

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS. SEVENTH SUNDAY AFTER TRINITY.

Morning—1 Chron. xxi.; Acts xxviii., 17.

Evening—1 Chron. xxii., or xxviii., to xxi.; Mat xv. to 21.

EIGHTH SUNDAY AFTER TRINITY

Morning—1 Chron. xxix., 9 to 29; Rom. v.

Evening—2 Chron. i., or 1 Kings iii.; Mat xxix., 3 to 27.

NINTH SUNDAY AFTER TRINITY.

Morning—1 Kings x., to 25; Rom. x.

Evening—1 Kings xi. to 15, or xi., 26; Mat. xxii., 41—xxiii., 13

Appropriate Hymns for Ninth and Tenth 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.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.

Processional: 175, 179, 270, 547.

Offertory: 167, 265, 512, 514.

Children's Hymns: 261, 271, 334, 336.

General Hymns: 177, 178, 255, 532.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 311, 314.

Processional: 291, 299, 303, 305.

Offertory: 218, 240, 258, 280.

Children's Hymns: 213, 217, 280, 339.

General Hymns: 4, 26, 226, 231.

We are now taking our Annual Holidays, therefore the next issue will be August 16th.

China.

It is hardly of any use writing of things passing in China—all is so uncertain except certain incidents which are fairly authenticated. It may be of interest, however, to note some of what we may call the geographical features of the country, and the Christian Missions there. The following account, as far as it goes, is trustworthy. The region in immediate disturbance is that assigned in the Anglican division of fields to the S.P.G. mission of the Church of England, organized as the Diocese of North China, with Peking as the see city, and Bishop Scott at its head. There is a Pro-Cathedral in that city, and the leading missions outside the capital are at Tien Tsin and Chefoo. That three of the diocesan clergy have

been murdered, one during the winter and two during the present uprising, is known, and nothing can yet be learned of the fate of the others. South of this diocese come the English diocese of Mid China, a C. M. S. mission under Bishop Moule, and the American Missionary District of Shanghai under Bishop Graves. Both these missions have their headquarters in Shanghai, the English having in that city a Cathedral, and the American mission centering round St. John's College, with theological and medical schools, a girls' school, orphanage, hospital, dispensary, etc. The American work is in the Yang Tse valley, and despatches mentioning that valley may be looked for as indications of the security or otherwise of our interests. The latest reports tell of disaffection and a feeling of insecurity, but as yet no immediate danger either to life or property. Further south, where as yet there is little disturbance, is the C.M.S. Diocese of Victoria, with its See in the British city of Hong Kong, and with jurisdiction throughout southern China. To the west-

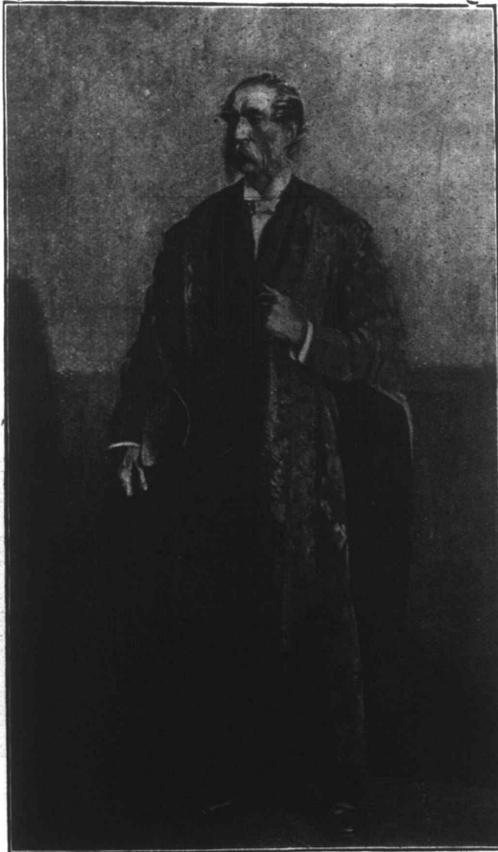
and yet be over soon enough to enable the young people to get their bicycle rides without a sense of Sabbath-breaking. A parochial service, he adds, would be over by 10.30 or 10.45, which would give time for cooking the mid-day dinner, and admit of Sunday-school for an hour before the parson has his. His Lordship's advice is excellent: "Try to find out why the people do not come, and when they would come." The trouble will probably be that such a change will interfere with two habits already formed, the habit of coming to an early celebration before breakfast, and the habit of lying long in bed and getting up only in time for the 11 o'clock service. Still it might be tried in some large central churches where a certain class might be got together without interfering with the ordinary services.

"The End Thereof."

A Church must stand upon and for a Faith. A creed is a concise authoritative formula embodying the substance of that Faith. To change a creed is, then, to confess that it was not from the beginning; is not sound and fixed; and is not permanently trustworthy. But is not this practically to admit that the same defects are inherent in the Church that holds to that creed, and that stands upon and for the Faith which that creed formulates? Notwithstanding this palpable difficulty, such changes are getting to be the demand among certain denominations; and while it is not our province to counsel them against any such self-stultification, we may rightfully point Churchmen to these movements as providential object lessons warning them against all tampering either overt or covert, with the Church's sound, safe, and time-honored Catholic Creeds. It is the beginning of religious degeneration and personal dishonour; and once begun, the end is confusion, if not eventual destruction.—Church Defence.

The Mission of the Christian Church.

The terrible events taking place in China seem to have so shaken men's minds that they begin to doubt of the propriety of Christian Missions. It may be that we shall have to revise our methods of working, although even that has not yet been made clear. But one thing is clear that the destiny of the world is to be the Kingdom of Christ. Some stirring words spoken, in his Convention, by the Bishop of Connecticut are worthy of being meditated. The Church of Jesus Christ, he says, must cherish the Catholic vision and the Catholic spirit. "I, if I be lifted up, will draw all men unto me." It was a Divine prediction of the Catholic Church; all men drawn unto Him. While such was to be its extent, in its content the Church was the body for the indwelling and outworking power of the Holy Ghost. He is the eternal Spirit, but He was a new Spirit as coming in universality of mission to be poured out upon all flesh. With the Church's Pentecostal birthday began the history of an expanding and imperial power, beholding the heathen for her inheritance and going forth to win the utmost parts of the earth for her possession. The City of God meant world-empire. A Church that neglected or ignored this large vision and this energy of expanding effort, a Church more occupied with its laws than its life, would be so far false to its mission. In Anglicanism there may sometimes be a tendency to exaggeration of the principle of national churches. If there be here a particular peril, against it there is safe-guard in the spirit of foreign missions. The Church of Christ, incidentally of this or that nation, is essentially for the world, the Catholic Church, making disciples of all the nations, and needing disciples of all the nations for the full realization of Catholicity, as each people supplies its peculiar type to round out the completeness of the whole.



HON. G. W. ALLAN, D.C.L.
CHANCELLOR ON TRINITY UNIVERSITY 1877-1900

ward lies the only inland mission of the Anglican communion, that of Bishop Cassel's Diocese of Western China, the most difficult field of all, of the present condition of which it is impossible to say. In the disaffected region there are American Congregational, Methodist and Presbyterian missions, as well as those of the Church of England and of French Roman Catholics.

Church Services.

It has been commonly thought that no hour could be substituted for the traditional 10.30 or 11 o'clock so universally used for Sunday forenoon services; and, as far as we know, every attempt to get people together at an earlier hour has proved a failure. Yet it is possible that, with so many other changes, some alteration may be made in this respect; and the Bishop of Salisbury (Dr. Wordsworth), has recommended the clergy to try a 9 o'clock Matins with Holy Communion. This, he says, would give rest to the weary old limbs,