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Lessons for Sundays and Holy Days.

November 12—22 Sunday after Trinity.
Morning.—Dan. 6; Heb. 6.
Evening.—Dan. 7:9 or 12; John 3:1—22.

November 19—23 Sunday after Trinity.
Morning.—Hosea 14; Heb. 11:17.
Evening.—Joel 2:21 or 3:9; John 6:22—41.

November 26—24 Sunday after Trinity.
Morning.—Eccles. 11 & 12; James 5.
Evening.—Hag. 2:1—10 or Mal. 3 or 4; John 9:39—10:22.

November 30—St. Andrew, A. & M.
Morning.—Isai. 54; John 1:35—43.
Evening.—Isai. 65: 1—17; John 12: 20—42.

Appropriate Hymns for Twenty-second and Twenty-third 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 the New Hymn Book, many of which may be found in other hymnals.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 653.
Processional: 343, 391, 599, 605.
Offertory: 324, 555, 616, 657.
Children: 649, 687, 689, 692.
General: 1, 463, 503, 678.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 259, 260, 373, 525.
Processional: 7, 536, 599, 664.
Offertory: 347, 492, 510, 595.
Children: 688, 694, 701, 702.
General: 27, 406, 407, 541.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The prayer which must be constantly upon our lips this coming week is one for the Church. The Church is considered as the household of God. God is perfect and reveals His perfection in His Fatherhood. We who are of the elect must aim at perfection as His sons. And according as we all have this aim so will the Church be protected from adversities without. The fact that we are members of the Church signifies that some of the responsibility of protection is placed upon our shoulders. Such a truth reveals to us once more the awfulness and the complex relativity of sin. It is awful because it threatens the well-being of Holy Church; it has a complexity of relation because a weak spot in the wall gives the enemy the advantage for the moment. Now if the Church is to be protected and is to flourish in the world, two things must be borne in mind by us all. (Remember that we are thinking only of our share of the responsibility of protecting Holy Church.) (1) We must abide in an unbroken "fellowship in the Gospel." The epistle for to-day tells us the reason for St. Paul's joy as he contemplated the Church in Philippi. He was thankful for the abiding spirit of unity which made the deeds of righteousness and love possible. The Church in Corinth was weakened by internal strivings. The Philippian Church was strong in its sense of fellowship. The preaching of St. Paul showed that fellowship, brotherhood, was the underlying principle of society, and that the highest expression of that principle had been revealed to the world by Christ Jesus, and would be perpetuated only in and through the Holy Catholic Church. The Church is the true norm of society, because the principles of the Church are eternal and universal in their application. Therefore, we speak of the Church as Catholic. The Church is the Catholic (universal) Society, and the more we realize the social ideals of Holy Church the less do we appreciate other social ideas which obtain patronage among the sons of men. Once we taste the joy of the universal Society we have no desire to have anything to do with societies that narrow our vision and sense of responsibility. Let us therefore be careful not to put narrowness in the Church, for by so doing we break the sense of "fellowship" which all men ought to find and to enjoy in Christ Jesus our Lord. (2) The Church being free from adversities without by God, and being protected by the loyalty of its members, will be devoutly given to serve God in good works. These good works are works of love, for love is likeness to God, who Himself is love, and it is the sign of our unity in and with Christ. The supreme revelation of Divine Love is in forgiveness. Man must, therefore, cultivate this spirit of forgiveness, as the Gospel for to-day teaches. A hard and unforgiving heart cannot receive the blessing of God. To refuse forgiveness is a weakness in the individual who refuses, and a source of weakness to the Church. Are we doing our share of the defence work by preserving the spirit of fellowship and by our constant acts of love and in particular that act of love which our fellow-men most need—the act of forgiveness?

Public Opinion.

What a potent force is public opinion. As regards man or men mistakes and misconceptions, may, and often do occur. But in the long run the truth will out and public opinion will assert itself. Of course, this great power takes its colour largely from the influences which are behind it, so to speak; or by which it is created. Where freedom, honour, and justice prevail,

sheer force of character, directed by unusual ability and practical sagacity may carry a man lacking in purity of life and uprightness and unselfishness of character, a long way, but in the end it will be found that in small things, as well as in great, he does not measure up to the standard required of their public men by the public opinion of an enlightened and self-respecting people. And he is forced to give way to purer and better men less able and intellectual, it may be, but with characters that inspire confidence and capabilities that, if lacking in brilliancy, are dependable and trustworthy. As it is in the case of individuals, so it is with men associated together. The same law obtains with a Corporation or a Party. It must ultimately stand or fall in accordance with the answer the lives and deeds of its members make to the infallible test of Public Opinion. Hence the maxim as old as Hesiod and The Odyssey, "The voice of the people is the voice of God." Of this dictum, Swift has well said: "It ought to be understood of the universal bent and current of a people, not of the bare majority of a few representatives."

San Thome.

A few years ago the European world was thrilled with the revelation of the slavery carried on in St. Thome and the adjacent islands in Portuguese West Africa. One result was the formation of a strong society of cocoa manufacturers which agreed to use no importations from these islands until the abuses were abated. In practice slave caravans were brought to the coast from far inland, papers to meet government requirements were written and the unfortunates were deported to these islands, where the climate, the work and despair, shortened their hopeless lives. Strong pressure was brought to bear on the Royalist Government at Portugal and the present government has apparently acquiesced in certain remedial measures. At the end of May, the Rev. J. H. Harris, organizing secretary of the Anti-Slavery and Aborigines' Protection Society, wrote from San Thome a full report, in which he said he could trace no recent importations of indentured labourers, but that the voluntary immigration of labourers from Mozambique was increasing. As, however, the supply of labour was inadequate, he expected the shipments would recommence. "There must be at least thirty thousand gathered from the hinterland of Angola who see little hope of a return to their homes, but it is encouraging to note that repatriation has definitely begun." Mr. Harris gives reasons for believing that many have been kidnapped from Congo territory, and that the Belgian Government might co-operate so as to bring about the return of some thousands of these poor creatures to their homes.

British Fair Play.

We regret that our gallant allies, the Sikhs, are, if reports be true, receiving anything but fair play in the West. Why should the Japanese and Chinese be accorded greater freedom in Canada than our own British subjects. Born and nurtured under the flag—which many of them have shed their blood to keep afloat—surely these men deserve better things at our hands. Is colour pleaded as a bar? What of our industrious, law-abiding Negroes, or our Indians? Surely there is ample space in broad Canada for our fellow-Britons—the Sikhs. Sir Andrew Fraser, who knows them as well as any man living, and whose character and services to the cause of Christianity and the British Empire lend great weight to his words, has this to say in their favour. "I see no valid reason for giving Chinese and Japanese preference over Hindus. Not only are the Hindus British subjects, but