

Canadian Churchman

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LESSONS FOR SUNDAYS AND HOLY DAYS.

25th SUNDAY AFTER TRINITY.

Morning—Micah IV & V to 8; Heb. X to 19.

Evening—Micah VI or VII; John V to 24.

Appropriate Hymns for the 25th and 26th Sundays 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:

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 294, 309, 314, 315.
Processional: 391, 392, 446, 532.
Offertory: 293, 522, 536, 539.
Children's Hymns: 332, 536, 565, 568.
General Hymns: 299, 306, 512, 537.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 313, 317, 321.
Processional: 232, 236, 239, 307.
Offertory: 184, 186, 362, 379.
Children's Hymns: 335, 337, 340, 342.
General Hymns: 290, 297, 300, 308.

A Reason for Thanksgiving.

We ask our people whether they are sufficiently thankful to Almighty God for His great goodness, in that while we were without adequate fuel He has blessed us with mild and pleasant weather, and with warmth unusual at this season; thereby mitigating the suffering from cold until we have prospect of a sufficient supply of coal and wood.

Wanton Destruction.

Toronto people hope that this will have been the last recurrence of the exuberance of Hallowe'en. When citizens have to engage guards to protect their property and threaten to shoot marauders, it is time that

lawlessness growing out of a perversion of a solemn Church season should be stopped.

A London Shelter.

At different times mention has been made of a clergyman in London, Rev. M. Fowler, who, troubled by the fact that women and girls coming to the city by an early train were obliged to wait a long time before they were due at their work, had thrown open All Hallows' Church to them, and for two or three years his thoughtfulness was keenly appreciated. He has now erected a shelter in the churchyard, with comfortable places where both men and women can rest and wait. The Bishop of London preached at the service in the church, and dedicated the shelter—a bit of helpful work, after his own heart, one would think—and afterwards received the first cup of tea offered there. The success of this enterprise is greatly owing to the continuous support and advocacy of "Church Bells."

Popular Sermons.

The discourses of eloquent preachers are reproduced in our own day just as they were in the times of Addison, Wesley or Spurgeon. The Scotsman has recalled the characteristics of Dr. Thomas Guthrie, who antedated the Salvation Army in practical work among the poor, but was chiefly noted as a great preacher. Referring to his popularity, he told how he had been asked to preach in Belfast and shortly before going there received a letter from a Belfast clergyman asking him not to preach from the text, "Behold I stand at the door and knock," the reason being that the minister had preached as much of a sermon of Dr. Guthrie's as he could remember in the church he was to visit. "But," said Dr. Guthrie, "that was not the last of that sermon." There was a vacant charge in one of our country districts, to which probationers were appointed to preach as candidates. The first came, gave out that text, and preached from it as many of my words as he could remember. The next Sabbath the second did the same, but the third Sabbath the elders had got wisdom, so they asked the preacher if he would kindly tell them the text. "With the greatest pleasure, gentlemen. It is: "Behold I stand at the door and knock." "Well then," said the elders, "as we have heard that sermon these last two Sundays, you will perhaps oblige us with something fresh."

Bible Teaching.

The attention to the English Education Bill, which we are obliged to give, will, we trust, be of use to ourselves. In one direction, we hope the discussion will be fruitful and that is in the more systematic teaching of the Bible in schools. Let us have the historical portions, the facts, the names

and characters well taught and leave the Sunday schools free to direct more time to their special work. It is impossible to know the history of the world without a knowledge of the Bible; no one can understand our ordinary English literature without an education grounded upon it. An unexpected illustration has reached us at this moment. The "Living Church," in commending a play on a fictitious romance in which, it says, neither our Lord nor any of the Apostles except Judas are introduced, but the words and works of the Master are the constant theme and that it is impossible that the effect should be otherwise than to instil reverence. Reserving our objections to such plays, we agree with our contemporary that the need of discovering some method of bringing the Bible narrative to our heathen public is most pressing. The Milwaukee Sentinel, it says, collected the following comments, from apparently intelligent people in the audience, in regard to such characters and parts of the play as were taken from the Bible: "One of them sat through two acts admiring the work of 'Aaron,' until he learned from the programme that one Haran, of Sidon, was the man impersonated on the stage. Another observed, through the play, that the Mary of whom he had vague impressions gained from paintings of the Magdalen by Titian and Corregio, was not the Virgin Mary, mother of Christ. Likewise, it seems incredible that one well-informed man asked his companion if Simon was mentioned in the Bible. Judas was better known to many, who candidly admitted, however, that they did not know before where the character of Judas Iscariot originated. At the risk of sacrilege other more humorous instances of misinformation or ignorance might be cited. Those mentioned are authentic."

Dogmatic Teaching.

Bearing on the foregoing, we add the conclusion of an article in the Spectator on the sayings of Christ in the New Testament, outside of the Gospels, as although the Epistles are permeated by the Spirit of Christ, the writers seldom appear to repeat His actual words. After giving instances of these words in an essay, which we regret that it is hopeless to attempt to condense, the writer ends thus: All these things seem, to our mind, to uphold the view that Christianity is a matter of perception rather than of persuasion; that it is not something foreign to human nature, to obtain which a man must sacrifice his intellect or give his life to deciding questions of evidence, but an inspiration not more than just outside the consciousness of any sane man. It is simply the epitome of man's highest instincts, the sanction of his dearest hopes, the crown of civilization, the death-warrant of the animal