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# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

July 7.—Sixth Sunday after Trinity.  
Morning—2 Sam. 1; Acts 13, 26.  
Evening—2 Sam. 12, to 24, or 18; Mat. 2.

July 14.—Seventh Sunday after Trinity.  
Morning—1 Chron. 21; Acts 18, to 24.  
Evening—1 Chron. 22, or 28, to 21; Mat. 6, 19—7, 7.

July 21.—Eighth Sunday after Trinity.  
Morning—1 Chron. 29, 9 to 29; Acts 21, 37—22, 23.  
Evening—2 Chron. 1, or 1 Kings 3; Mat. 10, 24.

July 28.—Ninth Sunday after Trinity.  
Morning—1 Kings 10, to 25; Acts 27.  
Evening—1 Kings 11, to 15, or 11, 26; Mat. 14, 13.

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, 314, 520.  
Processional: 179, 215, 393, 306.  
Offertory: 216, 213, 367, 604.  
Children's Hymns: 217, 233, 242, 336.  
General Hymns: 235, 239, 214, 523.

### SIXTH SUNDAY AFTER TRINITY.

The general tone of the Collect, Epistle and Gospel for this Sunday seems to be the getting rid of sin, in order that we may so love God above all things, and that we may obtain His exceeding great and precious promises. Sin, that troubles us in our dealings with man and destroys our happiness and peace with our God, is nothing else but the opposite of love—one might almost call it "estrangement." The Gospel puts it clearly in a word, "Be reconciled." This reconciliation, or seeking peace, is a reviewing of the former relationship, which can only come by and through humble and earnest confession. That the Church of England provides for such individual confession is clearly seen in the Prayer Book. It is the con-

fession of faults and sins of which we are guilty that leads to reconciliation, peace, and love. Consider the confession of your sins as a most serious matter of life, that which can and will, when properly carried out, lead to your own reconciliation with your God and your fellow-man. But foremost are the words of the Gospel, "There rememberest," bringing to your mind a consciousness of personal guilt, disturbing the soul. Confession, and reconciliation, which should follow, is for those who "remember there" their sins "before the altar," for those who are really troubled and concerned about sin in life, and who, with all their heart and soul, desire to be rid of it, and again restored to peace with their God. We must realize that sin is a very dreadful reality, awful in its character and deadly in its consequences, and must be taken away. This taking away of sin comes only through Jesus Christ, but must be preceded by humble and earnest confession and absolution before reconciliation follows. Our dealings on earth are with the Kingdom of Heaven; that is, the Church and its officers, our own parish priests. This is in harmony with "the officer" in the Gospel. The officer is under orders, acting in his capacity. The priest is the officer under orders, acting for Christ Himself. Christ alone can condemn or forgive. The priest as His ambassador so pronounces absolution and forgiveness of sin. And to whom better on earth can you go in times of trouble, sorrow of heart and conscious sinfulness than to your own faithful, true and tried priest, set over you in matters spiritual? Be well assured that an humble and earnest confession will lead to the reconciliation you seek, and thus to peace and love with God and man.

### Holidays.

Now that the warm summer weather has come, people are not only preparing for, but are taking their holidays. Church members are arranging excursions, and Sunday School picnics are to the fore. It is right that those who have it in their power should take their days or weeks of rest and recreation. We wish them happiness and renewed energy. There are those, however, to whom the delights of a happy, healthful vacation are but a fond, far-off hope. Can we not do something to help someone else—some poor friend or neighbour; or, it may be, someone who is weak and weary with the struggle for a bare subsistence, to get a little rest—a day or two in the country—a slight change from the sad monotony of an unending and exhausting effort to live? We can do it if we will.

### Games and the Law.

One salutary use of the law is to keep in check violence and brutality at public games. Some games are so safeguarded by good form and honourable tradition that fair play is always associated with them—such are cricket, golf, and tennis. But there are others which largely attract the general public, and which are at times degraded by acts of ruffianism which should at once be checked by a just and prompt application of the criminal law. Such offences as, were they committed on the public streets, would promptly lead to arrest and imprisonment, cannot be screened and condoned because they were committed on the grounds of a club, and where the offense will duly be dealt with by the club officials. Canadian law knows no distinction between criminal offences by members of a club on club grounds and the like offences when committed by the general public on public

streets. Were it otherwise, the moral tone of our people would soon be lowered, and the youth of our country who engage in such games, or who flock in thousands to see them, would be quick to learn that acts of vicious rowdyism and injury to the person would be dealt with by the rules of a club, and not by the deterring and repressing force of the criminal law of the land. We penalize cock and dog fighting. Still more should we prevent and punish brutal and vicious attacks on the person, whensoever and where-soever they are made.

### Five Clergy Doing the Work of One.

The Rev. John Patterson Smythe, who has very recently, indeed, left Ireland, and become the rector of St. George's, Montreal, preached at the opening of the Huron Synod, and is reported to have said: "There are little hamlets in Canada where five underpaid clergymen ride on five underfed horses to preach to five small religious bodies, who could be ministered to by one man, while the others could be doing good work elsewhere. Is it any wonder that the heathen tell our Missionaries in foreign lands to go home and agree among themselves." Of course, there is nothing new in this, but because Dr. Smyth said it, it was telegraphed everywhere. We have often thought whether it was really true, and we have tried to realize our average little town of fifteen hundred people with one clergyman. Would there have been one average clergyman doing, or able to do, the good work of these five? A little reflection will convince most people how foolish it would be to expect it. It is not in the nature of things. Besides the town, there are the country parishioners and outside stations to be kept in mind. But it is true that there are too many ministering—too many shepherds to the sheep. Let us admit it, but how is it to be remedied? Keep in mind our national temperament; remember that in England there is no small parish without its little Bethel; that Wales, as shown before the Commission, has five underpaid clergymen doing the work of one. The golden age is always in the past, and we are told of that in Goldsmith's "Deserted Village," and "its vicar passing rich on forty pounds a year." It was the same thing then. John Bunyan's successors lived then. Go further back, we are told, and Jussereaud tells of the abundance of priests, monks, and friars. It is true that all these owned allegiance to the Mother Church, but the parish priest had much to contend with. It just shows how difficult it will be to bring about this much-desired reform. Perhaps devotion to the Church, with all her faults, would be no bad thing to inculcate.

### The True Spirit.

Though there is just reason to deplore the growth of a selfish, ease-loving spirit amongst Church leaders, the young seeking easy and remunerative parishes, and the old allowing the longing for a return to civilized comforts and surrounding to sever them from the scenes and ties of heroic endeavour, now and then we have proof that the apostolic examples are still followed. We are told, for instance, that "the Rev. W. E. Rowlands, who lately resigned a beautiful parish in the Isle of Wight, in his old age returns to the mission field as a C.M.S. worker at his own charges. Two of his sons became honorary Missionaries, and his daughter is a Church worker in Ireland. Nothing can better illustrate the drawing force of missionary work than the return to the field of men like the late Principal of Wycliffe Hall and the Rev. W. E. Rowlands, both of whom resigned delightful appointments to resume foreign duties." We

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