

Canadian Churchman.

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Lessons for Sundays and Holy Days.

July 21.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Acts 21, 37—22, 23.
Evening—2 Chron. 1, or 1 Kings 3; Mat. 10, 24.

July 28.—Ninth Sunday after Trinity.
Morning—1 Kings 10, 10 to 25; Acts 27.
Evening—1 Kings 11, 10 to 15, or 11, 26; Mat. 14, 13.

August 4.—Tenth Sunday after Trinity.
Morning—1 Kings 12; Rom. 4.
Evening—1 Kings 13 or 17; Mat. 18, 21—19, 3.

August 11.—11th Sunday after Trin. ty.
Morning—1 Kings 18; Rom. 9, 19.
Evening—1 Kings 19 or 21; Mat. 22, 15 to 41.

Appropriate Hymns for Eighth, Ninth and Tenth 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.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 512, 514.
Children's Hymns: 261, 271, 334, 336.
General Hymns: 177, 178, 255, 532.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.
Processional: 291, 299, 303, 393.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

THE EIGHTH SUNDAY AFTER TRINITY.

"Beware of false prophets." How true to-day! Hundreds of men, called reverends and wearing semi-clerical garb are advocating principles of religion and giving expression to their views on Christian doctrines and Biblical difficulties. Each claims to be "called of God." Each claims to be right. Each calls to union along his lines. Can they all be right? Impossible. "Ye shall know them by their fruits." Man-made institutions do not stand the ravages of time and place. That which is set up by man falls in time. The Holy Catholic Church has survived times and places, because it is Divine. It is not a human society, nor do her Bishops and priests preach what they think, but what Christ, the Head, has given to be

preached. No man-made society has stood what the Church has, nor accomplished the sweeping changes in the world. The Church is Divine and her prophets not false. The fruits show the work to be Christ's. It is true that many good deeds are performed and noble words spoken by these "preachers," and we thank God for them. Their pulpits nevertheless and houses for prayer are set up in opposition to the Church. Really in opposition, although they claim to be doing the same work. They all claim that Christ says "beware of false prophets." We do not say that all that is done and preached from these pulpits is false, but the question for us, as Church members with a definite purpose before us, is, are not all these conflicting opinions of man disturbing if we leave our own Church and go to hear them? Are they not unsettling? These may be some of the "hurtful things" in our Spiritual life, against which we pray in the Collect. That common practise "going around to the different Churches" causes uneasiness and harm in your Spiritual life. The Church is not an entertaining club for you, nor a place to hear "good speakers" and operate singing, but your Spiritual home, and you ought to be true and loyal to your home. To leave your own Church, even for one service, and go off to hear some of these "special attractions" is depriving your soul of good, a positive insult to your clergyman, harmful to your Church in example, and can be called by no other name than **wilful sin**. Our Lord had some false disciples who caused Him sorrow and injured His work. We must not be amongst those. "He that doeth the will of My Father, which is in Heaven," he shall enter into the Kingdom. It is His will, we must not what we will or would like to do. It may be a popular cry to be "broad-minded" and "not bigoted." Yes! perfectly true, a Christ-like admonition, but not along the lines laid down by twentieth century men. Be broad-minded along the lines and by the standard laid down by your Lord and Master in His Holy Catholic Church, of which you are true members by your Baptism.

Training the Young.

A few weeks ago Mr. Henry O'Brien, the ever young Torontonian, was stung into writing a letter to the press deploring the manners and language of the Toronto boys, and he might have added, girls. We confess to a sense of deep disappointment at the reception this letter received. It was simply sneered at, and if any thing the youth were encouraged in their bad language and habits. When such a charge could be brought by a man of Mr. O'Brien's experience and age it deserved, to say the least, respectful investigation. The tone of the critics was that of arrogant and intolerant defiance. We have often deplored the evils which Mr. O'Brien mentioned and we are not surprised that he has followed up these comments by a rejoinder. Mr. O'Brien mentions the number of messages of thanks which he received. Had his backers, instead of sending private communications, written letters to the press the newspapers would have treated the subject more seriously and possibly some good endeavour would have followed. In this excellent letter Mr. O'Brien says:—"It would take too much time and space to repeat what I have been told and know myself of the result in the city of the want of proper home influence and training, and of proper teaching and discipline in the public schools. That this has produced a disastrous crop of misbehaviour, wanton mischief, petty thefts, boorish manners, disobedience, and disrespect for age and authority, it is idle to deny. Surely these reverend gentlemen and the school authorities would be of more

use in the world, if, instead of patting each other on the back, they were to go to work and attempt to remedy the evil which every one knows to exist, but which they pretend do not. As a rule, boys and girls are what their training (or want of it) makes them. The gravamen of my charge was, and is, that too many parents are either ignorant of their responsibilities, or, too often ignore them, and that in the public schools of this city there is a want of proper discipline, of moral training (especially as to the fifth and eighth Commandments), of teaching as to manners and behaviour, and as to the respect due to age and authority." With every word of this we agree. The evil is not confined to one city or class, it is a growing vulgar Canadian vice. It needs to be met with serious treatment in the Churches, Sunday Schools, and in every way that pastoral influence can be brought to bear; in the schools by every one from the highest official to the lowliest; and chiefly in the homes, parental influence is the first and last great factor to determine whether the children will grow up sneaks, thieves or liars, or the reverse. Commenting on this growing evil some years ago we quoted a statement by an employer that he had determined in future to take boys brought up in the separate instead of the public schools for the reasons which Mr. O'Brien gives.

Backing the Teachers.

Mr. O'Brien touches on another, and if possible, a graver problem, connected with this distressing subject, that is, the unfair treatment of teachers who endeavour to enforce discipline. It is all very well for the local Government to try to raise the status of teachers by requiring the payment of a proper stipend. But the Ontario Government will fail unless it also requires the moral support of the teachers by the trustees. What do we generally hear; stories similar to those which Mr. O'Brien tells, a whining child, a brow-beating parent, trustees and inspectors without backbone, and clergyman and reporters all criticising the teachers. How can children respect teachers and grow up manly men when the teachers are not backed up. Authorities on crime tell us that there is an increase of crimes of low cunning and some advise the use of corporal punishment. Garotting stopped in England by magic when the lash was meted out to the culprits, and we are told that the fear of personal pain is the best punishment for modern crime. Mr. O'Brien believes in a boy taking his flogging when deserved, and possibly flogging in boyhood would deter boyish thieves, and the continuation of habits then acquired in later years. Whether he is right or wrong the problem is one of the most serious affecting our national life.

Personal Power.

In Dr. Falconer's first address at the University of Toronto he emphasized the influence of the living teacher over his auditors. There can be no doubt that the clear earnest, intelligent and persuasive speech of a man of pure life and strong character has more influence for good on his hearers than the same speech possibly could have when read in cold print. Personal power in speaking is not acquired as a mushroom grows by an overnight cram of the subject to be spoken about. Rather is it the product of the requisite qualities in the speaker, their wise and persevering training throughout life, and the special and thorough preparation for the given occasion. By all means give the Church service its full prominence, but bear in mind that the lack of personal power in the pulpit is a serious detriment to the Church.

Law and Order.

Judge Dunne in passing sentence on ex-Mayor Schmitz at the criminal assizes in San Francisco

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