

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

21st SUNDAY AFTER TRINITY

Morning—Dan. III; 1 Thess. IV.

Evening—Dan. IV or V; Luke XIV to 25.

Appropriate Hymns for the 21st and 22nd 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:

TWENTY-FIRST SUNDAY AFTER TRINITY

- Holy Communion: 259, 310, 311, 555.
- Processional: 417, 474, 548, 603.
- Offertory: 224, 235, 273, 280.
- Children's Hymns: 175, 176, 571, 574.
- General Hymns: 359, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY

- Holy Communion: 309, 312, 550, 559.
- Processional: 230, 362, 445, 604.
- Offertory: 172, 296, 299, 308.
- Children's Hymns: 173, 301, 572, 573.
- General Hymns: 360, 549, 632, 638.

The Result of Prayer.

A writer in the 19th Century speaking of the Coronation, so happily now an accomplished fact, touches upon the pessimistic spirit manifested in the many dismal prophecies of disaster, or at least of hopes delayed, which were heard on all sides. One cannot but acknowledge that—"undoubtedly if anything had happened to prevent the coronation on the date fixed by the King's medical advisers, the spirit of superstition would have received an enormous accession of strength in this country." It seems a curious fact that in these days, when more than ever before, a certain amount of the gains of scientific research come to us in popular forms through newspapers and magazines

there should still be so much of ignorant superstition—one cannot give it any other name—abroad. And yet, again, is it perhaps a dim blundering protest against materialism—an acknowledgment of the human need of a link with the supernatural? Some "man in the street" said lately—"we are making history fast in these days; not only have events momentous in themselves marked the last two years, but again and again that which has happened in the past and will happen in the future has come to us touched with a closer, more intimate feeling—sorrow and joy, anxiety and thankfulness have truly 'girdled the earth.'" Never before surely were so many of varying race and creed united in one common prayer; and solemn as every act of coronation must be, never surely had so deep a note of thankfulness to Almighty God mingled with the national rejoicing; never surely had "answered prayers" so strengthened the bond between a ruler and his people.

Personal Duty.

Absolutely unique was the service held in Westminster Abbey for the colonial troops—it was a kindly thought that gathered them there in "the Holy of Holies of the British race." Amid the strong, kindly words addressed by the speakers to that congregation "from afar," came the question so often asked—"will the Empire last?" Part of the answer given concerns us all—the humblest, the most insignificant. "The strength of the Empire depends much upon the characters of its citizens. There can be no great empire of small-minded men and women; there can be no noble empire of an ignoble people. But if character be, as it is, the strength of empire, then are we all divinely called to play a part in an imperial drama. We cannot all be rich, or clever, or distinguished; we cannot all achieve high triumphs, but there is no one of us—not the humblest nor the poorest—who may not lay the offering of personal self-restraint and self-devotion upon the altars of his country's honour. In this sense we are all guardians of the empire. Only, believe me, character is a thing not easily won; nor can it be easily preserved. It demands all the moral and spiritual resources which God in His mercy vouchsafes to humankind. But it is the one indispensable quality of an imperial people; and I speak from the very depth of my soul when I say to you in this Holy place, you will never maintain empire without character, you will never maintain character without religion, and you will never maintain religion without Christ." A fuller, more authoritative message, as befitted the place and speakers, and yet with the same note that sounded in the "Crowned King's" brief words to his people regarding "the duty of each in his place, high or low," towards the building of the Empire. King and preacher alike, do not their words ring with the truth of the old teaching—he earliest the Church gives her children—"to do my duty in that state of life to which it shall please God to call me." Built on that foundation the Empire will not fail.

A Burns Reminiscence.

The Living Church contains the following paragraph from their N. Y. correspondent.—"Mrs. Mary Lockman was a Churchwoman who died last week at the age of ninety-eight. She was the mother of Col. John T. Lockman of St. Agnes' Chapel and vestryman of Trinity parish. Her father was an intimate friend of Robert Burns, and to him Burns dedicated his "Tam, the Chapman." Mr. Lockman was reared in a New York home that was a rendezvous for Americans of Revolutionary fame that were still living. Three of her sons served in the Civil War, one of them being brevetted Brigadier-General." What anyone reading this paragraph would ask at once was, who was Tam, the Chapman? We read that this stanza was published in Cobbett's Register, who states that he got it from the subject, one Thomas Kennedy, a schoolfellow of Burns', who turned a commercial traveller.

Clerical Dress.

A discussion has been going on in England over irregular dress; an abuse which the poor stipends in this country prevents being a subject of remark. The following story has been published on the subject.—"In the sixties a rector of an Exeter church, a tall military man, called on Bishop Phillpotts, of Exeter, at Bishoptowe, and sent in his card. When he drew near the Bishop, he was greeted with the words, "Black tie! white trousers! this is not the fit costume for a clergyman to call upon his Bishop." "No, my Lord, but I am taking my holiday in Torquay, and I thought I might call upon you in mufti; I ought also to mention that my trousers were grey, but have washed white." "Sir, when your tie is washed white, and your trousers are dark-coloured, I shall be pleased to have an interview with you." There is another aspect of the question of dress of more general application. Laymen feel pained when they see a person ordained to the most solemn profession dressed in such unusual costume as to excite the irreverence or ridicule of passers by, nor is there need of a slovenly attire. A few years ago a play called "The Private Secretary" had a run and people exploded with laughter at the absurdities of a curate who showed two inches of white sock between his trousers and shoes. What other effect could such a representation have on the spectators than to diminish respect for the clergy generally, and such a character could not have been successful unless the audience recognized the caricature.

Self Examination.

In an article entitled "America Mistress of the Seas" in the latest North American Review, the writer, Capt. B. P. Hobson, offers a picture which one may fairly suppose to be a patriotic American's ideal of the mission of his country. We, none of us, alas! realize fully how far we drift from our highest ideals, but the following passage seems an almost ironic comment on present conditions. Speaking of the people of America as practically the "advocate and champion of peace for the world," he goes on

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