

Canadian Churchman.

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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

- August 21.—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 1 Cor. 1, 26 and 2.
Evening—2 Kings 6, to 24; or 7; Mat. 27, to 27.
- August 24.—St. Bartholomew A. & M. Ath. Creed.
Morning—Gen. 28, 10 to 18; 1 Cor. 4, 18 and 5.
Evening—Deut. 18, 15; Mat. 28.
- August 28.—Fourteenth Sunday after Trinity.
Morning—1 Kings 9; 1 Cor. 8.
Evening—2 Kings 10, to 32; or 13; Mark 2, 23—3, 13.
- September 4.—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; 1 Cor. 14, to 20.
Evening—2 Kings 19; or 23, to 31; Mark 6, 30.

Appropriate Hymns for Thirteenth and Fourteenth 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 the new Hymn Book, many of which may be found in other hymnals.

THIRTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 247, 254, 263, 452.
- Processional: 49, 382, 488, 664.
- General: 15, 420, 480, 482.
- Children: 709, 711, 712, 720.
- Offertory: 398, 417, 503, 621.

FOURTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 259, 397, 525, 553.
- Processional: 10, 612, 624, 626.
- General: 22, 491, 535, 651.
- Children: 710, 719, 731, 733.
- Offertory: 556, 565, 627, 679.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The leading thought in Jesus' conception of God is that of Fatherhood. And the uniqueness of Jesus' teaching is nowhere better illustrated than in the implications to be derived from His doctrine of Fatherhood. God is necessarily transcendent. He is above all. But He is also in us all. And His proximity to man is made clear and reasonable in the light of our Lord's revelation. The suggestiveness of Jesus' doctrine of Fatherhood comprises the whole realm of Christian theology, and gives to it a unity which is one of the strongest proofs of its finality. The nearness of God to man at once suggests the thought of service. As the children of God we must demonstrate our love, our respect, in perfect obedience to His will. Service is the outcome of love;

faithful service is the proof of undivided love; and undivided love is the ambition which Jesus wished to impress upon the mind of the lawyer. Now let us meditate upon this "undivided love." The chief sin with us is that our service is not whole-souled because our love of God and His will is not perfect. We are inconsistent. But what is inconsistency? Divided love, divided aim, double-mindedness, all of which, if persisted in, will make us fail finally to attain God's heavenly promises. Consider what God asks for: a love which consecrates every part of our being, all our faculties, to Him and to the fulfilment of His will. If we were to conceive of God as a King we might be justified in refusing to Him that intimacy which is based upon perfect or universal service. But when we learn from Jesus to regard God as our Father we find that we have been initiated into a bond of intimacy with the Almighty which demands our life, our all. This universal love and service devolves upon the duty of renunciation, a voluntary asceticism. And the object of this renunciation is the attainment of Christian perfection. In fact, renunciation is the proof that we are living the spiritual life. Where there is no renunciation for the sake of the Kingdom of God there is no love. And God abides only in love. Therefore, only they who take up their cross daily and follow Jesus can be said to be in communion with God. How necessary it is for us to teach our children the duty and the blessedness of renunciation! The duty, because without it there is no spiritual life; the blessedness, because we cannot think of joy, of the crown of life, without the preceding suffering. The passion always comes before the resurrection. The recognition of this order in all spiritual experience gives unity and effectiveness to our life. Forget not that universal love implies constant renunciation of unlovely things.

Imperial Churchmanship.

It is a source of unbounded satisfaction to large-hearted, broad-minded Churchmen in Canada to be assured of the deep and developing sympathy and interest felt for us and our work by the Primate and other leaders of the British Church. As evidence of this we are kindly permitted to give the following extract from a letter of the most gratifying character recently received from a prominent Canadian clergyman, who has, by permission of the Archbishop of Canterbury, been taking duty in England during a visit to the Motherland: "I have had many pleasant experiences here, but none to equal the visit from which I have just returned at Lambeth Palace, where Mrs Abbott-Smith and I enjoyed for a few days the exceedingly kind and courteous hospitality of the Archbishop and Mrs. Davidson. It is surely a significant sign of the times that the Primate of All England, to whom a priest from overseas had merely sent the formal request for permission to take temporary duty in England, should extend to him, simply because he represented the Church in Canada, such kind and unlooked-for hospitality. And among the varied impressions which I carry away from my visit to that historic building, associated with so many sacred scenes and with so many great leaders in our Church's history, not the least is that of the keen and well-informed interest which the Primate takes in the affairs of our Canadian Church. Out of his valuable time he gave up hours—some of them far into the night—in discussing with me our conditions and problems and assuring me of the sympathy with which the leaders of the Mother Church are watching our developments."

Evangelical Alliance.

This body of religious workers is about to hold a series of meetings in selected Canadian cities, beginning in Quebec, on August 28th, and end-

ing in that city on the 28th of October. Besides Quebec and Ontario, the Maritime Provinces will be visited, and some of our North-West Provinces as well. This body began its work in London, England, as far back as the year 1846. It has representatives in most countries of the world. Its aim is to unite Christian people on a moral and spiritual basis, seeking neither legislative nor disciplinary methods, the aim being to establish amicable and, so far as possible, mutual co-operation in religious work and enterprise. The Bishop of Toronto is president of the branch of the Alliance in Canada. The visiting delegates will be the Venerable T. J. Madden, Archdeacon of Liverpool, England, and the Rev. George H. Handson, D.D., minister of the Duncavin Presbyterian Church, Belfast.

General Baden-Powell.

We are glad that this distinguished British soldier is to visit Canada. One of comparatively few leading soldiers who proved themselves equal to the tremendous demand made upon them by the novel and trying methods of Boer warfare, General Baden-Powell stands out pre-eminently as a resourceful and capable leader of men in the profession of his choice. We cannot help feeling that when Sir Robert Baden-Powell resigned his position in the army and took upon himself the serious and onerous duty of leading the youth of our Empire to develop to the utmost all their faculties of body and mind, and earnestly to apply their growing powers to useful, unselfish, noble and patriotic ends, he unconsciously took rank amongst the great benefactors and reformers of all time. Our fellow-countrymen, we are confident, will in every way within their power show their appreciation of the work and character of this distinguished man.

Railway Enterprise.

It seems strange, but nevertheless it is a fact, that we will shortly have to our credit three separate Canadian railways, carrying passengers and freight from salt water on our Atlantic to salt water on our Pacific coast. We refer to it in no vain-glorious or boastful spirit. But it is no small satisfaction to know that the pluck, perseverance and enterprise of our public men, despite the comparatively few millions of our population and the sparse settlement of our widespread territory, are rapidly accomplishing these large undertakings. It must be admitted that we have shown an aptitude for dealing successfully with large undertakings of a purely Canadian character. No doubt the same capacity for handling big enterprises will be directed to Imperial issues. This will pave the way for Canada becoming in time, as prophesied by Earl Grey, the heart of the British Empire.

A Sidelight on Tennyson.

Not only interesting but instructive are personal reminiscences of scholarly friends of eminent literary men, especially when they bear upon the opinions and methods of those of whom they write with reference to their own compositions. Mr. T. Herbert Warren, M.A., Hon. D.C.L., president of Magdalen College, Oxford, Vice-Chancellor of the University, in his introduction to the "Poems of Alfred, Lord Tennyson," published by Henry Frowde, amongst other things says: "He was not pedantic about rhymes, and distinguished between those occasions when a loose or imperfect rhyme gives really more naturalness and spontaneity than a too strict precision, and those where this precision is demanded, but his ear was in reality as nearly as possible infallible. He found fault with poets whose music is often extolled, with Collins and Matthew Arnold, for example, for their occasionally harsh and sibilant verses. He con-

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