

Canadian Churchman.

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Entrance on Court St.

Lessons for Sundays and Holy Days.

November 15th.—TWENTY-FOURTH SUNDAY AFTER TRINITY.

Morning.—Amos 3, Heb. 9.

Evening.—Amos 5, or 9. John 4, v. 31.

APPROPRIATE HYMNS for twenty-fourth and twenty-fifth Sundays after Trinity, 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:

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 317, 323, 553.
Processional: 35, 298, 391, 516.
Offertory: 20, 232, 367, 545.
Children's Hymns: 228, 337, 340, 565.
General Hymns: 193, 266, 290, 307, 453, 548.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 309, 318, 324.
Processional: 165, 231, 281, 392.
Offertory: 234, 271, 288, 293.
Children's Service: 194, 336, 341, 573.
General Hymns: 24, 265, 280, 286, 455, 540.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

This season of practical teaching is now drawing to a close. During the course of it we have learned our duty, and discovered our temptations. We have seen the way in which God would have us walk, and the helps and assistances by which He enables us to walk in it. But this is not all. The knowledge of the many things which we ought to have done, will have shown to us how many things we have left undone; the contemplation of the holiness to which we are called will have made us sensible how great are our shortcomings. This day, then, we come before God as unprofitable servants. We throw ourselves upon His mercy, and beg of Him a full and free pardon for our many transgressions. And as if to make us do so more earnestly, the latter part of the Collect discovers to us the awful nature of sin. Sin is like a dangerous and deceitful chain, which winds itself about us, taking us into snares before we are aware. If one link or band is allowed to

press upon us without being removed, the next step which we take will enwrap us in another, and so on until our whole body becomes entangled, our limbs fixed and unable to move. Thus also is it with us who need to be cured of the deadly disease of sin, and restored to spiritual life. Christ, though no longer visibly present amongst us, has appointed certain outward signs, the devout use of which will be to us like spiritually touching the hem of our Saviour's garment. Such are the water in baptism, and the sacred elements in the Holy Communion, whereby our souls are cleansed and strengthened. The cleansing and strengthening which they supply come from "the virtue" which "goes out of" Christ Himself; but it is only when by faith we use these holy signs, that we receive the pledge or assurance of the benefits being actually imparted to us. Thus also in some degree it is with absolution, the blessings of which we are this day seeking. Oppressed with the weight of our past transgressions, we acknowledge and bewail our manifold sins and wickedness, and pray to God to absolve us from them. In the Chapter for this day, especially, it is shown how we who have been made whole, may hereafter "serve and please God in newness of life." With many plain rules for our daily conduct, these lessons teach us, as did those for the last two Sundays, how every action is to be influenced by the love and fear of God, and reverence for His laws. With us then it remains to profit by the teaching which is thus provided for us; to come to Christ with a deep sense of our infirmity, and with a true and lively faith to use the means appointed for our cure. So may we hope that the blessings bestowed upon those of whom we read this day may be extended also to us. By the "virtue" or grace which goes forth from Him, our blessed Lord will "absolve us from our offences, and deliver us from the bands of our sins." By the same divine grace with which He has thus purified and cleansed us, He will strengthen us with all might and make us fruitful in every good word and work; and so, step by step, will He lead us on, until He make us meet for the inheritance of the "saints in light."

THE LATE ARCHBISHOP'S ANSWER TO THE POPE.

A MESSAGE FROM THE DEAD.

In view of the world-wide importance of the late Archbishop's memorandum, written, as it were, on the brink of the grave, which has been communicated by Mr. Arthur Benson to the *Times*, we have thought it desirable to re-print the same:

MR. A. C. BENSON'S LETTER.

"SIR,—I venture to enclose for publication some paragraphs written by my father, the late Archbishop of Canterbury, very shortly before his death. On Saturday, the 10th of October, the day following his passage from Ireland, he travelled with my mother from Carlisle to Chester on his way to Hawarden. In the train he wrote the first draft of the document; my mother copied it out for him, and on the Sunday morning, after the early service, he put his last corrections to it, shortly after which he left the house to walk to the morning service. It is possible that later additions and corrections were to have been made; but I have felt it a duty to publish, exactly as it was

left, the last public pronouncement that came from his pen. I beg to remain, very faithfully yours,
"ARTHUR C. BENSON.

"Addington Park, Croydon, Oct 20th."

THE LATE ARCHBISHOP'S LAST WORDS.

"Some letters which I receive expect (I believe mistakenly) that positiveness of assertion may still have an effect on some who mistook the kindness of a personage for the thawing of the frozen Church-policy to which he is committed. If there remain any such, after the strong disavowals that have been made, they ought not to be thrown over; they are the very persons to be treated with tenderness. I write these to say that a statement will shortly appear which may, I hope, comfort any who think it is required. Infallibility has, happily, this time ventured on reasons. But the subject of orders, as needful to a perfectly-constituted Church, has been as jealously scrutinized in England as by Rome, and with much more knowledge of facts. Authorities of theirs have till lately, at any rate, taught mere ludicrous fables about English orders, and the late Papal document exhibits ignorances of which their own scholars and critics are as well aware as we. The result of scrutiny with that fuller knowledge was, and is, to establish that our holy orders are identical with those of the whole Catholic Church. They are in origin, continuity, matter, form, intention, and all that belongs to them, identical accordingly with those of the Church of Rome, except in the one modern point of subjection to the Pope, on which point at the Reformation we deliberately resumed our ancient concurrence with the whole Catholic world besides. There is not a break anywhere in our orders, sacraments, creeds, scriptures, spiritual gifts, in all that compacts and frames the "holiness" of the "one Catholic Apostolic Church" of the ages. And, as it would be an evil unfaithfulness to saddle with foreign allegiance the gifts that we derive from Christ, so now this remarkable challenge, with its accompanying offers, undoubtedly moves Churchmen to consider what we are exposed to through our unworthy separations, to be really in love with unity at home as well as abroad, not to be deceived by pretensions to unity and assertions which have historically created the widest and deepest of all separations, but to draw closer together in faith, firmness and forbearance."

A PRESBYTERIAN ON THE LATE PRIMATE.

Rev. Dr. Cooper, of the East Parish, Aberdeen, prefaced his sermon recently by a reference to the late Archbishop of Canterbury. "In him," he said, "the Church of England had lost a Primate of rare insight and sympathy, in whom liberal views were combined with devoted Churchmanship and steadfast adherence to the once delivered faith. He was a man who had secured, as she had told them, the high regard of his Sovereign and the confidence alike of clergy and of laity, and in whom great learning was matched with winning and gracious manners and deep spirituality of mind. Dr. Cooper then referred to the eminently friendly attitude of the late Archbishop to the Church of Scotland (Presbyterian). His early studies in the history and constitution of the Church had led him to see that if there were bishops in the Primitive Church, yet presbyters

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