

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

EIGHTEENTH SUNDAY AFTER TRINITY.

Morning—Jeremiah 36; Ephesians 2.
Evening—Ezekiel 2, or 13, 1-17; S. Luke 5. 1-17.

Appropriate Hymns for Seventeenth and Eighteenth Sunday 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.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 242, 381.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
Processional: 179, 215, 217, 382, 478.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 384, 477.

A Contemporary has the following:

"The Canadian Churchman in last week's issue said that the vacancy at St. James' Cathedral is likely to become a scandal if not soon filled. The congregation is censured in the same article for having recommended a gentleman for rector of whom the Bishop did not approve. Mr. A. S. Irving, one of the wardens of St. James', when interviewed by a Mail and Empire reporter, stated that there was not the slightest ill-feeling between the Bishop and the congregation. They were, in fact, on the most cordial terms. The Bishop had been in England for some weeks and would return about September 24th. The matter would be settled satisfactorily on his return." It would not be easy to get more errors into the same space. We did not censure the "congregation of St. James'." We did not censure the recommendation of a gentleman, etc." We expressed surprise that the committee (not the congregation), should send only one name to the Bishop and that a name of which they knew he disapproved. We did not hint that there was any ill-feeling between the Bishop and the congregation or anyone else. Our contemporary must improve in accuracy of statement.

The Unseen Army of God.

With the return of autumn the activity of parochial organizations of Church work recommences. A helpful thought for those, whose duties are being thus rekindled into life and vigour, is supplied by the coincidence of the Feast of St. Michael and All Angels; the captain of the heavenly host, and the unseen legion, whose office it is to do service to God in heaven. The teaching of the Church, while forbidding us to address prayers to St. Michael, or to any of the Holy Angels, instructs her members to pray to God that, by His appointment, they may succour and defend us as we strive to fight the good fight of faith here on earth, under our Master's banner, against all the forces of evil around us.

Canon Hammond on Methodism.

The Rev. Hugh Price Hughes, in a sermon preached at a recent ordination of Wesleyan ministers, claimed that the Methodist body is proved to be a true Church by its piety and success, as surely as a tree is proved to be a tree by bearing fruit, or a woman a mother by bearing children, so a society, which Christ blesses, must be a Church. Canon Hammond, of St. Austell, Cornwall, the centre and home of English Methodism, answers this claim by showing its absurdity, in that it would have us believe that our Lord Himself, a century or so since, established a rival organization to compete with His Church, and, as often as not, to denounce it and oppose it; that with equal force the Church Army or the Salvation Army might claim to be a Church; and lastly that Wesley himself, up to the close of his life, at the time of the Wesleyan Society's greatest activity and success, protested that he never intended his followers to separate from the Church, and that he expressed his belief that it would be a sin for them to do so. The whole letter is well worthy of attention at the present time, and we therefore print it in full.

France's Degradation.

We need not dig very deep down to discover the cause of France's degradation. A man is known by the company he keeps, by the books he reads, by the outward and visible signs of his daily life; and the same is true with nations as with individuals. In no other nation of the civilized world is immorality of life so shamelessly flaunted in the eye of the public; in the literature of the press, and in the habits of all ranks of French society. And where there is no God, no

reverence for the sanctity of home life, no end and object of the aspirations of the heart and mind except a wild, insatiable thirst for frivolous amusement for the passing hour, justice has a poor chance of existence.

The Beginning of Folly.

In Canada, thank God, we can boast of our freedom, our strict sense of right and wrong as between man and man, and our deep undercurrent of religious feeling, which, as yet, still makes us, as a nation, openly acknowledge God as our Supreme Power. But, with all this, is there not a tendency to frivolity in our daily reading, to an undue hankering after mere pleasure and amusement; which, carried to excess, may, in the end, land us in almost the same pitiable condition as France? If the fear of God is the beginning of wisdom, the absence of God from our thoughts, and the desires and objects of life is surely the beginning of folly, the same folly of heart which in time leads to the open cry "there is no God."

Our Daily Reading.

Our literature is, at least, free from gross immorality of design and expression; vice is not attempted to be dragged openly before our eyes in the garb of everyday life, as presented in our current literature. But ought we to rest satisfied here? Can we say conscientiously that here in Canada the highest and best thoughts of great minds are the objects we strive after in our daily reading; in a word, is the end and object of our reading to obtain amusement for the passing hour, or to store up instruction to fit us for the duties of this life, and for enjoyment of the life which is promised to us hereafter? What proportion does our light reading bear to our serious study of the truth as revealed to us in the Word of God, and in the working of His Providence in the affairs of the world around us?

The Young Clergy.

The most pressing claim of the Church in Canada at the present time is not so much for men ready and willing to take Holy Orders, and to work in the populous towns and villages of the Dominion, as for men who are prepared to devote some of the best years of their early manhood working in the scattered hamlets in the backwoods, where too often, for lack of clergy willing and able to undertake this work, the ground is wholly neglected, or is left to the ministrations of members of other denominations, and the Church is unrepresented where it is most needed.

Recruits for the Ministry.

How is this claim to be met? First of all by the clergy keeping their eyes open to find out and follow up the men, who, in the various branches of parish work, show their fitness to be trained for the missionary life; and by speaking to such men the right word