

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

September 17—Thirteenth Sunday after Trinity.

Morning—2 Kings 5; 2 Cor. 9.

Evening—2 Kings 6, to 24, or 7; Mark 14, to 27.

September 24—Fourteenth Sunday after Trinity.

Morning—2 Kings 9; Galatians 3.

Evening—2 Kings 10, to 32, 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.

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

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.

Processional: 36, 179, 215, 447.

Offertory: 210, 226, 240, 259.

Children's Hymns: 217, 336, 338, 342.

General Hymns: 231, 234, 243, 478.

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.

Common Prayer.

The possible compilation of a Canadian Book of Common Prayer gives rise to many serious considerations. To our mind one of the most important is, that as the Bible is the devotional treasury of all Christian people the world over, so the Book of Common Prayer is the devotional hand-book of all members of the Anglican communion, wheresoever they be. If our Branch of that communion, in its wisdom, decrees that a new compilation is warranted and necessary, the compilers should determine at the outset, not only to maintain the essential features of the book in present use in their integrity, but to bear in mind as a moving reason for doing so, that it is perhaps the strongest bond which unites all the various branches of our Common Church scattered broadcast about the world; not only where the British flag flies supreme, but in many a foreign land as well. We should

endeavour to maintain, as far as possible, that spirit of sympathetic union in devotion which the Book of Common Prayer has invariably fostered.

Thoughts on Hymns.

Bearing in mind the probable compilation of a Canadian Church Hymn Book some thoughts on Hymns might not be out of place. We think it would be wise to avoid tunes which, though classically correct, are dull and unattractive to the ordinary worshipper. Tunes which are pitched too high for general congregational singing in this country. Tunes to familiar Hymns which are not familiar to the congregation. We would suggest the exclusion of all hymns and tunes which from their own intrinsic merits do not appeal to the compilers; it matters not by whom written or composed. The book should be sufficiently comprehensive in the character of its contents, as far as possible, to meet the wants of all classes and conditions of worshippers under all the varied circumstances of our people's life. Let this fact, too, be borne in mind that by our hymns we either attract or repel. How large a part the words and music of hymns in general popular use play in impressing upon the heedless and sinful the grand and solemn truths of the Christian religion? We cannot ignore this fact—that the Church must not only go out into the highways and hedges to seek for guests but she must go with word and music which will touch the hardened heart and stir the sluggish soul. Because we have a certain percentage of highly cultivated musical people in our communion, and their tastes and requirements demand consideration, we should not for a moment forget that the vast majority of church-going people are by no means cultivated musicians, and that their wants must be ministered to in the most positive and practical way. They cannot, and will not, be ignored, and the measure of the utility and power of a Hymn Book is the appeal it makes to just such people. The children of the Church, too, are a most important factor, and their thoughts must be fixed and hearts won by simple and beautiful hymns and melodious tunes to which they will always eagerly turn a pleased and willing ear.

The Church and The World.

How much misconception would be removed and how large an amount of anxiety, labour and trouble would be avoided were thinkers, speakers, writers, and workers to cease the unavailing effort to reconcile the Church to the world. It cannot be done. This truth was taught with the utmost clearness and emphasis by the Divine Founder, His Disciples, the Apostles, and by each true teacher of Church doctrine, and exemplar of Church practice from the early days to the present. It is sad to see the pitiful vagueness and confusion of thought on this subject, which is so alarmingly prevalent in many quarters. One is sometimes reminded of the profound, elaborate and subtle monuments of human ingenuity and scholarship reared with almost incredible toil by the schoolmen. Monuments of learning buried deep in the dust of almost forgotten years, and of interest only to the curious and patient religious antiquary—as one reads, some of the articles, treatises or volumes vainly written to accomplish this end. The devout Churchman, simple, sincere, humble in spirit, loyal in heart, ready—not merely to learn—but what is of vital importance to obey divine instruction—ever given by the Holy Spirit, through the Church, to those who will to have it, has the light of faith cast on his most perplexing doubt, his

most devious and tortuous way. The light which has never failed to illumine the pathway alike of the humblest servant and most illustrious saint of the past is amply sufficient for all the needs of each individual Churchman to-day. As the common soldier as well as the highest officer—knowing his drill and obedient to duty—marches unquestioningly at command to glorious victory or noble death, so ever must it be with the humble, faithful, self-denying Churchman. Life was not given for learning to doubt—but for learning to do—learning by doing—and for keeping on learning and doing.

Mission Work.

Perhaps in no department of her life has the Church more just cause for devout gratitude than in her work for Missions. Progress all along the line. Progress to which a broad-minded, intelligent and watchful criticism has not a little contributed. In our moments of victorious elation over deservedly successful effort, we are sometimes apt to under-rate the calm, persistent tonic corrective—given to our work—by a competent and friendly critic. We are all co-workers together in the great field worked by the Church. We each in our way fill our respective positions, or try to fill them to the best of our ability. There is no one who more sincerely or cordially rejoices over the splendid work done in the Home and Foreign Mission field by the Church in Canada than do we. To no department of Church endeavour can the General Synod give more consideration, and from no department will it, in our opinion, derive more genuine satisfaction.

A Field Secretary.

One is apt to look askance at the proposed establishment of a new office, calling for official recognition and remunerated services. We suppose a fair test of the need of such an official would be the importance and urgency of the duty which it would be his province to discharge; the widespread demand for such an officer; and the reasonable assurance that his salary would be forthcoming. There can be no doubt as to the true and efficient work done for the Church by the Sunday School. Nor need there be hesitation in any mind at asserting to any step which is well calculated to directly promote that work. As there is need of more pupils and more teachers in our Sunday Schools, so there is need of better trained teachers. A Field Secretary, given the essential qualifications for such an office, would find a large, indeed a very large field of usefulness before him, and, no doubt, his enthusiasm, energy and efficiency would soon ensure the necessary remuneration. The right man in the right place is a need which, when well filled, is bound to receive prompt and adequate recognition whether within or without the Church.

Woman's Work.

In no department of the great field of human enterprise are the diversified and beneficent gifts of woman more apparent than in that truest outlet for sympathy and self-sacrifice, the Church. Wherever the faithful clergy go in the discharge of sacred and arduous duty there they will ever be cheered and supported in their work—it matters not how arduous and trying it may be—by the warm hearts, willing hands, and unquenchable devotion of the true daughters of the Church. They are not confined to any one class or age. Poor or rich, young or old, alike they contribute freely of their time, their toil, their means. In the home, in the Sunday School, in the Mission field, or in any of those varied departments of effort in which woman

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