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# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

July 23—Fifth Sunday after Trinity.  
Morning—1 Sam. 15, to 24; Acts 23, 12.  
Evening—1 Sam. 16 or 17; Mat. 12, to 22.  
July 30—Sixth Sunday after Trinity.  
Morning—2 Sam. 1; Acts 28, 17.  
Evening—2 Sam. 12, to 24, or 18; Mat. 15, 21.  
August 6—Seventh Sunday after Trinity.  
Morning—1 Chron. 21; Rom. 6.  
Evening—1 Chron. 22, or 28, to 21; Mat. 19, 27—20, 17.  
August 13—Eighth Sunday after Trinity.  
Morning—1 Chron. 29, 9 to 29; Rom. 11, to 25.  
Evening—2 Chron. 1, or 1 Kings 3; Mat. 23, 13.

Appropriate Hymns for Fifth and Sixth 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.

## FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.  
Processional: 218, 232, 270, 280.  
Offertory: 174, 259, 268, 271.  
Children's Hymns: 176, 194, 335, 338.  
General Hymns: 214, 222, 223, 285.

## 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, 202, 546.

## Sound Doctrine.

It is gratifying to know that we are marching shoulder to shoulder with many of the truest, clearest and ablest exponents of Church thought in the old world. "What the age really wants is, not new developments, but more preaching the Gospel," says the Church Times editorially. "And we need more of the old-fashioned training, from babyhood onwards, in the Bible and Prayer Book. Sinful men and women want to hear about the love of God in Jesus Christ, about the atoning Sacrifice and the means provided by Christ in His Church for the restoration of the penitent to a state of grace and reconciliation. The Church which faithfully and with authority propounds Christ to His people is the Church with a future. Such a Church will not proselytise, but will attract, by the sense of an unearthly claim, by the beauty of holiness. Ceremonial is but the natural expression as shaped by the trained instinct of the

ages, of settled and unchangeable mysteries of faith." Nothing could be more plain, direct, helpful or timely than these strong inspiring words.

## More Work for Laymen.

The Bishop of Madras has this to say of the Church work of laymen in his vast diocese, in the Men's Magazine: "We make much more use of laymen than you do in England. About half the English services held every Sunday in the diocese are taken voluntarily by laymen. Were it not so, it would be impossible for us to provide any religious services for the small congregations scattered over the diocese, except at very rare intervals. It is possible that at no distant date the Church of England will be compelled to follow our example." Why should we not in the vast field for service offered to our Church in Canada have plain services held—with Episcopal sanction—by laymen here and there, and everywhere where there are now no churches or clergymen? From one end of Canada to the other let volunteers come forward and we make bold to say the Bishops will do their part.

## The Lesson of Flowers.

Our good friend "Peter Lombard" has often given us occasion for gratitude for beautiful thoughts—beautifully expressed. Again he has our thanks for this fine appreciation: "A welcome summons came to go and see the glorious exhibition of fruits and flowers at the Botanical Gardens (London, England). And still the memories of the past were upon me as I rejoiced in the beautiful things of the present. For I saw row after row of lovely flowers, such as the worthies of whom I have been treating never dreamt. I think it is Phillips Brooks who has a sermon upon one word, "Bezaleel," and the sermon is a descent upon the power of the Holy Spirit in training men to fresh discoveries of beauty, and ever-increased skill in art. Bezaleel, we are told, was guided by the Spirit of God in his beautiful work for the sanctuary. And as I looked upon some of these flowers to-day, developed out of simple forms, and rich beyond words to tell in shapes and colours of beauty, I felt that it was Bezaleel over again. What a history do these glorious blossoms tell of long and patient study!"

## Diversity of Taste.

How wide one's charity should be in matters of taste is evidenced by a writer in the Spectator, who says that: "One of the greatest causes of domestic discomfort, George Eliot wrote, is a different taste in jokes. The capacity to take part in or understand a joke, of whatever kind, and to understand it in the right way, being one of the severest tests of any intellect, that is probably true. Clearly it may account for the inability of certain people to live together happily in a married state, if it true, as it assuredly is true, that it is accountable for all sorts of squabbles and arguments between people who need not live near each other, and would not do so if they could, especially if they had to talk about their tastes in literature. For who of us is not, or may not be, 'dull' in somebody else's opinion if once he touches on a subject in which his hearer is not interested? Some of us, like Mr. Andrew Lang for instance, cannot away with a person who does not care for Scott or Dickens. "I cannot read Dickens!" How many people make this confession with a front of brass, and do not seem to know how poor a figure they cut!" Mr. Lang writes with admirable enthusiasm. Exactly; but from their point of view Dickens and Scott are dull, intolerable, and not to be borne. To Mr. Lang they are dull and unbearable persons; but then to them he, and we perhaps, are just as uninteresting."

## A Progressive Spirit.

An Anglican Bishop working in China lately told the London correspondent of the Church of Ireland Gazette "that the progressive spirit of the American Church in that land was of the greatest advantage to the workers of the Mother Church. In America they had to face and solve problems which are not to be met in England, and as the Mission field constantly presents difficulties of jurisdiction and management, for which no English precedent is to be found, the experience of the Americans is of the first importance, for it enabled them to speak with confidence of the results of certain lines of action. The union of the forces from the far West with the more conservative tendencies of the Island Church, gave that happy union of youth and age, which has exercised a most beneficial influence upon Mission work as a whole. Owing to the recent visit of Archbishop Davidson a most desirable spirit of mutual affection has arisen and the union of the two great branches of the Anglican Communion is closer to-day than it has ever been." We take it, in no carping sense, that the term "American"—in the above paragraph—is intended to include the Canadian—as well as the United States Branch of our church. This is not unpleasant reading to New World Churchmen.

## Religious Freedom in Japan.

We are all quite ready to hear anything interesting or informing as to the life and character of the Japanese. The South Tokyo Diocesan Magazine thus refers to the remarkable comparative freedom of that extraordinary people: "Free and open! No country ever was more so. In five Mission Houses at least in Tokyo a special thanksgiving is regularly offered for 'Religious freedom in Japan,' and very rightly, for that is one of the greatest blessings we have. Not only is it true to say that access to the people is free and open and liberty granted (and protected) for the exercise of everybody's religion, but it is also true that the minds of the people are marvellously free and open, free from prejudice and open to new truth. Not that there is no prejudice, no narrow mindedness, no ignorance, but that these things are not conspicuous when comparison is made with other nations. The why of this may not at once seem clear but the fact is beyond all question. Especially is this true of the young men, the multitudinous students of this rising Empire, and particularly those of Tokyo, where are gathered many thousands of them from 'all the sixty-six provinces.'"

## "Ancient and Modern" Tunes.

"Of the tunes" (in new edition of 'Hymns Ancient and Modern') The Church Family Newspaper says: "A good many disappointments are in store for the purchasers of the book. A number of favourites of, to our humble taste, the highest excellence disappear. For example, 'Alleluia, sing to Jesus' has a new tune which does not seem to have the spontaneousness and gladness of the old one, which was by S. S. Wesley. Fancy rejecting a tune of the great Samuel Sebastian's! 'To 'Lead, kindly Light,' Dr. Dykes's familiar tune has been mercifully retained, but it has a companion which precedes it, by B. Luard Selby. 'My God, my Father, while I stray' also has a second tune. 'Pleasant are Thy courts above, also has a new tune, the familiar one being rejected altogether, and 'Sing Alleluia forth in dutious praise' also appears with new music. 'Ten thousand times ten thousand' has a second tune. The old tunes are rejected in the case of 'Come, let us join our cheerful songs.' 'We saw Thee not when Thou didst come,' 'The roseate hues'; and as we have seen, too, 'For all the saints.' The disappearance of the magnificent congregational tune to this

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