

July 23, 1903

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

7 Sun. aft. Trin.

Morning—1 Chron. 21 Acts 25

Evening—1 Chron. 22, or 28, to 21 Mat. 13, 24 to 33

Appropriate Hymns for Seventh and Eighth 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:

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 306, 393.
Offertory: 243, 293, 367, 604.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 274, 390, 447, 524.
Offertory: 227, 268, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 265, 275, 290, 633.

No Drinks Between Meals.

In the "Sunday Strand" is an account of the origin of this new temperance movement in England, by the founder, the Rev. F. S. Webster, rector of All Souls, Langham Place. "It was, in a certain sense forced upon us. I received on the Wednesday following the appearance of a paragraph descriptive of our scheme in the "Daily Mail" a letter from a clerk living at Blackheath, in which the writer applied for a copy of the semi-teetotal pledge, expressing his belief that the signing of such a pledge would be a real help to him. Bishop Ingham, the mission preacher that day, reached the rectory early in the evening; this letter was laid before him, and the whole question of the future policy carefully talked over. I might have refused the request, and replied to the effect that if my correspondent was not prepared to be a total abstainer I was not willing to do anything to help him to be temperate. But, staunch teetotalers as we both were, we felt that this would be an un-Christian course, and contrary to the Spirit of Him who would not

break the bruised reed or quench the smoking flax.' So the pledge was drawn up, and sent, together with a short note, pointing out that for those who had at any time been intemperate entire abstinence was the only safe policy. That same night two gentlemen in the congregation asked for and signed a similar undertaking, and so the semi-teetotal pledge took definite shape and form." * * * "Look at it practically," he continued; "what is the real danger to thousands in their business or daily life? Why, the constant solicitation, 'Come along and have a drink.' Now what many men need is power to reply, 'It's very good of you, but I never drink between meals.' That will, in hundreds of cases, effectually choke off such unwise invitations. That it meets a felt need is proved by one fact—the semi-teetotal button bearing the incisive motto, 'No drinks between meals,' has been circulated to the number of a million in a few weeks."

Moosonee and Keewatin.

Our Presbyterian neighbors held their General Assembly at Vancouver about a month ago, and they may be congratulated upon the statements made. Upon a branch of work which we repeatedly refer to a contemporary in the States says: "In what may be termed the greatest home mission field in the world, the Presbyterian Church of Canada is in the van of progress. The influx of population to the West is unprecedented, and the Canadian Church has coped with the conditions up to the present. Wherever there is a settlement, there have been provided for it a school house and a place of worship." At perhaps wearisome re-iteration, we have during the last two years especially emphasized the influx, and the necessity of doing more, infinitely more than we were doing, to meet the needs of our people. The work is carried on indeed, but to show the need of more labourers, we have the Moosonee and Keewatin Mailbag issued at the C. M. S. for these two dioceses. We are more concerned now with Keewatin, as Bishop Lofthouse has just returned from England. He states that of the £5,000 asked for, over £3,600 has been paid in: that two young men have gone forth into our work, one, Mr. F. Couzens from Norfolk, to white work along the Rainy River, the other Mr. F. Sevier, from Boscombe to York Factory and Churchill. A wonderful number of friends in England are interested in these poor dioceses, and money, clothing, everything in fact that women's ingenuity can devise seems to be collected there, and in the older and more favoured dioceses of our country. Still it is far from a school and place of worship in each settlement.

Abuse of Reading.

What will Mr. Carnegie say, when he finds that a free public library is attacked and even denounced as an instrument of evil. Free libraries, like all good things, may be abused. Mr. J. Churton Collins denounces them in an article in the Nineteenth Century for June, and the following passage gives a fair idea of the leading thought. Many of our readers can say from their own experience whether the indictment has a solid foundation or not. "Many of the libraries—I speak of the smaller ones—are so completely under the thrall of those who seek only such recreation as 'shilling shockers,' newspapers, and the ordinary comic rags afford that they cannot but be regarded as unmixed evils. Even where things are not so bad as this, there can be no doubt that there is more than one great evil common to all these institutions. They encourage habits of reading for the mere purpose of killing time; they form and confirm the practice of intellectual dissipation; they introduce boys and girls, and half-educated young men and women, to poems and fictions which, though not actually immoral and warranting inclusion in the Index

Expurgatorius, inflame their passions and imaginations, and have a most disturbing and unwholesome effect; and they place in their way, often with the most disastrous results, works on religious and moral subjects for the perusal of which they are not ripe." Mr. Collins suggests some modifications, many of which are being tried in public libraries, to mitigate these evils. But something more than repression is needed, intelligent direction in books and work and healthful play is needed in our first years, in order that we may render a good account at last.

A Plain-Living Archdeacon.

Archdeacon Sinclair does not only preach plain-living; he also practises it. In "The Quiver" he prefaces a paper on "Plain Living" with a personal note, in which he says: "It is difficult to criticize without appearing to claim superiority. But as, for a great many years, I have done what little I could to practise what I preach (by always travelling in the humblest way, third-class carriages, omnibus, and the like; by reducing personal expenditure on food and clothes to a minimum; by eating and drinking as far as possible at the rate of a working man; by taking as much interest in the affairs of the humblest as in those of the higher classes, and by setting aside every vestige of worldly calculation and personal ambition), I may at any rate speak as one who has made the attempt." Unfortunately in Canada very few Archdeacons have the opportunity of choosing between riches and plain-living. In fact, the greatest need of our Archdeacons seems to us to be a salary sufficiently large to enable them to discharge their duties, travelling etc., in an efficient manner.

Memorial to Archibald Forbes.

It is seldom that we come across an appropriate epitaph, but the one on a mural tablet to the memory of this great war correspondent is an exception. The first really successful writer was the late Dr. W. H. Russell, who represented the Times at the beginning of the Civil War in the States, but Forbes had the great advantage in having had not only a good general education, but a military experience. The tablet is said to be set on marble. A feature of the work is a sprig of holly, with berries, executed in silver, and four massive silver studs. The iron cross, the decoration which Mr. Forbes received from the German Government in connection with the Franco-Prussian War, is mounted on the tablet. The inscription is:

With God.

"I have seen him in the watch-fires of a hundred circling camps."

In Memory of Archibald Forbes, LL.D.,
War Correspondent and Military Historian,

And in recognition of his services to the Army and to journalism this tablet is placed by his fellow-countrymen and by friends beyond the seas. Born at Manse of Boharn April 17, 1838. Died in London on March 29, 1900.

Gravelotte, Sedan, Metz, Paris, Spain, India,
Afghanistan, Ulundi, 1870-1879.

New Stamps.

We are surprised that the advent of our new postage stamp has passed unnoticed by the daily press. It is sad, but inevitable, that such changes should gradually obliterate the name of the great Queen. We congratulate the Post Office Department on the design, so much superior to the London Office King's head. Our Post Office authorities deserve more praise than they receive; as a rule the stamps are good, the Queen's head which has just gone out of use was artistic, a word which could not be applied to many postage stamps.

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