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# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

- August 30—Eleventh Sunday after Trinity.  
Morning—1 Kings 18; 1 Cor. 10 and 11, 1.  
Evening—1 Kings 19 or 21; Mark 4, to 35.
- September 6.—Twelfth Sunday after Trinity.  
Morning—1 Kings 22, to 41; 1 Cor. 15, to 35.  
Evening—2 Kings 2 to 16 or 4, 8 to 38; Mark 7, 24; 8, 10.
- September 13.—Thirteenth Sunday after Trinity.  
Morning—2 Kings 5; 2 Cor. 5.  
Evening—2 Kings 6, to 24, or 7; Mark 11, 27; 12, 13.
- September 20.—Fourteenth Sunday after Trinity.  
Morning—2 Kings 9; 2 Cor. 11, 30—12, 14.  
Evening—2 Kings 10, to 32 or 13; Mark 15, to 42.

Appropriate hymns for Eleventh and Twelfth 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.

### ELEVENTH SUNDAY AFTER TRINITY.

- Holy Communion: 177, 322, 323, 519.
- Processional: 34, 274, 516, 542.
- Offertory: 210, 215, 511, 546.
- Children's Hymns: 336, 340, 569, 571.
- General Hymns: 7, 21, 36, 288.

### TWELFTH SUNDAY AFTER TRINITY.

- Holy Communion: 307, 324, 554, 555.
- Processional: 33, 298, 302, 304.
- Offertory: 165, 172, 186, 191.
- Children's Hymns: 194, 234, 341, 570.
- General Hymns: 17, 36, 163, 169.

### THE ELEVENTH SUNDAY AFTER TRINITY.

Nothing impresses the truth upon the child mind as clearly and unmistakably as the contrasting of the truth, its method and fruition, with error, its mode of appeal, manner of working, and ultimate result. When God deals with us He is dealing with children. Therefore He institutes at times a comparison. So in the Gospel we have a certain truth emphasized in no uncertain manner. How are we to approach God? Like the Pharisee, or like the Publican? There is but one way of drawing near to God. The Publican exemplifies it. The self-justifying Pharisee in reality is separating himself from God and drawing closer, ever closer, to sin. The sadness of his position

is in his blindness. As the name suggests, the man believes he is separate from sin and very close to God. Now why is the Pharisee wrong, the Publican right? The Collect and Epistle give the answer. God declares His Almighty Power and by inclusion His Love, most chiefly in showing pity and mercy to men. Meditate carefully upon that thought. The sinfulness of man drew out the great love of God. And the most perfect exhibition of Divine Love is in the Sacrifice of God the Son. St. Paul delivers to the Corinthians, to us as well, this basal truth: "Christ died for our sins." And then the deduction, "By the grace of God I am what I am." Neither Pharisee nor Publican knew what we know. Still there was common to them and to us the sinfulness of man, and, therefore, the unworthiness of man. The Pharisee ignored his sin in his act of worship. The Publican made confession of his sin his whole act of worship. By the grace of God we have a wider knowledge than that of the Pharisee, and a larger hope than that which swelled the bosom of the Publican. Let us learn then to approach God with a sense of our unworthiness, and also a sense of acceptance by God for Christ's sake. The Church has wisely ordered that each act of public worship shall begin with confession of sin and the declaration of Divine mercy and pity. The order of public worship governs that of private worship. As we draw nigh to God let us confess our sins. Then shall we go out into life justified and exalted. For God will have declared to us His power and His Love.

### The Unemployed.

As our faces are turned more and more with the passing of summer warmth and the approach of the coolness of autumn to the winter—not so far away—the serious question of the unemployed becomes more sharply defined. Such strikes as that on the Canadian Pacific Railway add to the gravity of the outlook. It is indeed saddening to think that though we have for long years had freedom from war on a large scale in Canada, yet not a year goes by without one of these, by no means bloodless, industrial struggles between employers and employed. Resulting in the interruption of commerce, large pecuniary losses, enforced idleness to large bodies of men, and no doubt, in some instances, privation and want to some individuals and families; and it may be the loss of an occupation to which a large part of a lifetime has been devoted. As Government seems powerless to avert these calamities, for such they are, to the State, the community must see to it that the charity they render necessary must not be lacking when the cruel pinching days of poverty come to the stranded army of the unemployed.

### Springfield's Sorrow.

Sad indeed must be the hearts of all lovers of freedom and justice at the madness and murder that disgraced the city of Springfield a few days ago. Hard and unfeeling would be the heart that could rejoice at this momentary lapse from the established rule of righteousness and fair play on the part of some of the citizens of a civilized city across our border. There is a nobler, wiser way of dealing with crime than seizing a rifle and shooting a man whom you excitedly think is an offender, or grasping a rope and aided by other madmen hanging him, when, after all, you may have helped to murder an innocent man. Surely a black man is entitled to justice to-day just as much as he was before and during the war between the North and the South. And again would it not be wise to remember that all black men are not bad. The only civilized, just and righteous way to deal with a criminal, whatever his colour or conduct may be, is through the medium of the

law. Mob violence can only be deemed civilized savagery.

### The Darwin-Wallace Celebration.

On July 1st the Linnean Society commemorated the 50th anniversary of the reading of Darwin and Wallace's joint essay on evolution in the organic world, entitled, "On the Form Varieties; and On the Perpetuation of Varieties and Species by Natural Means of Selection." It was, indeed, a memorable gathering; in addition to Dr. Alfred Russell Wallace, himself the central figure, Sir Joseph Hooker and Mr. Francis Galton links with the workers of a past generation, famous men of science from all nationalities were there to do homage to the living and to honour the memory of the dead. Only the day before Sir Joseph Hooker, of whom Darwin said, "I have for long years looked upon you as my example," completed his ninety-first year. It was through Hooker and Lyell that the famous paper was communicated to the Linnean Society; both were present on that evening, July 1st, 1858, when it was read amid intense interest, but the theory "was too novel and too ominous for the old school to enter the lists before arming"—a sentence that seems to recall the echoes of the storm that was to break later. Already profoundly impressed with the range of Darwin's attainments and the value of his work, Hooker was introduced to him the following year and the intimacy soon ripened into a strong and lasting friendship. It was, indeed, a "romance of science," that two minds working independently and unknown to each other should have arrived at similar conclusions. In February, 1858, from the Malay Archipelago, where he then was, Wallace sent a memoir home to Darwin, fully believing his theory to be absolutely new. In 1844, however, Darwin had expressed identical views, communicating them to Lyell and Hooker in a lengthy manuscript—the joint essay presented to the Linnean Society was the immediate outcome of this remarkable coincidence of opinion. The next year Darwin launched his famous book, which evidently received a generous welcome from Wallace, calling forth the no less generous response, "You would, if you had my leisure, have done the work just as well, perhaps better than I have done it."

### A Policy of Silence.

We sometimes wonder how far the policy of silence with regard to religious matters in daily social intercourse is responsible for the decreasing interest in such subjects? Their discussion nowadays being mainly on matters of controversy, or with reference to some scandal or sensation amongst professedly religious people. Has the pendulum not swung rather too far away from the habit in that regard of the Puritan, and later on of the Ultra Evangelical? Must it not seem strange to young men, or even lads of ordinary intelligence, that the subjects discussed in the pulpit on one day of the week with animation, energy, and seemingly intense earnestness, and that are urged upon them as of the first importance for the life that now is, and that which is to come, should, like the vessels of the altar, be wrapped up, and stored away until the next public occasion for their use. There is a complaint of the small number of candidates for the ministry, and the indifference of the material supplied. Can it be wondered at that active and intelligent young men are prone to seek callings in life which call into play their intellectual powers, not merely on one, but on at least six days of the week, and the varied concerns of which they can sympathetically discuss with their associates to their hearts' content. This, too, we think, one may add without the ruling principle of the discussion being the making of money. It is true that we may be all things to all men, but with a purpose to win