

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

November 8th.—TWENTY-THIRD SUNDAY AFTER TRINITY.

Morning.—Hosea 14, Heb. 1.

Evening.—Joel 2, v. 21, or 3, v. 9. Luke 24, v. 13.

APPROPRIATE HYMNS for twenty-third and twenty-fourth 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-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 193, 318, 321, 558.  
Processional: 176, 291, 393, 478.  
Offertory: 27, 186, 225, 233.  
Children's Service: 274, 334, 345, 571.  
General Hymns: 151, 199, 230, 237, 308, 511.

### 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-THIRD SUNDAY AFTER TRINITY.

Again to-day the Church and her members are represented as in an expectant and militant state, looking out and waiting for the coming of their Lord. As the services for last Sunday spoke of them as servants attached to the household of God, so now they are likened to citizens belonging to His heavenly country. Godliness is still to be their aim and object; prayer and watching, their preparation and employment. To devout prayer, then, as the only means of obtaining godliness; the collect for this day leads us. The petition contained in it would seem to be the result of the lessons which, on the several past Sundays, have been gradually laid before us. The figures of "the wedding-garment," of the "armour of God," of the servant of whom his Lord would take account, have all taught us the necessity of "godliness" and good works; but of these God alone is the author and giver. He alone can supply with "all things that per-

tain unto life and godliness." To Him, therefore, the Church now devoutly turns, and for these she faithfully prays. These are amongst the "things" for which she so fervently asks, when on this day she raises up her voice in united supplication to Him Who is our "refuge and strength." This, it seems, is what we may learn from the words of our Lord Himself in the gospel for to-day. They were spoken in answer to those, who, in order to perplex and ensnare Him, pretended to think that the tribute, which as subjects they were to pay to their earthly sovereign was inconsistent with the allegiance due to their heavenly King; and so they remain, as a standing rule and guide to all, in all times and circumstances of the world. God has indeed required that we should present our bodies, souls and spirits a living sacrifice unto Him. He has created, preserved, and regenerated them; therefore they are His. By training them to His service, and using them to His glory, we "render unto God the things that be God's"; but in so doing, the duty or "tribute" which is due to earthly authorities and laws, need not be neglected or laid aside. Our different stations, positions and callings in life must receive the regard and attention required by them, where that regard does not interfere with the commandments of God. It is as if to carry out this teaching that the lessons appointed to be read out of the Book of Proverbs, all speak to us of the relative duties of life. They point out to Christians how to act in their common calling, and how to deal in their mutual intercourse with each other. In that for this morning, the wise man is exhorting us to justice, honesty, and integrity. A "false balance," he tells us, "is abomination unto the Lord," therefore should we render to every man that which is his due: "custom to whom custom is due, fear to whom fear, honour to whom honour." Cruelty, backbiting and slandering are equally unbecoming in those who profess themselves servants of God. The citizens of God's heavenly city must, therefore, strive to be merciful, faithful, concealing that which is of prejudice to their neighbours, liberal to the needy, peaceful in their own house, desiring in all things "only good." So also in the evening lesson, we are taught to live soberly, righteously and godly in this present world, eating our own bread with quietness, in love and concord one with another. Thus it is that in the practice of these holy precepts we may live in the world below, and yet have our "conversation" above. While engaged in the duties and cares of this earthly life, we may yet be looking out for the return of our Lord Jesus Christ from heaven.

### SIR WILLIAM DAWSON ON THE ENGLISH CHURCH.

At the opening of the Diocesan College, Montreal, Sir William Dawson said he agreed with the Primate that candidates for holy orders should be brought up among the people. He referred to the work of the great historic Church of England in all ages, and stated that he was glad of the opportunity to say a word on behalf of those who, like himself, had not the happiness of being officially connected with the Anglican Church, but who, nevertheless, admired and respected it, and looked with much interest on its high standard of Christian work and Christian

living. To them the Church of England was a great independent, historic Church; it was not a branch of any Church in the world, and it went back to the time when Britain was a province of the old Roman Empire. It was in existence long before the Bishop of Rome sent a missionary to the shores of Britain, and although in after ages it had recognized the usurped authority of the Roman pontiffs, still at the Reformation it had received a new Baptism of the Holy Spirit, a new call, as it were, to the work, making it again an independent Church. Those whom he represented, continued Sir William, looked upon the Anglican Church as the Church of the ministers and preachers who had gone out into the British Empire, and far beyond its limits, as preachers of the Church of Christ. He rejoiced to bear testimony to the high spiritual standard which many of those men had attained, and to their powers as leaders to higher stages of Christian holiness and Christian character. This was the great historic English Church, which all of them could admire, love and reverence, and it was for the advancement of it that the new college existed, and for the advancement of the highest and noblest aims of the Christian Church.

### THE LAYMAN'S CONSCIOUSNESS OF HIS OWN NEEDS.

BY BARLOW CUMBERLAND, ESQ., M.A., TORONTO.

The proposition upon which I am asked to present matter for your consideration might, if taken by itself, lead to some difficulties of definition. We are assisted, however, by noting that it is a sub-head of a main subject, namely, that of "preaching," and that this main subject may be interpreted as including "the speaking and the hearing of the Word." Perhaps it might be thought that the clerical compilers of the programme were poking fun at the layman. "Poor fellow, we know that he has some 'needs,' but what is his consciousness of them? Has he really any? Let us in a manner subject him to a surgical operation, let us in fact test our methods by trying his sensations." The efficacy of an enquiry depends largely upon the point of view from which it is regarded. We remember the traditional story of the surgeon who, reciting the events of an operation he had performed, told how the patient had been lulled into insensibility by anaesthetics, and then proceeding to dilate upon the various methods which he had followed, was with difficulty brought to state the effect upon his subject. In his frame of mind, the methods adopted were of dominant importance, the fact that the patient had succumbed to the operation was only an unimportant incident. Are we then to enter into an inquiry why congregations have dwindled, of how souls may have dried into dull apathy and sunk into a living death? I think not. Preaching or its absence cannot be held responsible for these results. In the services appointed by the Church of England for public worship, the sermon is not the dominant feature of the assembling together in God's House. The sermon is only an incident, and that but a minor one, of the great purpose for which the congregation have chiefly met. There must be in the minds of many present, instances of congregations in our communion in which the pulpit is weak, but wherein the power of praise and prayer

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