

Canadian Churchman.

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SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

September 20.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 2 Cor. 11, 30—12, 14.
Evening—2 Kings 10, 10 to 32 or 13; Mark 15, 10 to 42.

September 27.—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; Galatians 5, 13.
Evening—2 Kings 19 or 23, 10 to 31; Luke 3, 23.

October 4.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Eph. 4, 25—5, 22.
Evening—Nehem. 1 & 2, 10 to 9 or 8; Luke 6, 20.

October 11.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; Colos. 1, 1 to 21.
Evening—Jeremiah 22 or 35; Luke 9, 51—10, 17.

Appropriate hymns for Fourteenth and Fifteenth 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.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 236, 393, 512.
Offertory: 366, 367, 378, 545.
Children's Hymns: 194, 337, 341, 346.
General Hymns: 2, 18, 26, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 333.
General Hymns: 7, 19, 169, 191.

THE FOURTEENTH SUNDAY AFTER TRINITY.

To deserve to obtain that which God promises we must love that which He commands. In last Sunday's Gospel we had the Saviour's summary of the Law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." To obey this commandment, and, therefore, to live, there must abide in us the three theological virtues, faith, hope and charity. The necessary practice of these virtues in our relation to God is perfectly obvious. For God is the giver as well as the object of them.

At the present time let us think of them in connection with our human relationships. Love is, of course, based on faith, confidence and hope. We love men because we believe in them, because our belief in them leads us to hope for much good or profit in and from them. We love men because we understand them. Now in all this we think of friends alone, of those who commend themselves to us. But we followers of Jesus Christ cannot limit love to these alone. For our Lord laid this discipline on us all—"Love your enemies"—That is to say we must learn to love those who do not commend themselves to us, who are not popular and against whom we have certain prejudices. Again love must be based on faith and hope. Faith in the element of good that surely exists in every one, hope for the manifestation and development of that particular good point. We need to study our fellows a great deal more carefully than we do. How often our judgment is based on the meanest prejudice! And how frequently events prove that we have misjudged our brothers! Many of us are inclined to judge very quickly. And bitterly do we sorrow for our harshness and unfairness. We should have had more faith, more hope, and then we would have developed such a love as would have induced us to help our brethren onward and upward. Remember that the unpopular man, the man against whom there is a prejudice, is probably a very much misunderstood man. But he means to us an opportunity for the exercise of virtues, and, therefore, for spiritual improvement. The unpopular man may have a lot to teach us. Do you remember the publican? He teaches us to come into the presence of God with the cry, "Lord have mercy. . . . Christ have mercy. . . . Lord have mercy!" Again there is the good Samaritan. Value the goodness, the kindness, the love, of the man who stands outside Holy Church. And to-day we have the grateful Samaritan. Why he had greater faith in God than the other nine who were presumably Jews! Let us have more faith in mankind, more hope of mankind, and then we shall have more love towards mankind, for "Love is the fulfilling of the Law."

Public Libraries.

A recent conference of public librarians at Brighton was productive of much valuable information and of instructive debates. In his inaugural address the president advocated, and eventually the conference passed, a resolution that a public library exists primarily for the supply of literature; that fiction should be tested by the same standards as other forms of literature, that fiction that has attained a real place in popular approval only should be provided and that ephemeral fiction which has no moral, literary or educational value should not be regarded as within the province of a public lending library. But there was strong opposition to this view at first, on the ground that it was the duty of the public libraries to give the public what it wants. What the public wants is doubtless fiction, as one library reported as the week's lending record, fiction, 8,880 volumes, philosophy, 46 volumes. And we must remember the type of fiction now launched on English readers in such profusion from both hemispheres. The old three-volume novels of our grandmothers took the hero and heroine through trials, to be finally married in the later chapter to the sound of wedding bells, with an epilogue very often of the fortunes of the children and grandchildren who grace their old age. Much of the present run of novels consists of books ungrammatically written, vicious and unwholesome, treating of subjects about which there can be no romance, no good, no elevating thought. It is not surprising that Mr. Carnegie's benefactions are denounced as a bane, not a boon to the young.

True Greatness.

The greatness of a country is measured by the greatness of her sons. The vast possibilities of our country and the rapid strides she is making in development have strongly impressed the imagination of Dr. Paterson Smyth as they similarly impressed his distinguished countryman, the late Lord Dufferin. Dr. Smyth has been turning his impressions to good account in a recent sermon to young Canadians: "This country," said the eloquent Doctor, "stirs a man to his very depths, with its vast possibilities, the wonderful rush of its life, the new parishes constantly springing up around one, the great belts in the North-West which were uninhabited two years ago, and now number two hundred townships with gradually growing population. I urge all you young men, use diligently the opportunities that begin for you in this university. Your gifts will all grow for you by use. They will die away in you by disuse. Our Lord tells us that in His judgment at the close of life the commendation will be not 'Well done, good and successful servant,' not 'Well done, good and brilliant servant,' but 'Well done, good and faithful servant.' Every man can be that."

Caste.

When we think of caste our minds at once turn to India. But it has been found in aggravated form much nearer the heart of the Empire. The island of Maloula is the second largest of the New Hebrides group, and there the cannibals were separated from each other by the most rigid distinctions. Men and women were not in any sense on a level, the man being defiled if mother, wife or daughter touched his head or tasted his food, and the men of higher ranks refusing food cooked by those beneath them. Wherever it prevails, it is a troublesome barrier in the way of the Gospel; and this is true not only in the grotesque forms referred to but in the moderated forms known among ourselves. The Collect for the eleventh Sunday after Trinity, which announces a "measure of grace" or cup of salvation for every human being teaches a Gospel which forbids caste in any form. That Gospel is "the Gospel of the Kingdom," or of the "Holy Catholic Church" (as the early Christians phrased it)—the world-wide society which Christ founded for men of every nation, tribe and tongue. We cannot "love the brotherhood" (as St. Peter bids us) and at the same time cut ourselves off from other Christians by caste or class distinctions.

Socialism.

This movement, which is attracting notice through its dangerous aggressiveness in certain quarters has to be dealt with seriously. When a mob of people undertake to break up the worship of God and resort to acts of violence to attain that end they do no good to themselves or their cause. It is all very well to say that they are poverty stricken and cannot get work. It is a poor remedy for such a condition to attempt to break up not only the law of the land but the worship of God as well. Attempts by destructive violence to change the existing order of things do not commend themselves to right thinking, law abiding citizens. Nor can such aggressive people very well force the men whose industry and enterprise have established and maintained the prosperity of the State in the words of the old-fashioned highwayman, to "stand and deliver."

Lord Cromer's Advice.

A recent writer in the Spectator comments upon the unrivalled simplicity of the advice given by Lord Cromer to the boys of Leys School, Cambridge, "Love your country, tell the truth, and

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