

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

February 17—SEXAGESIMA SUNDAY.

Morning—Gen. iii.  
Evening—Gen. vi. or viii.

APPROPRIATE HYMNS for Sexagesima and Quinquagesima Sunday (St. Matthias, A. & M.), compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### SEXAGESIMA SUNDAY.

Holy Communion: 197, 319, 322.  
Processional: 33, 162, 224.  
Offertory: 36, 172, 232.  
Children's Hymns: 265, 333, 572.  
General Hymns: 37, 169, 243, 269, 538.

### QUINQUAGESIMA SUNDAY.

(St. Matthias, A. & M.)

Holy Communion: 209, 314, 315.  
Processional: 432, 447, 30.  
Offertory: 365, 428, 431, 613.  
Children's Hymns: 210, 343, 435.  
General Hymns: 366, 210, 262, 408, 438.  
Ash Wednesday: 84, 85, 92, 94, 183.

THE HOLY MINISTRY.—Ever prayerfully remember the Bishop. Extend to him the co-operation he seeks in the work of the diocese. Have confidence in his judgment to order its affairs wisely and efficiently. Encourage him by the acts of courtesy which assure him of your friendship and remembrance. Do for the rector in the parish what you should do for the Bishop in the diocese. He needs the proofs of your love, your confidence, your support. Never withhold from him the word or look or act which by God's grace can cheer him on his work which needs daily encouragement. Do not forget the deacon in the inexperience with which he enters upon his holy work. Give him your prayers and help him on to his higher office.

PERSONAL WORK.—Every person has his own particular work in life to do, and it must be accomplished by his own individual labour. No other individual can relieve him of the responsibility or share in the work given him. Others

may encourage and sympathize, but they cannot take part in the work. What is done by each one may be much or little; the quantity does not count for as much as the spirit with which the work is entered upon and the faithful devotion to its performance. It is God's will and purpose that this personal work should be done personally, and His name is more truly glorified by every one who does his own work in his own sphere, without asking for or expecting another to do it for him.

PAID DEPUTATIONS are not popular as a means of promoting missionary information and interest in missions; but it is hard to do the work well without them. The C. M. S. has appointed an income of \$5,000 to pay two clergymen and a layman to prosecute this work for them as a business. The same thing virtually has long been done; but in such a half-and-half way that the system could not be said to be fairly tested. Now it will have a fair chance. The stipend requires to be regular and sufficient, and paid to thoroughly efficient men. Hitherto it has been given to broken-down missionaries on furlough—who ought to be resting; and could not be expected to do much as advocates. Such men, after recovering health, and on the point of returning to duty abroad, would do the work best.

CHRISTIAN AND WORLDLY MAXIMS.—In the measure in which you and I are Christians we are in direct opposition to all the maxims which rule the world and make it a world. What we believe to be precious, it regards as of no account. What we believe to be fundamental truth, it passes by as of little importance. Much which we feel to be wrong, it regards as good. Our jewels are its tinsel, and its jewels are our tinsel. We and it stand in diametrical opposition in thought about God, about self, about duty, about life, about death, about the future; and that opposition goes right down to the bottom of things. However it may be covered over, there is a gulf, as in some of those American canons—the towering banks may be very near—only a yard or two seems to separate them; but they go down for thousands and thousands of feet and never get any nearer each other, and between them at the bottom a black, sullen river flows.

ORDINATIONS.—We sincerely trust that the Bishops of Canada and the General Synod will frame a canon which will necessitate ministers or preachers in other denominations joining the Church spending at least one year at some authorized theological college. The quickest way, apparently, to obtain Holy Orders in Canada is to first join some denomination, and then apply for Holy Orders in the Church. We know of cases where men from the other bodies have "verted" to the Church, and have been raised to the priesthood within twelve months. It would be a splendid thing if, instead of each individual Bishop having his own theological college, every candidate for Holy Orders was compelled to spend three years at Trinity University. Candidates from every diocese in the Dominion could be trained there, and we believe it would be far better to make Trinity the one and only one Church university in the Dominion. Trinity has a brilliant staff of professors, and if the General Synod would declare one college to be the college where every candidate for Holy Orders should be

trained, it would earn the gratitude of all true Church people. Calvinism is rife in some dioceses because men who should never have been ordained, save by the other bodies, have been taken up and priested by some Bishops because they could not get any better material for their too numerous vacant country missions.

THE RECTOR.—He is the guide of the parish, and finds his duties dividing themselves into the priest's, the pastor's and the preacher's. As a priest he offers the sacrifice of worship; as a pastor he goes in and out among his flock, and as a preacher expounds the Word. Priest, pastor and preacher are the three sides of his official character, and he should be equally good at each. But even clergymen are human; few rectors are so symmetrical. One man is an excellent priest, but a poor pastor and preacher; another is a good pastor, but deficient as preacher and priest; another a good preacher, but lacking in the other two qualifications. He is a fortunate man who excels in any two, even, of the three lines of duty; and parishes that expect more than this are generally doomed to disappointment. Equilateral triangles though the clergy should be, even an isosceles triangle is rare among them. Hold up, then, the rector's hands in all his work. What he lacks in one line of duty, he may make up for in one of the others. A cautious French writer remarks that most men are mortal, and clergymen as well as laymen. Co-operation and sympathy lengthen out the short side of the triangle wonderfully.

HIS AUTHORITY.—The rector has the right to control such arrangements, both in church and Sunday-school, as in his judgment shall be for the best interests of each. The building, and all the appurtenances of the building, being designed for promoting the spiritual good of the parish, the rector has the right to use it, and to control the arrangement of it, in such wise as shall best serve to the religious welfare of the people committed to his charge.

SUPPORT THE PASTOR.—"God has ordained that they who preach the Gospel shall live of the Gospel." The relation between pastor and people is one of mutual dependence; the people look to the pastor for instruction, the pastor looks to the people for just support, for sympathy and love. If for any reason they withhold his just dues, he must suffer. If he contract debts which he cannot pay, he has brought dishonour upon himself and people, and reproach to the Church of Christ. They have no right to take it for granted that because he "got on" some way last week, he will get on some other way next week. Do not, I pray you, treat the messenger of Christ as you would not treat your hired servant. Whatever you do, do it cheerfully, do it lovingly, do it promptly. It is just as easy to pay a rector's salary monthly in advance, as to pay it a half a year after it is due. There is nothing which will take the life and manhood out of a man so much as to be harassed by anxious fears for his support. If our clergy were paid promptly, it would give cheerfulness to their intercourse with people; it would destroy all roots of bitterness; it would make them an hundred-fold better preachers and pastors.