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LESSON FOR SUNDAYS AND HOLY DAYS.
4th SUNDAY AFTER TRINITY
Morning—1 Sam. XII; Acts V 17
Evening—1. Sam. XIII. or Ruth I.; 2 Peter II.

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, 303, 339.
Offertory: 165, 248, 256, 365.
Children's Hymns: 341, 342, 346, 540.
General Hymns: 7, 12, 238, 243.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 226, 232, 270.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

Our Young Missionaries.

In addition to the information given in our last two numbers, we add from the Algoma Missionary News: Mr. F. H. Hincks, B.A., student of Trinity College, to White River; Mr. Harold G. King, Trinity College, to Huntsville; Mr. W. E. Gilbert, Wycliffe College, to Powassan mission; Mr. B. P. Fuller, catechist, to the Indian mission up the Nepigon. We publish these notices of summer work knowing the general interest taken, especially in the cities and towns in such missions. We have endeavoured to obtain all possible information. Now we wish to say one word to the young clergy and students. It is impossible for any man to occupy your position without being impressed

with the special needs of the district you are working in. Remember that people in the older portions are always interested in the climate, soil and character of a new district. All through the country there is eagerness to know all about New Ontario, Manitoba, and the North-West. Therefore, do not forget to write out your impressions and send them to the Canadian Churchman during the summer. Besides, it is a duty you owe to the mission itself. How often have we been told, if we only knew, that the necessity of the mission would become known to the Church we would have written."

Clerical Holidays.

Summer seems the natural season for change, the joys of out-of-doors life are then supreme, especially to those pent in towns. But there are others to be considered. Our country clergy have the Synod week, and that is all too short, and the intervals from work are few. In England, where combination is comparatively easy, there is a Poor Clergy Relief Corporation, and as a branch of its work, it administers the Country Clergy Holiday and Convalescent Fund. The chairman writes that it does untold good, even to run up to London for a few days of mental refreshment and improvement. "But the dark and inclement days of autumn and winter—these are the days when so many of my poor brethren need holidays; that is to say, rest and soft air, in shelter where they may with God's blessing keep off the threatenings of disease." The existence of such a fund shows thoughtful care in the use of wealth. How much good is thus done not only to the priest but to the parishioners?

National Churches.

A writer in the Church of Ireland Gazette, Thomas Cooke French, has shown that individual work by the Irish Church, as advocated by Canon Sherlock, is not desirable, and emphasized it by an interesting reference to the concrete example of the Church in Japan. This, he says, is the youngest of national churches. It was founded by the American Church in 1859, and C.M.S. sent their first missionary there in 1869. S.P.G. began work there four years later. In 1900 there were six bishops—two of them S.P.G., the remaining four missionaries of the American Church. Of priests and deacons a large proportion are natives, missionary clergy being mainly C.M.S. and American; the catechists, 145 in number, appear to be all natives. The pastoral I have mentioned records the arrival of three ordained missionaries from the Canadian Mission Board, and other workers from C.M.S. and S.P.G. The Nippon Sei Kokwai, which is translated "Church of Japan," has its own general and diocesan synods; and the former has established a Japanese Prayer-Book, founded up-

on the English and American ones, adapted to their own special needs. And now, I would ask, where in all this is there the slightest hint of founding a Church of England or an American Church, or a Canadian Church in Japan? Here, as elsewhere, notably in America itself, the idea has always been to found daughter churches, undoubtedly under tutelage at first, but always encouraged, and in some degree forced by the gradual withdrawal of financial support, to become independent. Bishop Awdry, an English bishop before he went out, is not a bishop of the Church of England in Japan or subject to the obligations that bind English bishops. He is a bishop, as are also the American bishops, of the Church of Japan, following an altered use, and bound, while he retains his bishopric, by no law other than that of the Church of Japan. It seems to me that, instead of "severing one chief link that binds us in communion and sympathy," with the Church of England, we should consolidate that link far more by sending some of our missionaries to strengthen their weak places than we ever can do by sending a cheque yearly to each of the two societies. I do not know a finer sight than that presented by Japan, where S.P.G., C.M.S., the American Church, and the Canadian are all working harmoniously together in building up the Nippon Sei Kokwai. I only wish that the Church of Ireland were represented there too, to testify, not to divisions, but to the Catholic oneness of the Anglican Communion.

Ritualism.

Although we may safely leave the points raised by the recent discussion on the causes of the Church decline to the consideration of the synods and bishops, there is one subject upon which we may say a word, and that is the growth of ceremonialism. This originated in the Church, but of recent years it has far overflowed the banks of our Church. It is to be found in all religious bodies. Ritualism is a phenomenon which, whether for good or evil, marks the present day, and it expresses itself in every direction. If the men who think alike on any subject desire to advance it, we have unions or brotherhoods with more or less secret organization and more or less elaborate corporate communions. If a parish priest wishes to organize district visitors or Bible classes, he originates a guild. So long as the reality is there, the outward form is of little value. Sunday parades were started by the volunteers, taken up by the Salvation Army, and are now a recognized feature of any association. The latest of this new kind of service, the "Photographers' Church Parade," was held at Folkestone, when the vicar delivered an address on the connection between photography and religion. He urged that the