

Canadian Churchman.

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SINGLE COPIES 5 CENTS

Lessons for Sundays and Holy Days.

- September 8th.—15th Sunday after Trinity
Morning—2 Kings 18; 1 Cor. 16.
Evening—4 Kings 19, or 23, to 31; Mark 9, 2 to 30.
- September 15.—16th Sunday after Trinity.
Morning—2 Ch on. 36; 1 Cor. 7, 2.
Evening—Neh. 1 & 2, to 9, 6; 8; Mark 12, 25—13, 14.
- September 22.—17th Sunday after Trinity.
Morning—Jer. 5; Galatians 1
Evening—Jer. 22, or 35; Luke 1, to 26.
- September 29.—18th Sunday after Trinity.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Daniel 1, 4; Rev. 14, 14.

Appropriate Hymns for Fifteenth and Sixteenth 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.

FIFTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 180, 202, 311, 312.
- Processional: 35, 37, 189, 232.
- Offertory: 167, 174, 212, 275.
- Children's Hymns: 182, 223, 332, 335.
- General Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 308, 316, 320, 524.
- Processional: 390, 432, 478, 532.
- Offertory: 366, 367, 384, 388.
- Children's Hymns: 261, 280, 320, 329.
- General Hymns: 290, 477, 521, 637.

FIFTEENTH SUNDAY AFTER TRINITY.

The promises of God, though offered alike to all, are applied to us individually in the Church. As members of Christ's Body, the Church, we venture to appropriate to ourselves the great and glorious privileges of the Gospel covenant. We look to the Church as the means or channel by which the means of grace are conveyed to us, and the sacraments and clergy as instruments of grace. This Sunday's Collect is a prayer for the Church's efficiency. It is necessary for us to love that Church, work for that Church, and pray for that Church with earnestness and devoutness. The Church has a definite mission to perform. That mission is to be carried out by her members. Her success is not measured by figures and counting of heads, but by consecra-

tion of life, self-sacrifice for others, and devotion. The Church's success is not tabulated by a sort of gauge that registers a successful ice cream sale, nor a good showing at the annual thanksgiving service, when the church is filled with people attracted by decorations and a special programme of music, preacher, and an after service dinner. The Church's success is to be looked for in the zeal and devotion of her members in consecrated lives, mission work and self-sacrifice. The regular attendance in God's house of worship, the devout Communion at God's altar, the increased offerings made to God, according as we are blessed, are true and lasting indications of the Church's progress. Not mammon first and then God; but God first and always. The master of our heart is the love which reigns. God and His Church first must be our rule. Prayer and reading first in the day, then the work of the day with all its trials. First on Sunday the devout Communion, one half-hour before the altar, then the week begins with consecrated life. First, offerings to God, then spend upon the bodies for clothing, food, and necessities of life. Consecrate your whole life—body, soul and spirit—to the service of God and His Holy Church; follow His steps, obey His commands, offer to Him thy worldly goods, thy bodily labours, thy mental efforts; let all be His, and He in turn will give thee true success in life, that glorious inheritance, eternal in the heavens, which fadeth not away.

Church Literature for Japan.

One of the most urgent needs of the Church in Japan is a supply of sound Church literature translated into the Japanese language. By resolution the Anglican Bishops in conference in the Far East in July, 1906, urged the great need of reliable and helpful Church literature in the native tongues throughout the whole of the Anglican communion in the Far East, and referred to the fact that "the translation of secular and infidel literature is rapidly increasing in these lands"; that is, China, Japan, Korea. And now, to the credit of the Church and the honour of his native land a young Canadian clergyman, the Rev. Egerton Ryerson, of Matsumoto, Japan, has stepped into the breach and invited the Anglican communion the world over to provide him with the means for translating, publishing, and establishing distributing agencies to that end. Money may be sent by post-office order to the above address, or by a draft on a London, New York or Yokohama bank. It is seemly and fitting that a grandson of Dr. Egerton Ryerson, the founder of the educational system of Ontario, should lead a movement in the Orient designed to educate and uplift the minds and souls of devout students in a nobler and more enduring way than is possible through any merely human system of education. We commend Mr. Ryerson's appeal most cordially to our readers.

Outdoor Meetings.

A good deal of interest has been taken in the outdoor religious meetings held in New York this and last summer. The Rev. William Wilkinson, D.D.—a co-worker with the well-known Bishop Whipple—and other prominent clergymen have conducted noon-day services in what is called the down-town district. On the steps of the city hall, in Wall Street, on the steps of the custom house, in front of the Stock Exchange these services have been held. Men have lingered, listened, taken part and gone away the better for the service. The Church over the border is going out into the highways and hedges and compelling them to come in. And is it not high time? Why are we content simply to work as professionals? How long are we

going to tacitly stand by and leave the "good Samaritans" to gather in our lost sheep?

Diocese of Caledonia Synod Meeting.

The proceedings of the Synod are given on another page. The Bishop's charge contains much that is historical and much that will show intending settlers in northern British Columbia that the Church of England has a broad-minded man at the head of the Diocese of Caledonia, and that he has as co-workers men who have spent many years of their lives in a country that has but few white men, and few of the surroundings that go with living in old-settled communities. These men are the pioneers who have made it possible and safe for white men to live in isolated communities among natives who in times past were not over-anxious to receive any kind of instruction tending to better either their spiritual or material welfare.

The Scotch Free Churches.

The dispute in Scotland over the Free Church, we learn from our exchanges, is at last practically settled. Before giving the results it might be instructive to present a short outline of the conflict. The Presbyterian bodies in Scotland, which had from time to time broken away from the Established Church (itself Presbyterian), had gradually fused into two, and these two, nearly ten years ago, united under the name of the United Free Church. There was, as there always is, a small number which would not consent, and these objectors, thirteen in number, we think, organized as the still existing Free Church. After a few years of ineffectual negotiations an action was begun by the Free Church, claiming that it was the old, historic body of sixty years before, that the mass which had coalesced with the other seceders had deserted the principles of this secession, and that they, the staunch thirteen, and their comrades, were entitled to all the assets of the old Free Church. The judgment of all the Scotch courts was against them as the case went from appeal to appeal; but when it reached the Lords there was doubt, and then began attempts to settle. These failed, the case was argued a second time, with the result that the majority held with the objectors, and this small body was declared to be the real Free Church of Scotland, and entitled to all the assets of that body on its union into the United Free Church. The conduct of both parties at this crisis was admirable. Both determined to be, as far as human beings can be, fair and just. A tribunal was created with power to ascertain what property was really covered by this judgment, and to divide it between the claimants, doing substantial justice to both. Considering the nature of the claims the task must have been an invidious one. However, it has been carried out, and now the small body gets a number of local endowments and practically one-fifth of the assets and several fine church buildings. Besides these, which form the general church buildings, there are the edifices used by 115 congregations and parts of those held by another forty congregations. What a gain, and yet what a loss. Justice is done upon the whole, but it is accompanied with so many heartburnings and small parochial dissensions that the cause of true spiritual religion is endangered. The members of each separated body inveigh against the unfairness shown by the arbitrators. That is but natural—it takes place in every law suit, but when it sets one half of a house against the other it means a long time before the anger passes away.

Lessons from Disunion.

This Scotch experience is being taken to heart, and the enthusiasts who hoped—and who

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