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Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 15, 1908.

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SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

- October 18.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; 1 Thess. 3.
Evening—Ezek. 2; or 13 to 17; Luke 13, 18.
- October 25.—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 1 Tim. 1, 18 & 2.
Evening—Ezek. 18 or 24, 15; Luke 18, 10 to 31.
- November 1.—Twentieth Sunday after Trinity.
Morning—Ezek. 34.
Evening—Ezek. 37; or Dan. 1.
- November 8.—Twenty-First Sunday after Trinity.
Morning—Dan 3; Heb. 1.
Evening—Dan. 4 or 5; Luke 24, 13.

Appropriate hymns for Eighteenth and Nineteenth 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.

EIGHTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 178, 311, 315, 379.
- Processional: 179, 215, 217, 604.
- Offertory: 212, 235, 366, 423.
- Children's Hymns: 240, 329, 334, 473.
- General Hymns: 220, 259, 384, 536.

NINETEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 184, 259, 304, 552.
- Processional: 298, 542, 547, 603.
- Offertory: 165, 226, 446, 550.
- Children's Hymns: 333, 564, 569, 570.
- General Hymns: 296, 540, 541, 546.

ST. LUKE'S DAY.

The needs of human souls and the appropriate Providence of God are set before us in a variety of ways. The soul needs to be guided, directed and nourished. Therefore, we think of the Shepherd of souls. The soul is afflicted and defiled by many diseases, due to the influence of sin. Therefore we look for healing, "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." (Mal. 4:2). Now the Lord established His Church to be the spiritual mother and healer of all mankind. And accordingly the Church is never truer to herself and to her Lord than when she is revealing her

message of salvation to men, and healing the spiritual diseases of humanity. These two aspects of her work are necessarily coincident. And the coincidence is emphasized in the life of St. Luke. The beloved physician is called to preach the Gospel of Salvation. A man of many gifts he dedicates himself to God's service and uses his gifts for the advancement of God's kingdom. How much we owe him for his artistic, literary work! Oh that he could have been spared to have given us the third Book—which he in all probability planned—on the missionary work of St. Paul! St. Luke is an example of what every priest should be—a physician of the souls of men. One name by which priests used to be known suggests much to us—curate—cure. One of our prayers speaks of Bishops and curates. The priest is entrusted with the care of souls. He must nourish, direct, and strengthen the souls of men. He must be able to diagnose all spiritual diseases. Therefore it is his duty to warn and to prevent; to warn men of the insidious approach of spiritual disorder, and by good advice and discipline, to prevent the inrush of troubles which may prove fatal. The priest is therefore a student of human souls. It is his privilege to speak to men about their souls' welfare. And this he will do collectively and individually. And always that he may lead men to Christ Jesus. Nor must the laity forget this responsibility of the office to which God has called the priest, and for the due exercise of which the Church has bestowed the grace of Holy Order. Men and women mindful of this aspect of the priestly office will rejoice in the nourishing of their souls, will appreciate the warning and prevention, and will gladly seek direction and guidance at the hands of the Church's ministry. Spiritual direction has its recognized place in our communion. Great help is possible from a true use of it. But how careful must he be to whom the Church has given the responsibility of caring for the souls of men. The priest's lips must keep wisdom. For how can the blind lead the blind?

Our Special Offer.

We would draw our readers' attention to our special liberal offer in another column. It is an appeal that past experience warrants us in believing will have a wide and hearty response. There is just this one caution we may be permitted to give. Let no friend or reader of the Churchman think that because many others will avail themselves of this cordial invitation, he or she need do nothing. We appeal to all our friends and readers without exception to bear a hand generously in this matter, and in advance we tender each and all of them our heartiest thanks for doing so.

The Needy Poor.

There is a beautiful passage in Hudson Taylor's "Retrospect," in which he speaks of taking thought for the poor. Not only did he give his tithes to Christian work but he carefully went through the house from time to time to see what he could spare there. Alluding to the blessed hope of Christ's return, he says:—"It led me to look carefully through my little library to see if there were any books there that were not needed, or likely to be of further service, and to examine my small wardrobe to be quite sure that it contained nothing, that I should be sorry to give an account of, should the Master come at once. . . . It has been very helpful to me, from time to time, through life, as occasion has served, to act again in a similar way; and I have never gone through my house, from basement to attic, with this object in view, without receiving a great accession of spiritual joy and blessing. I believe we are all in danger of accumulating—it may be from

thoughtlessness or from pressure of occupation)—things which would be useful to others, while not needed by ourselves, and the retention of which entails loss of blessing." Winter is near and the time for taking thought for the poor is now. Many a farmer might keep a poor family in fuel by giving his refuse timber for that purpose; and cast-off clothing is always required by the needy poor. We commend Hudson Taylor's example to all our readers.

Fire Prevention.

The widespread and ruinous havoc recently wrought throughout Canada by fire injuriously affecting, directly or indirectly, all classes of our people, should stir us up to seek for and find aid in preventing, as far as possible, its recurrence. One well-known cause of fire is the spark from the locomotive engine. Many a lawsuit has taken place with regard to fires that have done serious damage along the lines of railways. "The London Railway Magazine" has had an interesting article on "Fireless Locomotives." These locomotives so far are suitable mainly for station purposes. It is to be hoped that progressive experiment will ere long adapt them to general use. In that event fires along railway lines will be reduced to a minimum.

Service.

This is an old Church word and an honoured one. To many we fear it is little more than a syllable sound. But to the man or woman who is not only content, but determined by grace, daily to live the simple life of self-denial, cross-bearing, and following the divine foot prints, this seemingly servile word spells freedom. Gradually, but surely, the letters become transposed. And such an one in the very storm and stress of the most testing, trying, service here, receives, actually, really receives, the foretaste of the joy and peace that the world can neither give nor take away.

"Muck Raking."

The pen work to which the harsh name "Muck Raking" is applied has its use and abuse. Where the motive that prompts the writer is pure and honourable, and he bravely strives to aid in remedying a wrong by a vigorous and accurate presentation of observed facts, he merits approval and support. If, on the contrary, his aim is to obtain notoriety and profit for himself and the journal, or magazine, for which he writes his exaggerated and sensation article—the reverse is the case. Hood's "Song of the Shirt," and much of Dickens' writing might have had this epithet applied to them. No honest, courageous man who openly and justly denounces wrong-doing—whether it be through the press, or in pulpit, or on platform, need regard the jibe "Muck Raking" as otherwise than honourable to himself, and helpful to his cause.

Memorizing Scripture.

Attention is so much devoted to Biblical criticism, we are in danger of forgetting the devotional study of the Bible, the mediating day and night, which is recommended in the first psalm, and which is the key-note of the whole book. In the Great Psalm which is wholly devoted to God's word, the 119th, the Psalmist says, "Thy word have I hid (or stored) in my heart that I might not sin against Thee," (Ps. 119:11). The practice of memorizing Scripture helps to purify our lives. Later on in the same Psalm we are not surprised to read, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth," (Ps. 119:103). Scripture stored up in the heart is sure to sweeten speech. The habit of memorizing Scripture which has done so much for the present Bishop of Durham is sure to bless every one who follows it.