

Canadian Churchman.

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Lessons for Sundays and Holy Days.

July 10.—Seventh Sunday after Trinity.
Morning—1 Chron. 21; Acts 15, 30-16, 16.
Evening—1 Chron. 22; or 28 to 21; Mat. 4, 23-5, 13.
July 17.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 20; Acts 20, to 17.
Evening—2 Chron. 1; or 1 Kings 3; Mat. 8, 18.
July 24.—Ninth Sunday after Trinity.
Morning—1 Kings 10, to 25; Acts 24.
Evening—1 Kings 11, to 15; or 11, 26; Mat. 12, 22.
July 25.—St. James, Ap. & Mar. Alth. Cr.
Morning—2 Kings 1, to 16; Luke 9, 51 to 57.
Evening—Jeremiah 26, 8 to 16; Mat. 13, to 24.

Appropriate Hymns for Seventh and Eighth 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 the new Hymn Book, many of which may be found in other hymnals.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 258, 386, 646.
Processional: 385, 448, 653, 664.
Offertory: 390, 392, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 140, 257, 262, 407.
Processional: 7, 376, 397, 653.
Offertory: 343, 619, 620, 753.
Children: 392, 402, 711, 731.
General: 38, 560, 654, 752.

THE SEVENTH SUNDAY AFTER TRINITY.

The epistle for to-day contains St. Paul's appeal to believing men to recognize the change brought into life by Jesus Christ. Formerly they were servants to uncleanness, to sin; but now they are God's servants. Who among us does not appreciate the contrast between slavery and service? The former is our condition outside the Kingdom; the latter is our state when we fulfil the conditions of entering the Kingdom, and become the children of God. God in Christ Jesus has redeemed us from slavery and called us to service. And the blessing involved in that redemption, in the answered call, is easily seen when we cast our eyes upon the lands where the

Cross of Christ has not been raised. St. Paul would teach us that the mission of Jesus Christ was essentially a redemptive one. We cannot think of Jesus as a social reformer or an ethical leader, apart from His office as Redeemer. The social order can be reformed, the example given, only in the destruction of the authority and power of evil. This Jesus did in His life and death. His Resurrection and Ascension, the coming of the Holy Ghost, are at once the proclamation and proof of the eternal defeat of sin. Now in the present instance St. Paul sets before us a special aspect of sin, viz.: "Failure to hit a mark." Sin is the failure of man to attain unto the Divine standard. Jesus revealed that standard and its expression in the active principle, love. And the spread of Jesus' Kingdom means the increasing appreciation of that standard. Therefore, we must pray, "Thy Kingdom come," and mean by our prayer that men may strive to attain unto and hold the Divine standard of thought and life. The sinner fails to hit the mark because he is a slave. And in his slavery to sin, his will power is annihilated. On the other hand, the effect of redemption is that a man serves God in perfect freedom. For the service of God develops and strengthens the will power. "The truth shall make you free," says the Master. Truth is progressive, educative, uplifting, ennobling, liberating, by the development of the highest, the divinest, in us. Sin unqualifies a man for the fulfilment of the very duties expected of him. For example, the drunkard is not free to support his family, the State, or the Church. But the servant of God is free to do these things, and is blessed in his freedom. The fruit of the sinner is hate; that of the servant of God is love. Which is the more profitable to the community? Which is the more enduring? "I myself have seen the ungodly in great power, and flourishing like a green bay-tree. I went by, and lo, he was gone; I sought him, but his place could nowhere be found." Thus the Psalmist. St. Paul says; "The wages of sin is death,"—death, the removal of the opportunity of doing evil, of sowing seeds of discord. The fruit of the servant of God is love. And love is holiness. And the end of a saintly life on earth is the beginning of an eternity of power and opportunity. When God calls us to the higher life, He admits us into a larger world, a wider opportunity of doing godlike things. The true, the beautiful, live on for ever. Our appreciation of them increases. The application of virtues widens. The love of parents, wife, children, widens into a love which is universal. And the deepening of appreciation, the widening of application, are the marks of eternity. That eternity is ours in Christ Jesus. Therefore, let us make much of our life in Him.

Church Returns.

One serious and vexatious way in which the affairs of the Church are mismanaged is the persistent neglect to send in to the Synod offices the returns called for by Synod legislation. This neglect proves that, except where there has been illness or other extraordinary preventing obstacles, there is a serious lack somewhere of ordinary business habits, or a deliberate intention to ignore the will of the Synods; to prevent the respective Bishops from presenting full and accurate statements, with the consequent result of most unsatisfactory incompleteness in reports and consequent detriment to the general progress of the Church. It is not hard to make excuse for neglect of a known duty. But performance is better far than excuse. There is an old French proverb which says: "He who excuses, accuses him-

self." If one, whose duty it is to make a return, has not had the advantage of business training, let him remember that in his parish he should cultivate lay help. And if he seek it he is bound to find it, and it will be readily and heartily given. There are many forms in which lay help can be given for the advantage of the Church that are unwisely and unprofitably neglected, and this is one of them. There are many bankers, merchants, accountants or clerks who would gladly lend the parson a hand now and then with his accounts and returns, if he would only have the brotherly kindness to ask them to do it. No good Churchman would feel that he was conferring an obligation in doing so.

Holiday Mistakes.

Some people have reason to regret their holiday season through inattention to some of the simple rules which govern health. No one should without previous preparation undertake severe physical exercise. This applies especially to those who are accustomed to sedentary lives. Then again, those who lead a simple daily routine and are in the habit of taking frugal meals should exercise habitual prudence at hotel tables where their appetites may tempt them to luxurious eating, at the expense of digestive trouble later on. A true holiday means a change of air and scene; rest of body as well as of mind; and moderation in eating, drinking, and all other habits that affect both mind and body. The complete change of life and surroundings, and the spirit of good fellowship engendered by holiday habits and associations have a tendency to lead one occasionally to act in a careless or reckless manner. This should be guarded against. In not a few instances, health has been injured and even life lost through lack of proper caution and due restraint. A long walk, or active exertion in any form, should not be begun immediately after a meal. One of the indispensable adjuncts of a happy, healthy holiday is sound common sense and its inevitable outcome, moderation in all things.

Latin Epigram.

A recent "Spectator" contained a Latin epigram on the late King, which a correspondent has thus rendered into English:—
Peacemaker King—peace hath he left and found,
Whom with eternal peace the King of kings hath crowned.

Education Problems.

A writer in a recent English journal touches upon educational difficulties that have a familiar sound,—the need of training in matters which are beyond the scope of examination papers; an overloaded curriculum, resulting too often in "smattering"; the tendency to despise occupations involving physical work; the desire for "an easy life," leading to the "multiplication of clerks—always a drug in the market." Then, it is asked, how far can some form of apprenticeship be revived? The London County Council has, it seems, initiated a scheme whereby certain trade schools have been opened for the children of the poor. In addition to free training for two years, a scholarship will carry a maintenance grant of £10 for the first year, and £15 for the second. Full co-operation of parents and employers is, however, so far, too often lacking. Similarly, "The National Institution of Apprenticeship" aims at apprenticing "children of the working classes to good trades, and thus providing for their efficient training, while receiving regular employment and wages, and raising the standard

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