

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

October 23—20th SUNDAY AFTER TRINITY.  
Morning—Ezek. 34. 2 The-s. 3.  
Evening—Ezek. 37 or Dan. 1. Luke 17 to 20.

Appropriate Hymns for Twentieth and Twenty-first 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:

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 320, 379.  
Processional: 179, 270, 292, 297, 302, 305.  
Offertory: 212, 235, 366, 388, 423.  
Children's Hymns: 240, 329, 331, 334, 337, 473.  
General Hymns: 220, 259, 269, 270, 384, 477.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 177, 182, 187, 316, 320, 323.  
Processional: 2, 268, 298, 306, 381, 516.  
Offertory: 240, 266, 295, 365, 367.  
Children's Hymns: 169, 220, 336, 339, 341, 438.  
General Hymns: 210, 221, 223, 252, 261, 308.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Gospel for Twenty-first Sunday after Trinity.

St. John, iv., 54: "Except ye see signs and wonders ye will not believe."

The characters in Holy Scripture which we generally find most interesting are those distinguished by grandeur of qualities—well and useful. But good for us also to study those more like ourselves. Case of nobleman of Capernaum. Confounded with Centurion

(in Matt. and Luke). Different. Time. Position. There servant, here son. This fever, that palsy. This weak faith, that strong. Here an example of our Lord's treatment of weak faith.

i. Character disclosed in manner of application.

1. Faith real. Man of importance. Came 25 miles.

2. Imperfection revealed. (1) Thinking personal presence necessary. (2) That Christ could save life, but perhaps not restore. "Come down ere my child die."

3. Remarkable illustration of conflict. (1) Possibly some excuse for his attitude. (2) Yet apparently in fault. Probably a Jew—prepared.

ii. Our Lord points out the imperfection of his faith. "Except," etc.

1. The great fault of the Jewish people. "Jews seek after a sign." Looking for portents, "Lo, here, lo, there."

2. Not mere reproof. (1) To reveal the evil. (2) To awaken a deeper and truer faith.

3. Brought out, and strengthened, and deepened. (1) Not discouraged by apparent refusal. Persists. (2) Certainly believed in Christ's power and responded to the challenge. (3) And his fatherly love—"ere my son die." (4) Although not perfectly enlightened, earnestness deepened—more of entreaty.

iii. Wise and loving manner in which request granted, "Go thy way, thy son liveth."

1. Could not commend his faith as that of the Centurion or the Syrophenician woman.

2. Yet acknowledge faith by granting, and in the best manner.

3. And they called out fresh faith. No further questioning.

4. And so full that no haste. Eagerness and impatience a sign of little faith. All gone here. Formerly believed in the power of Christ, now in Christ Himself.

iv. Application of the story simple.

1. Now, as then, imperfect faith. "Lord increase."

2. And from the same causes: (1) Insufficient evidences. (2) Lingering superstition. (3) Sceptical associations. (4) Imperfect education. But these have power from the root evil in our nature.

3. And God deals with us wisely and lovingly. Does not reject, yet tries. (1) Delays His answer: "Not meet"—"Except ye see"—that we may wait patiently. (2) Only that He may bless. Good reasons for delay. But a favourable answer in the end. "I said . . . seek ye my face in vain." "Ask and ye shall receive." "Him that cometh to Me I will in no wise cast out."

### THE PLEBISCITE.

It is not quite easy to see the necessity for the Plebiscite. It is open for the Government, or for a private member of the upper or lower house, prohibiting the manufacture and sale

of alcoholic drinks without previously consulting the country in this fashion. It is a sign of lack of courage to shrink from such a proceeding, if they were convinced that it was required, or that it was likely to be a benefit to the country.

One thing at least is certain: The matter was not taken seriously. Multitudes of voters declined to go to the ballot box simply because they looked upon the whole thing as a sham; and every one knows that the amount of the vote does not represent the sentiment of the country. The Prohibitionists have carried the day, as was expected; but by a much smaller majority than they or anyone else expected, and by a smaller majority than they had on a former similar occasion. And yet the vote taken by no means represents the strength of the sentiment against Prohibition. Just as in the Scott Act elections, those who favoured the restriction went to the polls, whilst those opposed to it largely kept away, until they saw the evil consequences of the Act, and then arose in their strength and had it set aside—so there can now be no doubt that, if any law should be passed prohibiting the manufacture and sale of alcoholic drinks, at the very next opportunity it would be abolished.

It is interesting to remark that the majorities—outside the Province of Quebec—have, in almost all cases, been from the country. The cities, with the exception of Halifax, have with almost entire unanimity spoken against Prohibition. This is very curious and interesting and demands consideration. Part of the reason, no doubt, may be found in the conviction of the impossibility of enforcing the Act in large towns and cities, and of the evils that would ensue if an attempt were made to do so, and if that attempt should fail. Of course there was, besides, a certain amount of indignation among educated and self-respecting men that their liberties should be restrained merely because other people could not make a proper use of theirs.

But there must have been some reason for the large rural vote in favour of Prohibition, which may not be at first intelligible to dwellers in towns, which must have some serious convictions beneath it, and which demands attention from all who profess an interest in the social well-being of the people. As a chief factor in the problem, we are informed, must be reckoned the existence and the evil effects of the public houses in country places, many of which are the centres of intemperance and vice of all kinds. To these places men of vicious habits naturally gravitate, here young men also gather and learn the evil ways of their seniors. In short, we are informed that large numbers of these places are simply and solely curses to the localities in which they are placed. Now, when we remember that this means the misery of countless families throughout the country—that men spend in these places a large proportion

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