

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

Oct. 14—Eighteenth Sunday after Trinity.  
Morning—Jer. 36; Colos. 3, to 18.  
Evening—Ezek. 2, or 13, to 17; Luke 11, 29.

Oct. 21—Nineteenth Sunday after Trinity.  
Morning—Ezek. 14; 2 Thess. 1.  
Evening—Ezek. 18, or 24, 15; Luke 15, 11.

Oct. 28—Twentieth Sunday after Trinity.  
Morning—Ezek. 34; 1 Tim. 5.  
Evening—Ezek. 37, or Dan. 1; Luke 19, 28.

Nov. 4—Twenty-first Sunday after Trinity.  
Morning—Daniel 3; Titus 1.  
Evening—Dan. 4, or 5; Luke 22, 54.

Appropriate Hymns for Eighteenth and Nineteenth 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.

### EIGHTEENTH SUNDAY AFTER TRINITY

Holy Communion: 178, 311, 315, 379.  
Processional: 179, 215, 217, 604.  
Offertory: 212, 235, 366, 423.  
Children's Hymns: 240, 329, 334, 473.  
General Hymns: 220, 259, 384, 536.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.  
Processional: 298, 542, 547, 603.  
Offertory: 226, 446, 550, 551.  
Children's Hymns: 333, 504, 569, 570.  
General Hymns: 290, 540, 541, 546.

## Grace to Withstand.

This word of ancient derivation—w withstand—brings to our modern mind something of the stout and dogged character of the old Saxons and Goths, by whom it has been bequeathed to us. The quality for which it does service may be pictured as a firm rock, based where the ocean tides forever chafe its strong and rugged sides, unmoved by the stormy billows as it is by the gentler swirl of the sunlit sea. A splendid type of Nature's moulding, of the strong man armed with grace to withstand the temptations of the world, the flesh, and the devil, and who cleansed and sanctified by grace, undismayed by the pitiless buffeting, with pure heart and mind follows his God through Jesus Christ his Lord. Such an one knows full well not only how to withstand, but what is even better, how to follow, and he does both.

## To the Clergy.

We have been requested to make known to the clergy that it is the wish of the S. P. C. K.

that any Canadian clergyman visiting Great Britain should communicate with the Society, as they would be glad to appoint him chaplain to the emigrants going out to Canada on board the ship on his return voyage. They will allow him a small grant for such service. If more convenient clergy could write to or call upon the Rev. H. E. Elwell, M.A., Emigration Chaplain, St. Nicholas' vestry, Liverpool, who has lately been paying a short visit to this country.

## Blessed Are the Peace-makers.

The "Outlook" has a series of papers by Lyman Abbott on Christ's secret of happiness. We need not say that they are excellent, and in a recent number we have one on the passage which we have put at the head of this note. But the "Outlook" prints an unexpected test of its sincerity, doubtless unintentional. The place of honour is given to an address by the Venerable Edward Everett Hale at the tercentennial celebration of the landing at Plymouth of the Pilgrim Fathers. Here is a specimen of the peace-making the "Outlook" delights in: "We, the people, compel every man to appear at our muster with his own gun on his shoulder, his own powder in his horn, his own bullets in his pocket. We have even compelled him to keep them ready lest we might need them. Every man must come. The poor Tory whimpers; he says he loves King George, he says his own brother is a groom at Windsor. We tell him grimly that we have not asked his opinion about King George. We, the people, have commanded him to go and fight King George's soldiers." And more in the same strain: whatever was taught him when Dr. Hale was a boy some ninety years ago, one would have thought that in a long professedly Christian life he would have learned regret for such conduct and shame and contrition. But no, he stands up and glories in the oppression and murder and robbery of the old and peaceful neighbours—and the "Outlook" says how blessed are the peace-makers in the next page of the same number.

## Labour.

It is a subject for serious thought as to how far those insistent advocates of what is called the labouring class are responsible for the hostile attitude of this class of men to the other constituents of the community. An hostility which finds frequent expression on platform and in the press, and of which anarchy is the extreme outcome. The true teaching of the Church upholds no class distinction. On the contrary it emphasizes the complete brotherhood of man, and the duty and dignity of labour, as exemplified in the humble, unselfish life of the Holy Carpenter of Nazareth, and off each and all of his co-workers for the good of others, in all the varied vocations from the crowned monarch to the humblest individual in the State. There is no class in labour. All true men are labourers whatever their rank in life may be. He who ranges men against their fellows and strives to perpetuate a class distinction under the title of "labouring men" is no friend of either Church or State. He is sowing tares in the wheat and the outcome will be, as it assuredly is, and has been—discontent, suspicion, uncharitableness.

## Go Slow.

A wise note of warning is sounded by the Montreal "Herald" in the following paragraph: "Might it not be that Church Union would give the signal for a fine old row, such a one as has not been seen in the religious field for generations? The various sects have laboured each

with its own creed for so long that agreement is general, disagreement rare, within the different communions, so that there is no longer anything to fight about. By mixing them all up in one union, however, there would be many a fine occasion for controversy, and those who held opposite sides would be in the way of meeting." This advice is worthy of consideration. Besides what is overlooked is that there are always dissentients, those who cling to the old paths. We shudder at the thought of half a dozen Wee Free bodies. There are already a Free Methodist Church and a Reformed Presbyterian as the result of amalgamations.

## Our Noble Standard.

At the Methodist Conference at Montreal, Dr. Kelley, a delegate from the United States, said in his introductory address: "Wherever the flag of Britain floats it stands for justice, for equality, for order, for Christian civilization, for the welfare of all mankind." We fail to understand the attitude of those who deprecate the display of the Union Jack on our schools, to say nothing of our own continent. In many countries in Europe, Denmark, for instance, the flag is flown on all public schools, because it shows they are Government property.

## Letting in the Light.

Investigation has shown that some men who have been considered respectable citizens and prominent in religious circles have not scrupled to abuse the position of trustee and betray the confidence reposed in them by shareholders in dealing with the property committed to their official care for husbanding and safe-keeping. A humble bank clerk takes the money of the bank, speculates, loses it, is found out, dismissed and imprisoned. A president or director diverts money, or money's worth, which he holds in trust from the lawful and proper channel of investment. In other words speculates illegally and improperly with other people's money on a large scale, loses it. Is he dismissed or imprisoned? Perhaps not. His case is investigated. It seems as though public investigation had taken the place of the stocks and pillory of our great grandfather's days and was letting the light in upon the private character and conduct of certain prominent men. And the light has shown that what was taken to be fine gold is nothing but brass, veritable brass! These investigations are doing much good. If they are not the means of sending men to prison they are at least exposing to the public gaze the unscrupulous and the deceiver as in another, and it may be less effective way, the stocks and the pillory did a hundred years or so ago. Lord Burleigh never said a truer thing than this: "Hypocrisy is folly, for it is much easier, safer and pleasanter to be the thing which a man seems to appear than to keep up the appearance of being the thing which he is not."

## The Forward Movement.

A new phrase that catches the eye and stirs the mind is all very well, but after all the test of its usefulness is the good work of which it may be said to be the key note. The success of any great movement depends largely on the character and capacity of its leader, and the enthusiasm his skill and daring rouses in his followers. The "Ever Victorious Army" had General Gordon at its head. The "Salvation Army" has its General Booth. These leaders and their men at the outset were not over-weighted with the restraints of convention. Their aim was not to gratify personal ambition or to please the general public. The secret of

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