

# Canadian Churchman.

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### Lessons for Sundays and Holy Days

November 14.—Twenty-third Sunday after Trinity  
Morning—Hosea 14; Heb. 8.  
Evening—Joel 2, 21; or 3, 9; John 4, to 31.

November 21.—Twenty-third Sunday after Trinity  
Morning—Eccles. 11 and 12; Heb. 13.  
Evening—Hag. 2, to 10; or Mal. 3 and 4; John 7, to 25

November 28.—First Sunday in Advent.  
Morning—Isai. 1, 1; Pet. 1, 22—2, 11  
Evening—Isai. 2; or 4, 2; John 11, to 17

December 5.—Second Sunday in Advent.  
Morning—Isai. 5; 2 Pet. 2;  
Evening—Isai. 11, to 11; or 24; John 14.

Appropriate Hymns for Twenty-third and Twenty-fourth Sundays after Trinity, compiled by Dr Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

### TWENTY-THIRD SUNDAY AFTER TRINITY

Holy Communion: 273, 277, 278, 279.  
Processional: 244, 421, 592, 651.  
Children's Hymns: 488, 692, 693, 694.  
Offertory: 346, 492, 621, 623.  
General: 35, 485, 487, 496.

### TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 261, 262, 270, 274.  
Processional: 379, 384, 386, 479.  
Children's Hymns: 433, 696, 700, 701.  
Offertory: 634, 647, 652, 657.  
General: 586, 619, 626, 632.

### Good Manners.

Many times and oft have we in these columns pleaded for the teaching of good manners to the youth of our country. Our efforts in that behalf have been seconded by able and earnest correspondents. We have urged this plea, and continue to urge it upon our educators, school boards and university authorities from pure love of country and an earnest desire that the scholastic youth of Canada may not be developed into lop-sided beings—cultivated in mind, enriched in memory, but ignorant, and, alas not seldom uncouth as regards the gracious and gentle art of good breeding. It is futile for men of superior intellectual ability and culture to contemn good manners simply because they have never been taught them. Better, far better, to

begin even late in life to learn the essential truth that the cardinal principle of good manners is unselfishness, and that the lesson taught by their exercise is one of the purest and best available to man—it matters not what his condition or circumstances may be—the ennobling lesson of self-denial for the good of others. The Earl of Chesterfield, in his well-known letters to his son, holds that mutual complaisances, attentions, and sacrifices of little conveniences are a natural and implied compact between civilized people. The lack of them amongst people supposed to be civilized savours strongly of barbarism. It should ever be borne in mind that a man cannot possibly be a gentleman if he lacks good manners. F. W. Robertson, in his striking, comprehensive way, thus writes of what we take to be the product of good manners in their most engaging form: "Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest by small kindnesses."

### Reaping the Whirlwind.

It is now some fifteen years since S. R. Crockett abandoned his position of Free Church minister in Scotland for that of writing novels in London. It is necessary to keep this in mind to realize that when he discusses the prospects of religion in France, as he does in a recent work, he is well qualified for the task. The worst feature is the utter lack of the religious attitude of mind. "It is a curious thing that in France all revolutions begin by attempting to destroy religion, to sneer faith away, to sap the belief of the youth. . . . There is no country in the world where the crop of juvenile crime is so certain and so increasing. Nearly all the greatest French criminals of the last forty years have been under the age of twenty-one years. Yet all these were sent at the age of eleven to first Communion. For months before they were carefully crammed with the Roman Church Catechism. They confessed and learned to lie. They went early and late to prayers. They were, in the words of their parents, 'stuffed with religion.' But so far as the elder boys and young men are concerned, it is rare, indeed, that one of these eleven-year-old communicants ever sets foot within the church again except on the strongest compulsion. The youth would be laughed at if he went. That is the explanation. . . ." "This is what the school of Paul Bert has arrived at. They chased religion out of all contact with youthful life. They carefully expunged the name of God out of the school books to be used all over France. They reared with care a race of lay teachers to regard God as their personal enemy. The utmost care was taken to suppress all sympathy for the practice of religion by any sect of Christians, to root out all that tends to sympathy with the idea of godliness. Religion was a laughing-stock, the schools whipping boy. 'You are devout' is an insult, the deepest which can be offered to a French boy at a Government school to-day, worse even than to call him a Christian."

### French Protestantism.

"Nor can I say that the towns with a large Protestant population are very much better. . . . The most consistent and militant atheists are found amongst the sons of old Protestant families. I have seen it again and again. . . . Since the disestablishment and disendowment of

the official Protestant Church I have noticed a considerable improvement. The pastors have worked more; they have put themselves in evidence. Their bread is no longer given to them; their water is no longer sure. The trial has done them a world of good." These extracts are long, but they are the personal convictions of a Scottish expert in touch with French Protestants and the Evangelical Society of Geneva, not any statement of a mythical character, but Mr. Crockett's own personal convictions. In another place he says French-speaking people, French or Swiss trained, are the men who are unobtrusively and silently, but very really, leavening France with the teaching of the Carpenter's Son.

### Immortality.

It is worthy of notice that the last article in our Creed is life everlasting. This is the goal and reward of all faith, and if we could not profess faith in this, then our faith would be a failure. We observe two clear lines of influence in God's Word and in Christ's life. The Son of God was manifested that He might destroy the works of the devil. On the other hand, He came that we might have life, and have it more abundantly. In God's Word we see the same two processes—sin and death must be ended, and then shall the righteous shine forth (Matt. 13: 43). Sin must be altogether destroyed, and then there will be "no more death" (Rev. 21:4), but the "river of the water of life" will flow on forever (Rev. 22:1). It is interesting in this connection to notice 2 Tim. 1:10. The verb there does not mean to "bring to light," as Bishop Sherlock reminds us, but to "cast light upon." The Jews believed in the Resurrection and future life—so do some heathen writers; but the whole subject was illuminated by Christ's death and resurrection. So clear was it henceforth that it was put in the Christian Creed as the goal and climax of this earthly life.

### Unity in Spiritual Work.

At the Church Congress at Swansea the Archbishop of York roused the enthusiasm of his hearers by his strong and sensible remarks on the subject of spiritual work by the laity: "The responsibility for the spiritual work of the Church rested not upon a section of its members, by virtue of their ordination, but upon all members by virtue of their baptism." The learned Archbishop is reported to have said: "There had been, it almost seemed, a 'dumb devil' in possession of the ordinary layman of the Church, which must be exorcised. He asked the Church to take the system of lay readers and seriously regard it as a normal part of the system of the Church. If they took pains to make it really efficient they might recover ground that had been lost, and enter ground which had still to be won. He was convinced that there was a great reserve of simple, homely, forceful speech waiting and ready to be called out. No doubt they all shared the autocratic instincts of the clerical profession, but they had very likely exaggerated their own powers. He knew of few facts more full of encouragement for the future than that the great lay movement had spread without regard to party divisions. It seemed possible that ere long the difficulty might be not to find laymen willing to work, but clergy able to lead." Of course, there are laymen and laymen—not all have the "special gift of apt, direct, powerful and persuasive appeal. No doubt those in authority should exercise a wise discernment in the appointment and use of lay readers. Where this is done—we are convinced that the spiritual progress of the Church will be measurably increased through the co-operation of the lay reader within his own clearly-defined

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