

Canadian Churchman.

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Lessons for Sundays and Holy Days.

November 18—26 SUNDAY AFTER TRINITY.
Morning—Habakkuk 2. Heb. 11, to v. 7.
Evening—H. b. 3. or Zeph. 3. John 6, to v. 22.

APPROPRIATE HYMNS for the 26th and 27th Sunday 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:

TWENTY-SIXTH SUNDAY AFTER TRINITY:

Holy Communion: 817, 323, 182.
Processional: 197, 219, 260.
Offertory: 227, 234, 271.
Children's Hymns: 337, 341, 265.
General Hymns: 170, 296, 256, 285, 24.

TWENTY-SEVENTH SUNDAY AFTER TRINITY:

Holy Communion: 318, 191, 324.
Processional: 291, 165, 280, 390.
Offertory: 296, 27, 300.
Children's Hymns: 242, 231, 338, 339.
General Hymns: 236, 290, 264, 455, 270.

TORONTO "MOODYFIED."—To read the newspapers of this enterprising Canadian city one would suppose that the citizens were "a very bad lot," indeed; they seem to need so much "converting" by the presence of lay evangelists. Even people who were formerly looked upon as well on the road to heaven, and pillars of various churches, do not seem to be quite sure of their safety without a large dose of Mr. M.'s very commonplace statements about practical religion. One wonders what kind of food of a spiritual kind these "Moody-mad" people had been getting, that they take such immense trouble to "hear Moody"—and they even go to considerable expense. Well, if they need such teaching, by all means let them have their fill of it!

THE UNCERTAINTY OF POLITICS.—Again the world stands aghast at an American "Bouleversement," on the great subject of "the Ins and Outs"—Democrat versus Republican. What strikes most people, probably, is that these two great parties are as-like one another as two peas—"six one and half a dozen the other." Yet

the whole of the vast area of United States—nearly half of the North American continent—is convulsed from one end to another by this enormous upheaval, the only effect of which is to get the Republicans "on top" for a change. Does anyone suppose them to be better than the defeated Democrats? We trow not; but things were going so badly that the great, big Republic argued that the change could do no harm, and might do some good. Well, "nous verrons," as the French say—that is all.

"BOODLING," as well as other crimes, seems destined to take its place amongst our latest Canadian accomplishments in the way of imitating our neighbours. Big brothers have much to answer for—the little fellows are ready to break their necks trying to imitate the ideals of their innocent boyhood. Does the big American Republic ever think of this? We fear not; they are too absorbed over there in the pursuit of the "almighty," but slippery, dollar—and we are not much better. Sometimes it even seems as if Canadians in the States are destined to render themselves famous (or infamous) as a class by "out-Heroding" Herod. They so often make our neighbours mad by their success in business amongst them.

"NO CANADIANS NEED APPLY" is a legend which stares in the face many a poor and industrious workman who happens to be out of a job. With all due respect to our generous and liberal brothers to the south, we do not think that their labour policy is, in this matter, worthy of their reputation—or even conducive to their national dignity. There are, probably, many of themselves who are by no means proud of the Buffalo boycott raised against Canadians. They should be above that sort of thing.

"ROT" is an expressive word which may be familiar to some of our readers as an example of "college slang"—words used in a special sense within a limited area. The natural origin of this particular usage is clear enough; and one is forcibly reminded of its short, sharp and decisive expression of impatient scorn by many of the wild and fulsome phrases that get afloat in the press—like sewage in Toronto Bay when the wind blows from the east—rubbish inexpressibly disgusting in its utter ignorance and worthlessness, and yet launched on the surface of public thought as if it were accepted and valuable truth. The way in which such words as "saved," "baptized" and "converted" are used and bandied about (in outrageously unscriptural fashion) makes one doubt the survival of common-sense.

"CALLED TO PREACH THE GOSPEL; not to plan how interest on a big church debt is to be raised and how impatient creditors are to be appeased." These words, recently attributed to the notorious Dr. Talmage, speak volumes for the keenness of the sufferings he must have been going through for years past. It sounds—making due allowance—like a far-off echo of the Apostolic dictum, "It is not reason that we should leave the Word of God and serve tables." How many parsons and ministers of all kinds find themselves almost strangled as to their proper functions by the overbearing presence of an ill-judged church debt.

In some parishes \$1,000 are as formidable figures as \$100,000 in the case of the mighty "Brooklyn Tabernacle." Better a cottage oratory than such elephantine palaces—and debt!

THOSE "BEAUTY SHOWS."—It seems about time for the grave and reverend seigneurs in Parliament to undertake the onerous duty of deciding just how much of female beauty may safely be revealed to the general public gaze in this particular portion of inhabited and civilized earth. Different ages, different nations and different climes exhibit curious variations of opinion on this subject. Some people are so little trained in our way of looking—or not looking!—at things, that ideas of propriety are absolutely reversed as to the particular things to be revealed and concealed respectively. The most sedate of our judges and most experienced of our clergy would—in proportion to their wisdom—shrink from deciding such questions of dress for the other sex. Yet, something ought to be done, and quickly.

CRIME IN CANADA.

The extraordinary frequency of the sensational "murder" heading in our Canadian newspapers, often accompanied by details of beastly and brutal violence preceding the actual final deed itself, leads the public generally, and editors in particular, to cast about for some plausible reason to be assigned for such a phenomenon—so unlike the old-time peace and quietude which used to characterize our provincial life and annals. Quite a variety of theories have been started, but most of them seem to be either far-fetched or very superficial and insufficient. To rely upon any such loose survey of the circumstances is like that practice so much deprecated among physicians of standing and real devotion to the highest interests of their important office—viz., making such a superficial examination as can only reveal enough to enable one to apply a temporary relief, where a thorough and radical remedy ought to be applied, so as to deal with the deep and hidden source of all the evil and "root it out."

NEWSPAPER REPORTS AND PICTURES

are talked of and inveighed against as if they were responsible for the existence and growth of all the evil which they simply mean to expose! "Oh, don't tell anybody," doesn't get rid of the evil, but only ensures its safe continuance—underground—its unchecked and unobserved growth. Some deeper reason than the mere knowledge of the existence of any evil must be sought before we can hope to find an adequate remedy. We only waste time—like clumsy detectives—by running on the wrong scent. You may absolutely silence the newspapers without getting rid of the evil—but rather promote it by such ignorance in the community as to its existence. You might as well blame the sun for exposing the existence of a cesspool. The sun does not make or cause the cesspool, but only points it out for stern repression. No, would-be "censors of the press," you must take the trouble to seek for deeper roots to this "epidemic of crime" which has overtaken our country. The press will help you all it can by unearthing all possible information; but do not be so foolish as to turn upon your enlighteners and upbraid them. After all, what does the publication of details—even with wood engravings scattered liberally throughout—bring to pass,



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