

Canadian Churchman.

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Lessons for Sundays and Holy Days

August 1st—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Rom. 2 to 17.
Evening—2 Chron. 1; or 1 Kings 3; Math. 16, 24—17, 14.
August 8—Ninth Sunday after Trinity
Morning—1 Kings 10, 10 to 25; Rom. 8 to 18.
Evening—1 Kings 11, 10 to 15; or 11, 10 to 26; Mat. 21, 10 to 23.
August 15—Tenth Sunday after Trinity.
Morning—1 Kings 12, Rom. 12
Evening—1 Kings 13; or 17, Mat. 24, 29.
August 22—Eleventh Sunday after Trinity
Morning—1 Kings 18; Rom. 12.
Evening—1 Kings 19; or 21; Mat. 27, 27 to 57

Appropriate Hymns for Eighth, Ninth, Tenth and Eleventh 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.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 390, 447.
Offertory: 227, 265, 268, 298.
Children's Hymns: 228, 330, 338, 339.
General: 275, 290, 447, 633.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 514, 518.
Children's Hymns: 26, 271, 334, 336.
General: 177, 178, 255, 532.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.
Processional: 291, 299, 303, 445.
Offertory: 218, 258, 441, 442.
Children's Hymns: 213, 339, 438, 446.
General: 4, 226, 439, 447.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 325, 519.
Processional: 34, 274, 516, 542.
Offertory: 210, 215, 511, 546.
Children's Hymns: 336, 338, 340, 569.
General: 7, 36, 288, 294.

THE EIGHTH SUNDAY AFTER TRINITY.

The interest of the Old Testament stories lies in their parallelism with the events of our day. The outward form and fashion change with the passing years, but the principles and ambitions remain the same. This is illustrated in the spiritual realm. It is hard to invent a new sin or to imagine a novel difficulty set in the road to life. The oldest sin is faithlessness. Adam believed the Tempter rather than God. That is to say he gave in to temptation as it faced him rather than fight it out. And that was the sin of Moses when at Kibroth-Hattavah, he was angered at the demands of the people for some variety in their food. Their present difficulties overshadowed the sorrows of Egypt; they thought only of the good things which must have been few and far between. The faithlessness of Moses brought from God a question which we need to keep before us at all times: "Is the Lord's hand waxed short?" The Church at this present time bids us meditate upon the power of God. See the Collect for last Sunday. "Lord of all power and might." And the Collect for to-day speaks of His "never-failing providence." The providence of God never fails because He is Omnipotent. The shortening of the arm of the Lord is to imply a limitation to His powers, and, therefore, the superior strength of the limiting agency. Here then is the height of faithlessness! To falter in a good purpose because God does not remove the perplexities, to despair of the salvation of one whose way seems most inconsistent, to be inactive in righteousness because Satan and his host are active in malice and wickedness, these really constitute acts of unbelief in God. God has revealed Himself as Omni-

We are now taking our Annual Holidays, therefore the next issue will be August 19th.

potent. The Father asks the question: "Is the Lord's hand waxed short?" The Son says: "All power is given unto Me in Heaven and on earth." And He also asks the question which implies His Omnipotence: "Which of you convinceth me of sin?" And the Holy Spirit daily manifests His power in the sanctification of men. Discouragements are temptations. We have lost our grip of things, we are standing still. We lose faith in our cause and in ourselves and presently we are in a state of inactivity. Rather use our discouragements, as opportunities to throw ourselves more unreservedly upon the never-failing providence of God. God does not remove perplexities or temptations. But He does show us the way in which we should go, and He will give us power and grace to overcome all our temptations. That is why St. James writes in his Epistle these words: "Count it all joy, my brethren; when ye fall into manifold temptations." Thus as we meditate upon the never-failing providence of God, and the spiritual progress which that providence makes possible for us even in the midst of perplexities and temptations, we become truly optimistic and exclaim with the poet:

"God's in His Heaven,
All's well with the world!"

We are optimistic because we have faith in ourselves and in God. Good is bound to prevail inasmuch as good which is not in arms now against sin is but a name.

Christian Science and Sin.

A well informed and able writer on "The Faith and Works of Christian Science," who has evidently made a careful and thorough study of this extraordinary cult, after considering the efforts of its advocates to explain away sin, says: "That is what comes of deifying man at God's expense." This comment aptly applies to others than "Christian Scientists," so-called. There are only too many people who call themselves Christians and who are really Pantheists. The writer thus contrasts the Christian Science view of suffering and pain with the actual and recorded experience of our blessed Lord. "Here in this unwholesome terror and loathing of pain and death you see Christian Science, at last, naked. We are not to think of death; we are to deny pain. . . . The scientific explanation of the Passion is that suffering is an error of sinful sense which Truth destroys. The agony in the Garden, the scourging, the torture of the Crucifixion, were errors of His sinful sense. They did not hurt much. He was thinking of something else all the time." The writer from a wide knowledge of medicine shows that little reliance can be placed on the vague statements of cures and proves by very many cases that "Christian Science" treatment has lamentably failed. He uses strong indignant language when referring to children being brought under the baleful influence of religious theory: "For God's sake leave the children alone. It doesn't matter with grown-up people; they can believe what they like about good and evil, and germs and things. But they take the children; they take the children to these services. Why can't they leave the children out of it? . . . Is it fair to tell a child that pain is not real? I cannot imagine sharper grief than for a mother to lose her child that way. 'Oh! mother, mother, you told me God would not let me be hurt; and oh! mother, He has dreadfully!'"

Plymouth Brethren.

We have sometimes wondered why so many Churchmen and Churchwomen are swept into the net of Plymouth Brethrenism, and we are convinced that the attention of Church people ought to be directed, from time to time, to the grave issues at stake in such cases. The Churchman, taught by God's Word, remembers that Christ preached "The Gospel of the Kingdom" (Matt. 4:23). Even when His tongue was silent on the Cross, the world could read the same Gospel on the Cross, "Jesus of Nazareth, King of the Jews," and it was the thought of "the Kingdom" that won the dying thief. "Lord remember me when Thou comest into Thy Kingdom." And after Christ rose He was still preaching the same Gospel (Acts 1:3), and taught us to pray every day for the spread of the Kingdom, "Thy Kingdom Come." What then is this Kingdom? Has it come? Is it here? Plymouth Brethren, Christadelphians, etc., deny any visible kingdom; but the student of God's Word remembers that "the Kingdom" was to be not only internal, like leaven, but visible, like the mustard tree. The Church of Christ is "the Kingdom" referred to, for it has the four marks of every kingdom, viz., a King, laws, officers and soldiers, etc. The Plymouth Brother denies that the Church is "the Kingdom," and says that it will come with the coming of Christ. But St. Paul says Christ is reigning now (I. Cor. 15:25), and the early Church knew that Christ was reigning in power (Mark 16:20), and that the Church of Christ is the Kingdom in which He reigns on earth. It has come to those who know and follow Christ, and yet we pray, "Thy kingdom come" to other men, for we believe in a Catholic Church big enough to take in every nation, tribe and

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