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# Canadian Churchman.

TORONTO, THURSDAY, JULY 10, 1902.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

7th SUNDAY AFTER TRINITY

Morning—1 Chron. XXI; Acts XVII 16

Evening—1 Chron. XXII or XXVIII to 21; Mat. VI to 19

Appropriate Hymns for Seventh and Eighth 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:

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.

Processional: 179, 215, 393, 306.

Offertory: 216, 243, 293, 367.

Children's Hymns: 217, 233, 242, 336.

General Hymns: 235, 239, 514, 523.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.

Processional: 274, 302, 447, 524.

Offertory: 227, 268, 298, 528.

Children's Hymns: 228, 330, 339, 340.

General Hymns: 275, 290, 447, 633.

### Guilds and Fraternities.

The latest development is the Society of the Catechism. The members met in London on the 3rd June to draw up a constitution. The object is the desirable one of the religious training of the children of the Church according to a method which includes the three principal exercises known as questioning, instruction and gospel with homily. The society may serve a very useful purpose.

### The Native Races.

We are gradually discovering, too late to do much good, that the races of man are

somewhat like geological strata, or perhaps survivals of those primitive tribes whose remains are dug up from lake dwellings or caves. The Bishop stated recently that the natives of New Guinea were still living in the stone age. It is, therefore, reasoned, that without great care, such races cannot assimilate with our own, and that attempts to make them do so must be disastrous. As illustrating this theory, we need only trace the history of the Indians of this continent for the last 200 years. On the other hand there were the Jesuit missions in South America, which were adapted to their mental capacity, and were successful until the Spanish rule was swept away; and in like manner the Church of England was a religious and moral power among the West Indian negroes. We quoted from a Unitarian minister, who showed how missionaries who sent themselves into these islands, some twenty years ago, full of zeal, without knowledge, had destroyed the faith and practice and left mental and moral desolation behind them in the negro peasantry. In his Romanes lectures at Oxford this year, Mr. Bryce touched upon a branch of the same question: "The Relations of the Advanced and the Backward Races of Mankind." He expressed a strong opinion on the political incapacity of negroes, and pointed out that dispassionate judges have come to consider the extension of the franchise to negroes in America a mistake. One next have lived, he said, among a weaker race to realize the kind of irritation its defects produce. It needs "something more than the virtue of a philosopher," it needs "the tenderness of a saint," to preserve the same courtesy and respect towards the members of a backward race as are naturally extended to equals. This is a somewhat remarkable utterance, coming as it does from Mr. Bryce. His comparison of Christianity with Islam also merits notice. He thinks that Christianity, though it proclaims a doctrine of brotherhood, is less successful than Islam in creating a sentiment of equality. The explanation he suggests is that it has achieved less because it aimed at more. There is another possible reason. Christianity, as presented to the coloured races of the East, is for the most part a Western religion, and is preached by missionaries saturated with European ideas, while Islam is itself Oriental. Its successes both in Asia and Africa during the last twenty-five years have certainly been very great, rendering it a formidable rival of Christian missions.

### Official.

The twelfth annual convention of the Brotherhood of St. Andrew in Canada will be held (D.V.) in the city of Brantford, Ont., October, 17th, 18th, and 19th, 1902. All chapters should now make their arrangements to be present at this gathering, and

members should try and see whether they can fit in their holidays with these dates. Clergy and other visitors will be made welcome.

### Summer Wanderings.

Our people are now going off on holidays, and will, we hope, enjoy the delayed summer warmth. While from home, the family rules are of necessity relaxed, and too often private and public devotion is neglected. We do not wish to be gloomy, but to remind our readers in how many respects this is a year of trial, and to ask them to show themselves Christ's faithful soldiers and servants. In preaching, J. H. Newman, while with us, said on this subject: "Be on your guard, especially when you get into novel situations or circumstances, which interest and delight you, lest they throw you out of your regularity in prayer. Anything new or unexpected is dangerous to you. Going much into mixed society, and seeing many strange persons, taking share in any pleasant amusements, reading interesting books, entering into a new line of life, forming some new acquaintance, the sudden prospect of any worldly advantage, travelling; all these things, and such-like, innocent as they are in themselves, and capable of a religious use, become means of temptation if we are not on our guard. See that you are not unsettled by them; this is the danger—fear becoming unsettled. Consider that stability of mind is the chief of virtues, for it is faith. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee"—this is the promise. . . . But to none is there rest who in any way leave their God and rove after the goods of this world. Do not indulge in visions of earthly good, fix your heart on higher things, let your morning and evening thoughts be points of rest for your mind's eye, and let these thoughts be upon the narrow way, and the blessedness of Heaven, and the glory and power of Christ your Saviour."

### Natural Laws.

The Literary Digest contains an excellent abridgment of a thoughtful and suggestive paper by Prof. S. P. Langley, secretary of the Smithsonian Institute. Professor Langley's position is that there are no real natural laws; that what we call "laws of nature" are merely expressions to simplify the results of human observation; and as science progresses and viewpoints change, the so-called "laws" have to change too. He says: "The present generation has begun, if not to be modest or humble, to be somewhat less arrogant in the assumption of its knowledge. We are perhaps beginning to understand, not in a purely poetical sense, but in a very real one, that there may be all around us, in heaven and earth, things beyond measure, of which 'philosophy' not only knows nothing,