laity's Position.

The Bishop of Wakefield, referring lately to the position of the laity, said that the first thing the clergy should do was to express to the laity their earnest wish and purpose to labour not only for them but with them in all practical measures for the welfare of the Church. He hoped the day had passed when the clergy could be spoken of as the Church. The laity were as much members of the Church as they were. They were equally baptized into the one Body of Christ. Nothing could be done to increase the efficiency of the Church without them. They needed their counsel, their practical experience, sometimes their moderating or restraining judgment. If the relation of the laity to Church Councils in very early times was somewhat obscure, there could be no doubt in the present day that in a vast number of important questions the clergy would be powerless without the aid of the laity, whose increased intelligence and learning gave them a rightful claim to an influential place in these councils of the Church in which they were able to avail themselves of their acquaintance.

Duty of Fathers to Their Children.

On a recent Sunday afternoon, the Rev. Prebendary Reynolds, chief inspector for the diocese of London, gave an address on the above subject at St. Etheldreda's, Fulham. In the course of his remarks he said: "The father is to the child a type of God Himself. God has revealed no more sacred words to express the relationship between Himself and the Second Person of the Blessed Trinity, than the words Father and Son. There are no words more sacred than these. There is no relationship more holy, and none which involves a more tremendous responsibility. How lightly the words are used, and how seldom are the real meaning and duties realized. What are fathers bound to do for their chil-