

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

SIXTH SUNDAY AFTER TRINITY.

Morning—2 Sam. i.; Acts xviii. to 24.
Evening—2 Sam. xii. to xxiv or xviii; Mat. vi. 19—vii. 7

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, 307.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 197, 202, 299.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 306.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 514, 523.

South Africa.

From South Africa comes an urgent call to repair the ruin and havoc caused to the Church by the present war. The S.P.G. has generously responded by setting aside £30,000 for the spiritual needs of South Africa. At the great S.P.G. festival in Lincoln, the claims of South Africa were eloquently pleaded by Bishop Hamilton Baynes, late of Natal, and by Canon Knox-Little. The latter said it was not conceivable that when Englishmen had shown themselves willing to give up all to stand by their country, there should be any lack of men willing to give up all to stand by their Church. He thanked God we had such a society as the S.P.G. to be the executive of our responsibilities in that

land. We are pleased to find sympathy taking the needed practical shape of men and money, and leaving cathedrals to the next generation. We also gladly note that some Roman Catholic priests, in Cape Colony have sent home a strongly-worded protest against the political line taken by their co-religionists in Ireland. They declare that race equality and the fullest religious freedom are some of the substantial benefits of British rule in South Africa. They thank the "genial and brave Irish soldiers who came to fight and die for duty's sake. No words can describe their services adequately. Their deeds will live, and will be a more powerful appeal to the hearts of Englishmen in favour of Irish rights than all the tactics of amateur politicians."

Golden Wedding.

The Toronto papers, of the 3rd July, announced the golden wedding of Mr. and Mrs. Allan McLean Howard. We join with them in congratulations to this worthy pair on this unusual blessing, accompanied, as it is, by health and strength. But, above and beyond any perfunctory remarks, we wish to acknowledge the great obligations the Church of the city of Toronto is under to them. Mr. Howard's purse was always open to any worthy scheme for its advancement. St. Paul's, Bloor street, was largely assisted in its days of debt and depression, forty years ago; St. Peter's found him ready to help to build it; he was one of the founders of All Saints', St. Bartholomew's, St. Luke's, St. Simon's, and that building, St. Augustine, which deserves a better fate than it has met, were all partly founded by him. St. Matthew's church, of which his son is incumbent, and the Bishop Strachan School have been greatly assisted by him. But beyond all these have been the innumerable acts of unobtrusive kindness for which so many have blessed this couple during the past fifty years.

Algoma.

The sixth triennial council of the diocese of Algoma met on the 4th of July, in Port Arthur, at the extreme western end of the Bishop's mission. Some idea of the distances of this diocese can be gathered from the fact that the average cost of travel will, in the case of half the clergy, be not less than \$30. In view of this fact, and the poverty of the diocese, the prudence of having these meetings in any but a central point, is open to question. That there are some countervailing advantages is undoubted, and probably to clergy who have to work in isolated and lonely charges, scattered over this country, the change is beneficial, and the people must be gainers in a corresponding degree.

Gifts which are not Kindness.

A correspondent of the Scottish Guardian, giving an account of mission work in poor collier villages, and describing the humble,

ferent services accompanied by an organ, presided over by the missionary's wife, which would have refused to the greatest organist alive to give out anything save discordant and utterly depressing sounds, adds: May I say, parenthetically here, that it is anything but a kindness to give to a mission church such used-up old organs; and I consider it an actual wickedness to temptingly sell such to poor congregations. The meanest modern harmonium is infinitely to be preferred and is of some service; while the said old organs are dangerous irritants, and distinctly murderers of harmony.

Modern Thought.

The Church journals devote a great deal of space to comments, often by zealous, but uninformed writers, on modern developments. The Rev. F. S. Streatfeild, M.A., himself a liberal Evangelical, in a thoughtful paper, read at the Southport Conference, and published in the Record, brings a heavy indictment against the Evangelical school of thought as regards their attitude towards the result of modern scientific research. That attitude is not one of open hostility, as it was forty years ago, but rather a consensus of silence, an ignoring of universally accepted conclusions. The result is that a general impression has got abroad among the more thoughtful and intellectual of the laity that the Evangelical clergy are out of touch with the times, that they represent a mode of thought that has been left behind. Canon Streatfeild is inclined to think that the conflict between religion and science has become less acute, and that there is even something of a rapprochement between them. Christian theology has changed its standpoint, and adapting itself to the new mental environment, it finds its whole outlook elevated and enlarged by the theory of evolution and the doctrine of the immanence of God in nature. But the Evangelical literature ignores this. Its leaders stand timidly aloof. Hence, perhaps, the lack of candidates for Holy Orders, the lack of Sunday school teachers of intelligence, and the dwindling attendance of men in the house of God. At the very time Mr. Streatfeild's paper appeared, we find the subject taken up from another standpoint, and arriving at conclusions which show that the experience of the Evangelical clergy are not universal. This writer asserts that it has frequently been declared that one of the chief causes of the dearth of candidates for the ministry is that terrible thing, the Higher Criticism of the Bible. But it appears that in America it is precisely the seminaries in which Higher Criticism is most freely taught that have suffered least. This is just what we should have expected. No good can come of concealment; theological students ought to know what men like Driver and G. A. Smith and Wellhausen think, and they will naturally go to institutions where they can get that knowledge. Particular

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