

Canadian Churchman.

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Lessons for Sundays and Holy Days.

September 29.—St. Michael & All Angels.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Dan. 10, 4; Rev. 14, 14.

October 2.—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; Ephesians 3.
Evening—Ezek. 18; or 24, 15; Luke 5, 17.

October 9.—Twentieth Sunday after Trinity.
Morning—Ezek. 34; Philippians 3.
Evening—Ezek. 37; or Dan. 1; Luke 9, to 28.

October 16.—Twenty-first Sunday after Trinity.
Morning—Dan. 3; 1 Thess. 1.
Evening—Dan. 4; or 5; Luke 12, 35.

October 18.—St. Luke, Evan.
Morning—Isaiah 55; 1 Thess. 3.
Evening—Eccles. 38, to 15; Luke 13, 18.

Appropriate Hymns for Nineteenth and Twentieth 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.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 247, 256, 630, 646.
Processional: 632, 636, 657, 679.
Offertory: 328, 621, 631, 639.
Children: 508, 640, 697, 701.
General: 10, 493, 497, 531.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 262, 373, 397, 525.
Processional: 377, 599, 601, 635.
Offertory: 463, 478, 631, 638.
Children: 305, 509, 702, 707.
General: 11, 309, 317, 710.

MICHAELMAS.

It is perfectly true that we know very little about the nature of the angels, but we are told considerable about their active ministrations on behalf of mankind and the glory of God. In the Old Testament, we see them ministering to the chosen family, and to the chosen nation. While in the New Testament, they play a most important part in all the announcements attendant upon the birth of Jesus Christ, they minister to Jesus himself, and to many individual souls. It is clear then that symbolism cannot account for the angels, and that we must seriously consider the

wonderful services rendered by them. From the Collect we gather that their work is ours, viz:—to hallow the name of God, to fulfil His will, to uphold and to extend the Kingdom of God. It is the will of God that all men should be saved, and come to the knowledge of His grace. Therefore the angels must render some service in the world. If we are ever cast down by the boldness and apparent strength of sin, consider how created beings led by Michael, the Archangel, fought against the dragon, and prevailed against him to such an extent that no place in Heaven is found for the dragon and his angels. Are we not reminded of our Lord's assurance concerning the Church: "The gates of Hell shall not prevail against it?" Now in the midst of all the deception of the world, the flesh, and the devil, we must learn how to prevail and to stand fast. The Holy angels always do God service in Heaven. The perfect consistency of the angels is seen in their loyalty to God, even when they are with men. The Bible contains several instances of men bowing down to worship angels, and being expressly forbidden to do so by the angels—"Worship God!" Humility and glory are inseparable. We can be glorious only when and as we are filled with meekness and humility. Was it not so in the revelation of Jesus Christ to men? It is so in the ministrations of the angels. In all our service let us be humble, that we may give God glory. And as we glorify Him, we too become glorious. "Let your light (of love, joy, service, etc.) so shine before men that they may see your good works and glorify your Father which is in Heaven. The angelic function referred to in the Gospel, gains significance from the context. It emphasizes the value of child-like and the necessity of childlikeness. God wants us to be loving, confiding and innocent. The child is the personification of these virtues. Hence the awful responsibility of parenthood, and the reason why one who offends one of Christ's little ones were better off out of the world. Now God in His gracious, tender mercy will take care of us. And as He uses means in His dealings with men, why may we not believe that by His appointment, the angels may succour and defend us? The angels are the messengers of God, they work for His glory. Let us learn from them to be incessant in all good works, that His name may be honoured, His will obeyed, and His Kingdom recognized and appreciated to earth's remotest bounds.

An English Catholic.

No wonder that a great audience in Montreal gave expression to its feeling in tumultuous applause, when the Bishop of London gave with impassioned fervour, his reason for not being a Roman Catholic: "Because, thank God, I am an English Catholic." Not mere pride of race was this devout and moving statement, but the deep-seated and stirring conviction that this world can afford no purer, truer, broader, or more Scriptural expression of the Faith, once delivered to the saints. It was indeed fitting that, in the great Canadian city, where the proud and boastful denunciation of other Christian bodies by the Roman Jesuit still lingered in the ear, the British Prelate of the greatest city in the world should give utterance to this incomparable answer.

Principles.

There is only one sure way in which a man's principles can be truly disclosed, and that is not the way of the tongue, but the way of the life. It is so easy when we have the opportunity to talk of our principles and the lack of principles

in others. Better, far better would it be for us, and for others as well, were we to leave our acts to prove our principles, and to seek by a life founded on good principles, to set others a good example. "If I were to choose any servant, the meanest officer for the Commonwealth, I would choose a godly man who had principles, especially where a trust is to be committed," said Oliver Cromwell. The only principles worth talking about are those that prove to the world beyond all doubt, that we are good churchmen, or in other words, good Christians.

A Living Present as a Dead Past.

Our excellent contemporary, the Scottish Chronicle, is amused at our regret at the very large sums expended in England in shoring up and vamping old buildings, often of no historical value, especially where the congregations have swarmed off to other centres, or to new lands. The true question is: What constitutes a church, the stone and lime, or the men and women? We did not in our comparison with the small doles to our missions, refer to the Scottish Episcopal Church as its old fanes. We gather from the parish histories, that the year 1830 marks with their old age epoch, although some may date from the dim fabulous era of 1799. It is hard for people in a comfortable old land to realize what those who start new homes in a new one miss so much. There is no loss like the want of after the Scottish Chronicle, happened to be the church. As an instance: The paper we opened Church Times, containing a letter giving the substance of one from a settler on the prairie in Saskatchewan, who had received a kneeling cushion. In thanking the lady who had sent it out from England, the settler continued, saying that the college student from Toronto who had been conducting their services had had nothing to kneel on but the bare wooden floor. The settler also asked, "If you can do anything for the Rev. W. Finn when he comes from Hardisty, in Alberta, to hold communion service. There are no hangings in the Church at present, and I am sure there are no end of people who could make these sort of things for the western mission churches out here, if they only knew how much they are wanted, and how patiently the clergy have to work and strive to establish their missions and churches without such things, always hoping that some day they will be provided." The writer of the letter gives some further particulars, which go to show that our appeal for discrimination in expenditure in the British Islands and thought of the old parishioners in a new land was not out of place. He adds, "Any gifts for these little bare churches or mission rooms in the western wilderness may be sent direct to the secretary, Synod office, Prince Albert, Sask., by parcel post."

Buckingham Palace.

It is strange that all through the Empire, there should be a desire that the Governors should have a fitting abode, and no reasonable expenditure for this purpose is grudged by the Legislatures. The only exception is in the Imperial Parliament, yet it is worth noting in regard to Buckingham Palace, that it cost the nation nothing. When war broke out after the Peace of Amiens, Napoleon seized all the travelling Englishmen he could find and held them as prisoners of war. Some were ransomed and some exchanged, but many remained as déteenus for some ten years until 1814. When the Empire fell we claimed a recompense for the men who had been so barbarously treated, and a lump sum

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