

Canadian Churchman.

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Lessons for Sundays and Holy Days.

August 18—12th Sunday after Trinity.
Morning—1 Kings 22 to 41; Rom. 15, 8.
Evening—2 Kings 2, to 16, or 4, 8, to 38; Mat. 26, to 31.

August 25—13th Sunday after Trinity
Morning—1 Kings 5; 1 Cor. 6.
Evening—2 Kings 6, to 24, or 7; Mark 1, to 21.

September 1st—14th Sunday after Trinity.
Morning—2 Kings 9; 1 Cor. 11, 17.
Evening—2 Kings 10, to 32, or 3; Mark 3, 21.

September 8th—15th Sunday after Trinity
Morning—2 Kings 18; 1 Cor. 16.
Evening—2 Kings 19, or 23, to 31; Mark 9, 2 to 30.

Appropriate Hymns for Twelfth and Thirteenth Sundays after Trinity, compiled by Dr. Albert Hara, 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.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 165, 172, 186, 191.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 36, 163, 295.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General Hymns: 231, 234, 243, 478.

TWELFTH SUNDAY AFTER TRINITY.

"They bring unto Him one that was deaf and had an impediment in his speech." Thus the Gospel states the sad case of this man. A suffering sinner yet must needs be brought. There is an absence of spontaneity apparently. Within him, may be, there still dwelt the hope of being cured by natural means. No trust and confidence is found within him, no faith in Christ Jesus the Restorer. He had to be brought by others to the cure within His reach. How tenaciously even do we trust to earth for peace, health and position in our lives, and often times as a last resort turn to God and to the Church for help. Many of us live almost entirely without a living faith in Christ and His Church as a means for our restoration—in fact the means. A

time comes when we realize with all its awfulness our helplessness and we are driven to seek the peace and help earth cannot give, but which belongs to the Church in Christ's name. This poor man, in the Gospel, was in trouble. He had not lost a limb, nor was he maimed in body. He was imperfect. In no place do we read of Christ restoring a limb, although He had the power. He is now come as Redeemer, that is a setter free of man in body, mind and in soul from sin, not a creator. He redeems the bound. Frees from sin. He made the man whole again, and that by a definite plan. The Church which He founded is not to create but to proclaim deliverance from sin, and to restore the penitent. This Christ provided for by sacraments, prayer and preaching. What we need is right here provided for us by Christ the Restorer. We ought not to live as if the Church had no power to help us, but we ought to live knowing that Christ has given us in His Holy Church the very things we need.

Return to Duty.

And now the end of the holiday season is approaching and from over sea, lake and riverside, the holiday seekers are again becoming homeseekers. Their bronzed faces and active energetic forms may be seen on all sides. The clear eye, ready smile and cheery laugh bespeak the joyous healthy days they have passed with merry comrades in wood and wild, on lake and sea. Now come the autumn days with their rich fruitfulness, to be followed by the long winter months crowded with duties to be discharged, trials to be endured, successes to be achieved, and hardest of all failure to be avoided or withstood. We heartily welcome our readers and friends back again to the path of duty and commend to them their Church with all its varied activities as an outlet for a due proportion of the strength and energy with which their holidays have blessed them.

Suitable Sermons.

There are many things lawful which are not expedient, and in no action of our lives is it so needful to remember this as in the public worship of Almighty God. Our Church service is so full and so hallowed by use that omissions or additions at the whim of the officiating minister give occasion, needless occasion sometimes, for irritation. There are few who do not realize the desirability of a shortened service in the heat of summer. But with shorter prayers, and fewer lessons should come shorter sermons, some would prefer the whole service, a hymn or two and no sermon. There are all manner of tastes. But in the burning heat, and especially in the country, and chiefly in congregations wearied with long outdoor work during the week, a long sermon is out of place. If a sermon is preached, unless the circumstances are unusual, a short, serious ten minute address is all that is desirable, such may be remembered. There are exceptional cases, exceptional preachers, solemn occasions, when a long address is more appropriate than a few words. So much depends on the preachers sense of what is fitting. It is for ordinary life that we ask for short sermons in summer.

The Decay of Faith.

Dr. Berle, in the "Bibliotheca Sacra," has recently made a trenchant attack on the theological schools. He says, "Not only have they not made the best use of the materials which the Churches have sent them, but have destroyed the initiative, the force, and the natural power of many young men who have been given to them for training

and discipline." For the past twenty years he says the "schools" have "turned out men who were thinking of the school and the professional ideal, rather than the human and the religious ideal." To our mind this attack is only too well founded. In comparison with the impassioned speech of the socialist or the earnest and persuasive appeal of the Salvationist the sermon of the average graduate of a theological college, though cultured in some instances, lacks the fire of earnest conviction and the power of determined and insistent faith. A lukewarm soldier of the king, it matters not how polished in manner, or perfect in drill he may be, will neither bring honour to himself or his cause. But the soldier who has faith in his cause and devotion to his king, even though he be somewhat deficient in manner and drill may be relied upon to do his full share of fighting and to taste the joy of victory.

Disestablishment.

Mr. D. C. Lathbury has contributed a thoughtful article to the July number of the "Nineteenth Century," entitled "High Churchmen and Disestablishment." Mr. Lathbury goes to the heart of the matter when he refers to Parliament exercising the right of saying what the established Church shall and shall not teach and do, and of the proceedings of convocation being influenced by the consideration whether this new rubric or that new canon will meet with acceptance in the House of Commons. We in Canada have had an illustration of the attitude towards the Church in England of certain members of the British House of Commons in the inflammatory utterances of the English Methodist, Mr. Perks, M.P. Fancy this gentleman and others of like views, being officially called upon to help in determining the rubrics and canons of the British Church! Would it not be well for our brethren in the Old Land in these days of comparative peace to set their house in order and assure to themselves and their children spiritual freedom before some political Cromwell arises and there follows another deluge of confiscation, expropriation, and it may be demolition. It cannot wisely be inferred that because "the piping times of peace" have been long continued history will not repeat itself. The prudent captain shortens sail, battens the hatches and makes all snug aloft and aloft on board his ship in good time before the threatening storm breaks.

Liddon House.

A quiet notice in our Church papers tells of the formation of a society which may have grave and far-reaching consequences. The need, it is said, has long been felt, of a body of men who shall be always accessible and able to devote their whole time to men, especially of the educated classes, who feel their need of instruction on religious questions; the London parochial clergy find their work so absorbing that an institution of this sort is needed. We quite admit the need and hope that the means taken and the men appointed will be such as to gain the confidence of the Church of England at large.

Dispersion of Fog.

The record of the adventures of science resembles in romantic interest the stories of fairyland, so charmingly told by imaginative writers. Science has, however, the advantage in combining utility with entertainment. A French engineer, Mr. Dibos, has, after prolonged experiment, proved that by means of hot air or by the use of a specially designed electrical apparatus fog can actually be dispersed. The latter means tried in dense fog caused its complete dispersion within a radius of about sixty yards. It is to be hoped

AUGUST 15, 1907.

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