

Canadian Churchman.

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THE EMBER DAYS.

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Lessons for Sundays and Holy Days.

September 17—14 Sunday after Trinity.

Morning.—2 Kings 9; 2 Cor. 9.
Evening.—2 Kings 10:1—32 or 13; Mark 14:1—27.

September 21—St. Matthew A. Evan. & M.

Morning.—1 Kings 19:15; 2 Cor. 12:14 & 13.
Evening.—1 Chr. 29:1—20; Mark 15:42 & 16.

September 24—15 Sunday after Trinity.

Morning.—2 Kings 18; Gal. 3.
Evening.—2 Kings 19 or 23:1—31; Luke 1:57.

September 29—St. Michael & All Angels.

Morning.—Gen. 32; Acts 12:5—18.
Evening.—Dan. 10:4; Rev. 14:14.

October 1—16 Sunday after Trinity.

Morning.—2 Chron. 36; Eph. 2.
Evening.—Neh. 1 and 2:1—9 or 8; Luke 5:1—17.

Appropriate Hymns for Fourteenth and Fifteenth 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.

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.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 250, 254, 433.

Processional: 384, 386, 465, 530.

General: 5, 23, 453, 456.

Children: 233, 703, 708, 709.

Offertory: 391, 573, 681, 768.

How appropriately the call of the Ember Days fits in with the peculiar circumstances of our Canadian life! The summer with its heat and slackness, with all the subsequent relaxation from business cares and scholastic burdens, has passed into the fall. We take up the threads of our work once more, those of us who have a life work. And many a lad returns to school and college not yet having decided what he is going to do with his life. Now is the psychological moment to echo far and near the dominant claims of religion, and especially the ever-increasing and ever-insistent-need of more labourers in the vineyard. Many of us are back to new endeavour on behalf of the Kingdom. Let us begin by placing before our lads the Church's need of men for the sacred ministry, and the world's need of the ambassadors of light and truth. We may look at the need from two standpoints, the Church and the world. Let us regard it from the standpoint of the world, and therefore make an appeal for true philanthropists. (1) **The world needs priests.**

The priest stands in between God and man, to represent God to man and man to God. The priest is a praying-man. And once we learn the value of prayer, of intercessory prayer, we shall put a higher value on the priest as a praying-man. If we believe prayer to be necessary, then we shall also regard the priesthood as essential to society, and we shall not only hear if God calls us to be priests, but we shall also refuse to put stumbling-blocks before those who are seeking the priesthood, seeking it in answer to God's call. Last week we learned to manifest our love of mankind by prayer. "The effectual, fervent prayer of a righteous man availeth much." Consider how much the world needs intercessory effort on its behalf. Admit the objective value of prayer, and the admission is a tribute to the all-importance of the priesthood. (2) **The world needs prophets.** We are always the better for a vision of ideals. And the work of the prophet, the preacher of righteousness, is to instruct men in the Lord's way, which sums up all ideals, and to recall those who err from that way. He who sins has lost sight of ideals. Sin destroys the usefulness of man. What nobler work, considered in its effect upon the sinner, and its wider effect upon the world, (for no man sins unto himself), than to give men a new vision of reality. All earth's problems are due to lack of vision, to the neglect of ideals. The world's reform is, under God, the responsibility of the prophet. Can any young man be called to a higher or more important work? (3) **The world needs the ministry which results from the combination of the priest and the prophet.** The ordained man stands at the altar. The hungry draw near to receive the bread of life. The priest's prayers are answered. The prophet's vision has been contemplated. And men draw near to Jesus, to abide in Him. Is there any nobler work than this? Let us put the call of the Church on this higher plane of philanthropy, the love of mankind, and like Matthew of old, men will hear the call of the Lord.

A Broad Outlook.

That was a point well taken by the Primate at the outset of his able address to the General Synod at London: That "the Church can only move in a large way in the furtherance of the bigger enterprises that are before it when it is backed by the momentum of the Church." To rise to the height of great measures you need men of large mental grasp, specially trained to deal with large affairs—in a word, men of broad

outlook. The proper field for the training of Church statesmen is the Supreme Council of the Church. These large measures cannot be relegated to vestry meetings, or even to Diocesan or Provincial Synods. The proper forum for their discussion and decision is the General Synod. This Synod bears a somewhat analogous position to that of the House of Commons as compared with the Provincial Legislatures and municipal councils, though, of course, the General Synod deals with the larger measures of the Church, whilst the House of Commons deals with the larger measures of the State. It should, moreover, be borne in mind by our Synods that the best results can only be attained by choosing from amongst their ranks as delegates to this important body the best material at their disposal—in a word, men of the largest mental and moral calibre and of the widest experience in dealing with large issues. The work of such men will so commend itself to the Church at large that it is bound to be backed by "the momentum of the Church."

Sunday School Commission.

Another notable feature in the Primate's strong and inspiring address was his reference to the Sunday School Commission, and the unspeakable importance of the Sunday School to the Church. Alas! It is only too true, as was urged in feeling and almost pathetic words: "There is no department of the Church's work to-day that is more profoundly important than that of the Sunday School. In these days, when there is little or no religious teaching in our day schools; in these days, when in so many homes the sacred parental prerogative of teaching the children the things of God is entirely overlooked, the work of the Sunday School supplies us with the only substitute for what our age has lost." Then, again, the Primate spoke with pleading power for the reading of the Word of God in the Public schools of our country. The practical banishing of the Word of God from our Public schools is a sign of the growth and power of worldliness and of utter indifference to the pure, unselfish, beneficent influence of true Christianity. There is a so-called liberalism that is a determined enemy to Truth and a zealous friend of the forces that are sapping the foundations of our Christian civilization.

An Anniversary Celebration.

In the "Greater Britain Messenger," published by the C. and C.C.S., among other Canadian items we come across one which, although belated, will probably interest many, as it throws a light on the energetic leading of Principal Lloyd. The first anniversary of the sailing of the 1910 party was celebrated by those of them who were on April 15th of this year students residing in Emmanuel College, Saskatoon. The first year students had shacks, six in number, to live and sleep in, and No. 5 shack was the place of honour to which the others were invited. The meeting opened by singing, "Lord, speak to me that I may speak," being the hymn sung at farewell meetings in London and Liverpool the year before. After devotional services tea and biscuits were handed round to the party, which sat on boxes, beds or chairs and talked over memories of the past eventful year.

Lloydminster.

The preceding paragraph is one of the class which delights many readers, and is an incentive to the young and ardent of both sexes. It is the day of small things with Emmanuel College, but the small will soon give place to a larger growth in the West. In another page of this very number are reflections by the clergyman in charge of the