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Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

September 24—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; Galatians 3.
Evening—2 Kings 10, to 30, or 13; Luke 1, 57.

October 1—Fifteenth Sunday after Trinity.

Morning—2 Kings 18; Ephesians 2.

Evening—2 Kings 19, or 23, to 31; Luke 5, to 17.

October 8—Sixteenth Sunday after Trinity.

Morning—2 Chron. 36; Philippians 2.

Evening—Neh. 1 and 2, to 9 or 8; Luke 8, 26.

October 15—Seventeenth Sunday after Trinity.

Morning—Jer. 5; Colos. 3, 18, & 4.

Evening—Jer. 22, or 35; Luke 12, to 35.

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 Hymns Ancient and Modern, many of which may be found in other Hymnals.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.

Processional: 33, 165, 236, 512.

Offertory: 366, 367, 378, 545.

Children's Hymns: 194, 337, 341, 346.

General Hymns: 2, 18, 36, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.

Processional: 35, 37, 189, 232.

Offertory: 167, 174, 212, 275.

Children's Hymns: 182, 223, 332, 335.

General Hymns: 7, 19, 169, 191.

A Noble Address.

The presence of the Right Reverend Dr. Tuttle, the Presiding Bishop of the Church in the United States, in the capacity of special preacher to the General Synod, was an unmistakable indication of the warm fraternal relations which exist between the branch of the Church in Canada and its sister branch in the neighboring Republic. Those who heard the learned Bishop's sermon will long remember the pleasure and instruction it gave them. Realizing the importance of the occasion and the ability, learning and eloquence of the preacher, we gave our readers a full report of the sermon in our last issue. We hope it will be widely read and carefully considered. Not every day do we have such a clear, concise and scholarly view presented of the character and aim of the Church; of her historic past—in its bearing upon the two branches to which we have referred; and of

some of the most important questions with which each of our branches has to deal. It was a mark of distinction to have had Dr. Tuttle preach our Synod sermon. The sermon was indeed worthy of the man and the occasion.

The Delegation from the Sister Church.

One of the most pleasing and noteworthy events of General Synod meeting was the official reception tendered the delegation from the Church of the United States. Nothing could have been more assuring to its members of the warmth and cordiality of their welcome than the affectionate and appropriate manner and words with which they were received by His Grace, the Primate of Canada. The addresses of the members of the deputation were of a high order of oratory, especially that of the eloquent Bishop Doane, Bishop Morrison, of Duluth; the Rev. Dr. Alsop, rector of St. Ann's Church, Brooklyn; and Mr. George C. Thomas, of Philadelphia, Treasurer of the Foreign Missionary Society of the Church in the United States, each added his testimony to the spirit of fellowship, good will, and united interest with which our brother Churchmen in the United States regard the work and well-being of the Canadian branch of our common Church. These mutual visits cannot fail to do good in manifold ways, and should always be encouraged and welcomed.

Consecrated Common Sense.

Mr. Rockefeller's opinion on the essentials of success in life are well worth considering. "I believe what the Church needs most is consecrated common sense—common sense in business and common sense in the spiritual realm * * * it is our duty to pray and work * * * it is our duty to give in support of the Church," said the great financier lately at a religious meeting. Can it be denied that the lack of common sense in considering and discharging our obligations as Church-people is mainly the cause of the apathy, indolence and neglect which are the bane of so many professing Church members. Intensely practical in their worldly concerns—they are visionary, emotional, or indifferent as regards their pledged obligations to their Church. Good intentions, strong emotions, even passionate resolutions, when not followed by wise and sustained effort, pass, as does a vapor. "Listen," says the old veteran, "Borlasch of the guard," in Merriman's forceful novel. "It is not what you feel that matters; it is what you do. Remember that!"

Church House Annual Report.

An admirable institution, full worthy of warm hearted interest and support by Churchmen the world over, is the Church House, Dean's Yard, Westminster. Incorporated by Royal Charter in 1888. Some idea of the need and usefulness of this important centre of Church life and progress may be gathered from the annual report from which we have taken the following extracts:—"At present the meetings of the two Houses of the Convocation of Canterbury and of the House of Laymen of the southern Province are held here, as well as the joint meetings of the members of the Houses of Convocation and of Laymen of the two Provinces, and also the meetings of the Representative Church Council. The various halls and committee rooms provide accommodation for the subsidiary meetings in connection with the decennial Lambeth Conference of Bishops, and will do so for the great Pan-Anglican Congress in 1908. The London Diocesan Conference also utilizes the Church House for its sittings. The three halls, namely, the Great Hall, the Hoare Memorial Hall, and

the Convocation Hall, whose differing seating capacity provides alike for large and small meetings, are in great request for meetings of Church societies. The various committee-rooms are in constant use, and at times the accommodation they offer is found very inadequate. Many meetings take place on the same day and at the same hour, and it is believed that the present total of 450 meetings in a year would be largely increased if space permitted. The rooms available for offices for Church societies are nearly all occupied, although a few good rooms in the basement of the Great Hall block are still available for letting. The general work of the office with respect to providing information about various branches of Church work is also increasing. One instance that may be given is the assistance rendered by the issuing of commendatory letters to persons moving from one parish to another." It would be well were Churchmen from abroad, when visiting London, to include the Church House in their round. We heartily commend it to the benevolent aid of all whose sympathy is as wide as the Church's need.

Song in Worship.

Who can explain or adequately describe the power of song in worship? In some instances it seems little short of divine—so pure, exalted and entralling is its sweet and moving influence, that at times it seems to give expression to the inmost longing of the heart—the loftiest and most refined aspiration of the soul. To nothing, perhaps, is that exquisite phrase of Keat's more applicable, "A thing of beauty is a joy forever," than to a favourite hymn. How well the beautiful words of Archbishop Alexander refer to the "imperishable language" of sacred song: "The theologian is for the educated few; the preacher is for one generation; the hymnist speaks an imperishable language, which is never a dead language, of repentance, of confession, of reconciliation, of hope, of adoration, or yearning towards an ideal world where Christ is King—where all hearts turn to Him as the flowers turn to the sunlight, and drink in the sunbeams of His presence softly and silently for ever."

The Kingdom of God.

"There are signs of a rebound from the bondage of the invertebrate state of mind which would bid us constantly beware lest we believe too much; of some revolt against the dogmatism of the undogmatic," says the Church of Ireland Gazette. "The men and women who want to live up to the best they know of to-day are most content to try to follow the steps of the Master Whose history has so mightily influenced the world; Whose inspiration uplifts it now; Whose story is enshrined in the Creed of Christendom. They are turning in very weariness from the uncertainty and the cheap cynicism of the attitude that is ever criticizing beliefs wrapped round by their trenchant memories, and in which their deepest endeavours are rooted. The range of thinking about religious subjects, broadly speaking, is wider than it was, and the thoughtful in this age will listen to a message from those who have a message for them. The Kingdom of God is winning its way, all across His world; His purposes are fulfilling themselves in a fashion that is not ours but His. The religion of the Incarnation has not failed, and the dogmas that endeavour to express it are way-marks in the intellectual and moral progress of the world."

The Revival of Faith.

No doubt can dwell in the mind of any candid, devout and impartial observer—of what are commonly called the "signs of the times," in

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