

Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.
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Lessons for Sundays and Holy Days.

October 11th.—NINETEENTH SUNDAY AFTER TRINITY.
Morning.—Ezekiel 14. Colos. 1, to v. 21.
Evening.—Ezekiel 18, or 24, v. 17. Luke 9, v. 51 to 10, v. 17.

APPROPRIATE HYMNS for nineteenth and twentieth 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:

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion : 177, 312, 314, 553.
Processional : 202, 208, 268, 390.
Offertory : 167, 234, 293, 545.
Children's Hymns : 271, 338, 341, 567.
General Hymns : 9, 38, 207, 211, 215, 516.

TWENTIETH SUNDAY AFTER TRINITY. (St. Luke's Day.)

Holy Communion : 307, 309, 316, 538.
Processional : 165, 221, 601, 623.
Offertory : 227, 302, 425, 621.
Children's Hymns : 293, 340, 391, 435.
General Hymns : 30, 214, 222, 433, 434, 448.

NINETEENTH SUNDAY AFTER TRINITY.

If we have been striving to carry out the lessons which last Sunday's services taught us, we shall be prepared to join in the Collect provided for this day. Our struggles against sin will have discovered to us our own weakness, and brought us to acknowledge that "without God we are not able to please Him." To His Holy Spirit, then, we are this day taught to look for comfort, aid, and spiritual guidance. We learn how, when weak in ourselves, we are yet strong in the Lord and in the power of His might. This truth may in some degree be gathered from the miracle which is recorded in the Gospel for the day. In the state of the man sick of the palsy, we see as in a type the state of our souls, when unrenewed by the Spirit of God. The poor paralytic of whom we here read was utterly helpless and unable to move. Until his friends brought him to receive strength at the hands of our Lord and Saviour Jesus Christ, he could not even use means for his own recovery. So it is with man unassisted by

divine grace. Until he is brought to Christ to receive the strengthening influence of the blessed Comforter, he must remain in the state of spiritual inactivity and deadness which is described in the epistle for the day. Living as an alien or stranger from the life of God, through the ignorance and blindness that is in him, his spirital energies are paralyzed or deadened; and so, he continues in sin, working all manner of evil and wickedness. Such is the miserable state of those who have never received the Holy Spirit, or who, after having received, grieve and reject Him. But if our spirital sickness is thus represented by the condition of this poor paralytic, so is our cure also. Christ, our Lord, first employs His almighty power to forgive the sick man, and then by giving him strength to arise and walk. He proves to the gainsaying multitude His divine authority to forgive sins, and therefore the reality of their forgiveness. So does He also in our own case. First, He removes the cause of our helplessness, which is sin; and then He enables us to show that we are indeed released from it, by the power which He gives us to walk in newness of life. This is the truth which is brought before us by St. Paul in this day's Epistle. This passage contrasts our helplessness as aliens and strangers from God, with the strength which we received with the "seal" or token of God's Holy Spirit. It points out the difference between the old man and the new,—between those who have "learned Christ," and those who know Him not. By these marks, then, we must search and try ourselves, if we would know whether we follow or whether we reject the guidance of God's Holy Spirit. Lying belongs to our old or corrupt nature. It is one of the works of the devil, for "he is a liar, and the father of lies;" and it must be put away by those who have been enlightened and renewed by the Spirit of truth. When, therefore, we are betrayed into deceit or hypocrisy, or any kind of double dealing, then we may know that we are not acting under the direction of God's Holy Spirit,—we are falling from a state of grace back again into a state of wrath. And as with lying, so also is it with other sins, such as anger, theft, or evil speaking. The temptation to fall into them comes from the evil of our own hearts,—the power to resist them from the Holy Spirit of God. We see, then, that though without God we are unable to please Him, yet with the help of the Holy Spirit to rule and direct our hearts in all things, we shall be enabled to do His will. This divine truth is strongly illustrated in the lives of those holy men of whom we read this day. The temptations and trials under which they laboured were such as could not have been resisted by flesh and blood, yet they overcame them in the strength of the Lord and in the power of His might. Thus do we on this day, by precept as well as by example, learn to realize the words of St. Paul, that "when we are weak then are we strong." We are taught how "God's strength is made perfect in our weakness," and how we can "do all things through Christ who strengtheneth us."

OUR OFFER OF HISTORICAL PICTURES.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be excellent pictures of the bishops, clergy and laity who were members of the General Synod of

the Church in the Dominion of Canada, held in Winnipeg, Sept., 1896. One represents the bishops (eighteen in number) in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion, who formed the Lower House.

These pictures are excellent photographs and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the bishops, clergy and laity. The price of each, if sold alone, is \$1.50.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures; the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due up to the end of the year 1896, and also the subscription in advance for the year 1897, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

THE PREACHER'S CONCEPTION OF THE LAYMAN'S NEED.

BY REV. PROF. OLARK, LL.D., D.C.L.,
At the Toronto Conference, Sept. 23rd, 1896.

In the statement of the subject now under consideration there is the assumption that the layman has needs for which the pulpit must provide, and that it is the business of the preacher to consider the nature of those needs. Such an assumption needs no proof. To bring it into doubt is simply to do away with the preacher altogether. The layman, the hearer of sermons, then, has needs, has rights, has claims, which the preacher must never ignore or forget—at his peril! And here we must make a distinction between the needs of the hearer, and what many hearers want, and wish, and desire. For many hearers undoubtedly like and want what the preacher may not lawfully supply—entertainment and amusement, for example, or loud-sounding rhetoric with little sense or meaning in it, or a discourse the shortest possible that can be decently

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