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Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

July 9—Third Sunday after Trinity.

Morning—1 Samuel, 2, to 27; Acts 15, to 30.

Evening—1 Samuel 3, or 4, to 19; Mat. 4, to 23.

July 16—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts, 19, 21.

Evening—1 Sam. 13, or Ruth 1; Mat. 8, to 18.

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.

Appropriate Hymns for Third and Fourth 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.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 274, 305, 390.

Offertory: 220, 366, 545, 549.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 6, 21, 283, 520.

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.

The Sunday School Convention.

A remarkable gathering of preachers, teachers and students were assembled in Toronto at this Convention. Many addresses were given on a variety of topics, suggested by the experience and needs of those who, in various parts of the world, are engaged in promoting a knowledge of Bible truth and the practice of Bible precepts. Such a gathering of earnest, devout and energetic Christians cannot fail to be productive of much good. The careful consideration of subjects important to their work, the mutual exchange of views regarding them, the forming of plans for the future, shaped on the experience of the past, the kindly feeling and good fellowship engendered by frequent intercourse and the community of interest, promoting, as it does, a spirit of brotherly sympathy in their common work and common cause, cannot fail

to have excellent results. As Canadians we are pleased with the kindly expressions which fell from the lips of some of the more prominent visitors with regard to the moral and social character of the city of Toronto, its temperance and due observance of Sunday. As Churchmen we hope that more and more of the thoughtful and earnest students of the Bible who are without, may, by calm, gradual and steadfast conviction, be moved to come within the ample fold of the ancient, apostolic Church—the Church of their forefathers—where they will find the amplest liberty, the noblest allegiance, the purest faith, combined and expressed in worship of the simplest, most comprehensive and exalted character, according with the use of apostles, martyrs and saints throughout the long centuries which have elapsed since the departure of our Lord, and the coming of the Holy Spirit, who alone can guide us into all truth.

The Church in Cyprus.

Archdeacon Potter, of Cyprus, gives some welcome information with reference to Church progress in his historic Archdeaconry in an appeal for aid in the extension and establishment of Church work in the famous island. He says: "We have six stations, widely separated from each other, to minister to, and no funds available, except a grant from the War Office for work among the troops; and the voluntary contributions of the scattered residents, and friends in England. Within the last three years we have erected, partly furnished, and paid off half the debt on a vicarage for the principal station, Nicosia. Last winter we completed a small church at Famagusta, which is being vested in the S.P.G. The cost is paid for, and the necessary furniture provided. We have a site vested in the S.P.G. for a church at Lamaca, and only require £60 to claim our grants and promises and begin to build. We have £40 in hand for a small church at Papho. We also badly need an income for an itinerating chaplain to serve four districts where there is no resident chaplain. Church matters are progressing in the island, and the people, including the High Commissioner, help us heartily. Our Church has proved more than once a means of drawing the bands closer between the English people and the natives. There are at present two joint committees of English and natives, one already well organized, for dealing with the cases of distress and poverty. The scope of the Church of to-day is, indeed, marvellous, ministering as it does to the descendants of people amongst whom the apostles laboured; to those who abide in great, civilized centres, and to others who have hitherto lived a savage life and offered sacrifices to idols—their own handiwork.

A Bountiful Harvest.

We have excellent promise of a good harvest throughout Canada. So varied are the requisites for the successful maturing of all the diversified products of garden, field and orchard that it would be almost unreasonable to expect such a sequence of climatic conditions as would result in a thoroughly satisfactory crop in all departments. A good average is a thing to be hoped for, and a sufficient cause for sincere gratitude if obtained. There is every indication, not only of a good average crop, but of something considerably better. The reports from the West are quite rose-coloured, and, though the safe garnering of the harvest is the ultimate step which makes "assurance doubly sure," yet confidence increases with the advancing season and the pleasures of hope are not to be denied. The abundant rainfall and comparative coolness of the spring have contributed to the promise

of an unusual hay crop in the East. Of course, the problem of good harvesting weather has to be solved. Other crops so far seem to be satisfactory. We hope that our farmers may have abundant cause for thanksgiving later on, and that they will be moved proportionately to testify through a substantial acknowledgment to His Church their sense of the goodness of Him who is the source of all good.

Choir Festivals.

"In many of our provincial dioceses just now," says the Church of Ireland Gazette, "the Church choirs have been diligently preparing for their annual choral festival. To bring together the various contingents from remote quarters is often a matter of considerable difficulty. But we are assured that the attendant benefits are well worth being at some pains to secure. The choir festival affords a means by which the musical standard of the services throughout the diocese may be improved; the joy of taking part in a united festival service in a cathedral or other large church is itself a valuable lesson in corporate Church life, while the address on the occasion seldom fails to bring home the solemnity and importance of the office of those who lead the worship of the congregation." Why should we not have occasional diocesan choir festivals in Canada? We have without doubt the requisite musical talent. Can it be said that we lack the organizing power? Such a festival would be a step forward in the corporate musical life of the Church, and could not fail to cultivate a taste and desire for greater excellence in the interpretation of the best Church music by the respective choirs and for the harmonious blending of voices and instrument on great festival occasions. We would like to hear from some of our choir masters and musical friends on this attractive subject.

Divorce in Australia.

In a sermon delivered at St. John's Church, Parramatta, Archdeacon Gunther deplored the change that had come over the laws, customs, and the morality of the land in relation to marriage and divorce. As quoted in the Australian Churchman, the Archdeacon said that divorce and separation were becoming in some professedly Christian centres almost a national crime. Our judges had spoken out in terms of condemnation of the growth of the evil, and only lately the Chief Justice of Victoria condemned the increase of cases of divorce through desertion as approaching a national crime. Of 2,843 divorces and judicial separations in New South Wales, 1,034 were for simple desertion. In these days, as many of God's other gifts were often abused, so matrimony was often regarded—unfortunately for the country—as only a civil contract, merely a matter of domestic arrangement and sordid advantage. Referring to hasty marriages, the preacher said that he considered that the facilities given for marriage, without notice, in many churches often produced very saddening results.

Holy Communion.

The Bishop of Exeter in a recent charge gave the following expression of view on the times at which the solemn feast is held: "There were three lawful courses open to them—either to place the principal service earlier; or to celebrate Holy Communion, as was often done, at an early service, with Matins and sermon for the mass of the people at a later hour; or, recollecting that in the history of the Church the rigid insistence on fasting Communion killed frequent Communion, and, taught by that experience, to welcome to the principal service of the day all who wished to communicate then.

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