

[July 13, 1905.]

Canadian Churchman.

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Phone 4643 Main. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

July 16—Fourth Sunday after Trinity.
Morning—1 Sam. 12; Acts. 19, 21.
Evening—1 Sam. 13, or Ruth 1; Mat. 8, to 19.
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.

Appropriate Hymns for Fourth and Fifth 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.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.
Processional: 215, 224, 339, 303.
Offertory: 165, 248, 256, 365.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 7, 12, 238, 243.

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.

The Clergyman's Holiday.

Again the hot sunshine, the dust, the long summer days, and the exhaustion which comes inevitably to the faithful worker at this season, force us all to long for a holiday. Again we urge our good Church people to bestir themselves—if they have not already done so—and make suitable provision for the clergyman's holiday. The labourer is not only worthy of his hire but of his rest as well. Put your hand in your pocket, kind reader, and with a pleasant smile ask your friends and neighbours to do likewise, and together, brightly and cheerily, make up a good, generous holiday gift—for your faithful, hard-working, self-denying clergyman. He is well worthy of it, and you will be the better for your warm-hearted, heart-touching, kindness. Just one parting word. Pray, don't put it off. Do it now!

Canadian Optimism.

It is interesting to see ourselves through others' spectacles. Mr. J. Foster Fraser in writing of "Canada as It Is," says: "The chief assets in the Canadian's character is glorious enthusiasm and belief in himself and his country. Britons are predisposed to take a pessimistic view of things. The Canadian revels in optimism. He lives in a whirl of it. Every man in Winnipeg believes in Winnipeg. He is proud of Winnipeg. He believes the Almighty must have overlooked the neighbourhood or it would have been chosen as the Garden of Eden. You smile, but you love him for his municipal pride. You see he is a man, all grit. He is self-confident." It is in the order of Nature—that a young people owning a vast country of great and varied resources, whose promise is great, and whose development has in some respects been remarkable, should have the enthusiasm and buoyant helpfulness of youth. If their promise is great, their responsibility also is great. One of the best guarantees of its being surely and successfully fulfilled is the spirit of cheerful confidence in himself and his country which is, we are free to admit, a prevailing and commendable characteristic of our fellow countrymen.

The Primate and St. Andrew's Brotherhood.

The accompanying letter of Archbishop Davidson to Earl Nelson, the chairman at the ninth annual conference of the Brotherhood, recently held in England, and read by him to the conference, is encouraging and stimulating reading, and cannot fail to extend widely a true and deep knowledge of the aim and aspiration of this devoted and self-sacrificing body of Churchmen:—"Lambeth Palace, S.E., June 9th, 1905. Dear Lord Nelson,—I know that your conference of the Brotherhood of St. Andrew is taking place on Saturday next, and I am anxious to send a cordial greeting and benediction to the gathering. I am quite sure that the Brotherhood of St. Andrew has a real place to fill, and a real work to do in the Church of England, and I pray God that every richest blessing may rest upon its endeavour to deepen and strengthen the bonds of our life as brothers in the Lord Jesus Christ. People sometimes ask whether the obligations and responsibilities of the Brotherhood are not being already discharged on a somewhat larger scale by the Church of England Men's Society. To say this is to misunderstand the aim and endeavour of these separate, though kindred, organizations. In the Church of England Men's Society we are now endeavouring to unite and strengthen what have hitherto been isolated and often rival endeavours to promote among the Churchmen of England a truer enthusiasm for our common work. The Society extends its activities into every department of Church life, and bands together men who are in any kind of way undertaking responsibilities in that direction. The Brotherhood of St. Andrew, on the other hand, as I have always understood, limits its definite aim and endeavour to the deepening of religious life and earnestness within the Church, recognizing as its foremost principle the truth that the earnest Christian man will always do his best to win his brother to faithful membership in the Church. Most cordially do I pray that God's blessing may rest upon the work of the Brotherhood in this country. There is no sort of reason why it should be regarded as in any sense a rival to the organizations or societies which already exist in the Church of England, least of all to the Church of England Men's Society. On the contrary, where that Society is strong, St. Andrew's Brotherhood can form, as it were, an inner circle within it, and the Men's

Society would, as has been well said, 'provide a body into which men who were not quite prepared to undertake the special work of the Brotherhood could be admitted.' I look forward with great hope to the extension of the Church of England Men's Society, and to its gathering into one a large number of our similar and older, and sometimes overlapping, organizations. And at its core the Brotherhood may be invaluable in deepening personal religion and in stimulating its members in the sacred duty of mutual help and edification.—I am, yours very truly, Randall Cantaur."

Tender Hearted Bluejackets.

How near akin are high courage and kindly sympathy is well illustrated by the following touching incident recorded in an English paper. "The kindness and sympathy of the British bluejackets were demonstrated in a pretty incident which occurred at Whale Island a little while ago. Early one morning, when the sailors arrived on the Island, a young sparrow was found near one of the large blocks, having apparently fallen from a nest in a spout four storeys up. The mother sparrow was flying about greatly distressed, which apparently evoked the sympathy of the sailors, and they decided to restore the half-fledged wanderer to its nest. To carry out the task a long ladder had to be obtained. In all twenty sailors were engaged in this small act of kindness, and when the task was accomplished it brought a feeling of intense satisfaction to see the mother bird return to the nest as soon as the young bird was deposited." Boys cannot too early be taught that cruelty to bird or beast is no sign of a pure, brave, or lofty spirit. Some of the noblest soldiers and sailors have been gentle and compassionate men.

Indifference to Religion.

The Bishop of Brechin in a thoughtful paper on Church Attendance, read at the Aberdeen Conference, amongst some of the influential causes of neglect of attendance at Church, and of religious observance generally, referred to a "spirit of indifference which has manifested itself not only in the falling off of Church attendance, but of which another indication has been, I believe, the falling off of candidates for Holy Orders. Closely associated with the causes of this indifference, if not a contributory factor towards it, is the revolt against disciplined life which one seems to see in all directions, and the growth of the spirit of independence of authority. You see it, I regret to say, in the breaking down of parental authority. What can be more pitiful than to read, as one has done, of parents admitting to the magistrate that they can do nothing with their children, often at the age of eight or ten. You see it also in the breaking down of the sense of authority or discipline which kept our forefathers true to their church-going. It is a distinct gain that people do no longer attend, simply because it is the fashion or the correct and respectable thing to do on a Sunday. I fear that this laxity may partly be due to the disappearance from the religions of many, of that great quality which the Bible calls 'Holy Fear.' While we are thankful that no longer do we try to make people religious by thundering at them the terrors of religion, we too readily lose sight of the sterner aspects of the Gospel of Christ." It would be well were the clergy to lay to heart the wise words of the learned Bishop, and to look scrupulously at the terms of their commission. A buffeting storm is a necessary part of the economy of Nature, as is the inculcation of a "Holy Fear" a necessary feature of the economy of Grace.

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