

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

EIGHTEENTH SUNDAY AFTER TRINITY.

Morning—Jeremiah xxxvi; Colos. iii., to 18.
Evening—Ezek. ii., or xlii., to 17; Luke xi. 29.

Appropriate Hymns for Eighteenth and Nineteenth 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.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
Processional: 179, 215, 217, 382.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 384, 477.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 423, 542, 547.
Offertory: 226, 424, 446, 550.
Children's Hymns: 333, 564, 570, 569.
General Hymns: 296, 540, 541, 546.

Dr. Hodgins' Address.

The address which we publish in this number by Dr. Hodgins is worthy of attentive perusal. While differing from Dr. Hodgins in some of his conclusions, and failing to see that some of the changes he suggests are likely to be beneficial, we feel that the care and pains taken by him deserve the greatest consideration. Subscribers desiring extra copies can obtain them for five cents each, at the office, 1 Toronto St., Toronto.

English Elections.

It is well to give a passing glance at the position of affairs in the Old Fatherland, and pause a moment to consider that never in the history of mankind had responsibilities so heavy and interests so complex been entrusted to the stewardship and to the judgment of the democracy. Our Empire covers some 13,000,000 square miles, and contains a popu-

lation exceeding 400,000,000 human beings. Some 40,000,000 people now inhabit the British Isles. As the mind contemplates the varied and vast interests scattered over the surface of the earth, entrusted to the guardianship and guidance of the British Empire, our prayer should be that of the late Poet Laureate: "Pray God our greatness may not fail, through craven fears of being great." In connection with these elections, and as an example to ourselves, we add that the Bishop of Edinburgh has authorized the following prayer for daily use until the close of the Parliamentary elections: Almighty Lord God, Who knowest the thoughts of the children of men, guide, and direct, we humbly beseech Thee, with Thy heavenly wisdom all those who are called at this time to make choice of fit persons to serve in the Imperial Parliament of Great Britain and Ireland. Grant to the electors that in exercising their right of choice they may seek only Thy glory, the advancement of true religion, and the safety, honour, and welfare of our Sovereign and her dominions; through Jesus Christ, our Lord. Amen.

Is there any Age Limit?

Is there an age limit to ecclesiastical preferment to usefulness in the Church of England? If so, what is it? If not, why should not aged ecclesiastics be appointed to positions where spiritual influence is of more consequence than work? Those impatient persons, who, in the present age of hurry, would deprive all clergymen of their preferences at a certain age, besides wasting a large sum in pensions, would have called upon the Apostle St. John, when he could do no more than totter down to the church and say: "Little children, love one another," to resign his apostolate, and make room for a younger and more active man.

Church Attendance.

At a recent meeting of the Carlisle Diocesan Conference, the above subject was debated, and among other suggestions for increasing attendance at church, the following were given: The clergy should take pains in the reading in church, give more time to the preparation of sermons and visit their parishioners regularly and systematically. In the discussions there was an expression of opinion to the effect that a large number of the laity were fastidious, whimsical, and not very thoughtful in their estimate of the teaching in their pulpits. It was further thought that the laity had given way to too lax views on the Sunday question. The clergy mentioned with an evident feeling of sympathy that among the sons of toil bodily rest and refreshment became a great necessity. Among those who worked incessantly eight hours a day and often under severe scrutiny, it required great strength of mind and strong religious principles to bring

them to public worship. The principal factor in the question, however, was the growth of that spirit known as undenominationalism.

Hints from Bishops.

The Bishop of Barrow-in-Furness stated that in his view there was much greater freedom nowadays, and less control over children, which might be a reason for any falling off in church attendance. He did not believe as a rule it was due to the neglect of the clergy. Every clergyman should keep himself in touch with lay thought. In that diocese there had been a great improvement in the earnestness of the services, but his own opinion was that a clergyman of tact, patience, and kindness, and who was a diligent and careful visitor, generally brought the people to church. Could not something be done to encourage cyclists to go to church early in the morning, or to some country church, where a shed for bicycles might be erected close to the churches? On the same subject, the Bishop of Marlborough, in a recent address at Devonport, said that at the close of a long life he could not help feeling that there was a want of definite teaching in the sermons of the day, and he advised the clergy to devote their attention to exposition.

The E.C.U.

We have referred so often to the declaration by this union that we hesitate to do so again. But our readers will, we trust, pardon the following notice: The charge which the Bishop of Argyll delivered to his clergy at the Diocesan Synod of Argyll and the Isles, on August 15th, has just been published in pamphlet form. To it is prefixed the following important quotation from a letter addressed to the Bishop of London in 1851 by Dr. Pusey: It is a matter of faith that the Natural Body of our Lord is at the Right Hand of God—"circumscribed" in place—"in a certain place of heaven," says St. Augustine—"on account of the mode of a true Body." "Doubt not," he says, "that the Man Christ Jesus is now there, whence He shall come; and hold in memory and keep faithfully the Christian profession; 'He rose again from the dead, ascended into heaven, sitteth on the right hand of the Father, and shall not 'come' from any place than 'thence,' to judge both the quick and dead.' And He shall so come, as the angels' words testify, as He was seen to go into heaven, i.e., in the same form and substance of the flesh to which He gave immortality, but took not away its nature. According to this form, He is not to be thought to be diffused everywhere. For we must beware that we do not so establish the Divinity of the man, as to take away the flesh of His Body. For it followeth not, that that which is in God is everywhere, in such wise as God is. God and Man are One Person, and Both is One

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