

Canadian Churchman.

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Address all communications,

FRANK WOOTTEN

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LESSONS FOR SUNDAYS AND HOLY DAYS. SIXTEENTH SUNDAY AFTER TRINITY.

Morning—2 Cor. 36; 2 Cor. 9.
Evening—Neh. 1 & 2. 1-9, or 8; S. Mark 14. 1-27.

Appropriate Hymns for Sixteenth and Seventeenth 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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 295, 477, 536.

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.

Back Again to Work.

The summer vacation is now ended, and city life is beginning again with all its stern realities and activities. What lessons has our vacation taught us? Have we learned to realize the presence of God in all the wonders and beauties of nature? Has our insight into the lives of others, in other parts of the world, brought us face to face with some of the difficult problems of life, as seen in the immense variety of the callings and industries of other people amongst whom we have been living, so as to enlarge the horizon of our own vision, and enable us to look upon their lives, their daily cares, occupations and anxieties with something like sympathy, and with a feeling of thankfulness that our lot is not as theirs. This home-coming at least should stimulate in all of us a feeling of contentment with the lot which God has por-

tioned to us; that to us at least He has given the power of enjoying rest from labour, and a thankfulness that we have our day's work to return to. No idle man appreciates fully the pleasures of a holiday; no lot is so hard to bear as that of the man who longs for work, and cannot find work to do.

Church Architecture.

This subject is calling for attention in the part of the world where we should least expect it, in the essentially utilitarian States of America; where, at least, people are waking up to realize the fact that their ideals of ecclesiastical architecture, up to the present time, have failed to produce admiration in the minds of visitors from other countries. There is one thing which no amount of money can procure, the happy possession of the sense of good taste in arts, or letters. A writer in The Churchman challenges attention to this subject, and to the principles which should underlie Church architecture, for he contends it forms part of the environment of our spiritual lives, it can be made a power and an inspiration in them, or it can serve to create a jarring discord.

Harvest Festivals.

The time of harvest festivals is again coming round, and in most of our churches there will be made the annual outward expression of our offerings of the fruits of the earth, and the flowers of the field, for the beautifying of the sanctuary, and our choirs will vie with one another in rendering a service of the thanksgiving of song for God's mercies in giving and preserving to our use the kindly fruits of the earth, so that in due time we have come to enjoy them. Our churches will be filled with congregations, some of whom come to gaze on the decorations and to hear the music; let us hope there will be many who come to give God the praise, and to show their thankfulness by leaving a substantial thank-offering behind them.

Thank-offerings.

The old custom of giving a tithe, or tenth part in kind, had its own significance, but it has fallen into disuse. But the old lesson, which it taught, the obligation of rendering back into the treasury of God a substantial portion of the substance with which God has blessed us, is still before us; and in these days of lavish expenditure on comforts and luxuries beyond the border-line of necessities, a comparison of the amount expended on self, with the amount given back to God, will form a very useful preparation for a service of thanksgiving. Here in Canada we have peace within our borders, peace in our Church, prosperity in our fields, a merciful freedom from plague, pestilence and famine; let us compare our lot with any other nation in the world, as regards these blessings, and celebrate our harvest festival with a due offering of thankfulness for God's mercies.

The Bishop of London

Has addressed a letter to the rural deans in his diocese, couched in the most courteous language, asking them to convey to the clergy in their deaneries, who had introduced incense and processional candles into their churches, his request that they will quietly abandon them, and explain to their people that they do so at his, the Bishop's, desire. The Bishop adds that it is the duty of a Bishop to consider what is best for the whole body of the Church, and before this general consideration personal preferences must give way. From the accounts which reach us from England, we learn that the decision of the Archbishops is being accepted and acted upon on all hands, and in several quarters where opposition might have been expected from previous utterances beforehand.

The Dreyfus Case.

Preaching at Westminster Abbey from the texts I. Kings, xxii., 23 and II. Thes. xi., 10, 12, Canon Gore said there was hardly any fundamental spiritual lesson more important to nations and churches and individuals than the one contained in the two texts, that wilfulness beget delusion, and delusion was God's preparation for His judgment. We saw this terrible process going on when we looked abroad at this present moment. The eyes of civilization were riveted on a neighbouring nation, endowed with the most glorious gifts of spirit and heart and intellect, and yet undergoing tremendous moral humiliation because fanatical hatred of the Jewish race had blinded it. There was fundamental wilfulness in that hatred, and its accompanying determination to trample on all its elementary principles of justice, righteousness, and mercy, to make a scapegoat of one unhappy Jew. Proceeding from this fundamental weakness was delusion, as the Bible indicated, all the highest motives of national duty and patriotism were prostituted to augment the original wrong.

Competition of Other Professions.

The competition of other professions, and of the civil service, and the demand for highly-educated schoolmasters, has probably drawn largely upon the ranks of those who would, a few years ago, have taken holy orders as a means of livelihood; but is this really a matter for regret, so long only as the Church is not undermanned? There is also no doubt a good deal of unsettlement of religious beliefs going on in the present day, and ignorant discussion of the foundations of faith, so that the influence of speculative thought on scientific, philosophical and religious subjects is making itself felt, and shows itself in the disinclination of men to enter the ranks of the clergy. The remedy for this is not the reduction of the standards of education for ordination candidates; the conditions of clerical work may be improved; a sufficient stipend may be insured to every