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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days

September 19.—Fifteenth Sunday after Trinity
Morning—2 Kings 18; 2 Cor. 11, to 30.
Evening—2 Kings 19; or 23, to 31; Mark 14, 53.
September 26th—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Gal. 4, 21—5, 13.
Evening—Nehem. 1 & 2, to 9; or 8; Luke 2, 21.
October 3.—Seventeenth Sunday after Trinity
Morning—Jeremiah 5; Ephesians 4 to 25.
Evening—Jeremiah 22; or 35. Luke 6 to 20.
October 10.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Philippians 4.
Evening—Ezek. 2; or 13, to 17; Luke 9, 28 to 51.

Appropriate Hymns for Fifteenth and Sixteenth 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.

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, 335.
General: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General: 290, 477, 521, 637.

THE FIFTEENTH SUNDAY AFTER TRINITY

With the waning of summer passes the period of relaxation. And all over the land, men, women, and children are taking with renewed vigor, the more earnest activities of life. The spirit in which work will be done, and the successful issues of endeavour, depend entirely upon the answer to the questions, "What think ye of Christ?" "What think ye of the Christian religion?" A survey of life, a study of the experiences of men, will speedily reveal the location of emphasis. Like the Gentiles of old we have forgotten all about the lilies of the field, the grass of the field, and we are quite indifferent to the fowls of the air and the spiritual lesson they have to teach. The struggle of life is for meat and raiment.

For these things men sweat and worry, generation after generation. And no one will deny that social conditions are such as to render highly difficult the obtaining of the necessities of physical life. The first sin of man invested with care and sorrow the harvesting of the fruits of the earth. And throughout all succeeding generations the chief aim of the mass of mankind, has been to get enough to eat. Instead of being one of the activities of life, it has become the sole activity. Witness the sublime indifference of thousands of workers to all mental or spiritual endowments. No wonder we believe that the greatest thing in the ministry of Jesus is the fact that "the poor have the gospel preached to them!" But this false emphasis is found to be universal. The rich man who gambles in wheat, who speculates in mining stocks, who worries himself into an early grave by his manipulations; the intellectualist who spends his whole life in special study, or in the pursuit of some hobby, which is after all his pleasure; all are guilty of false emphasis. For they are not seeking first of all the kingdom of God, and His righteousness. Most appropriately to-day the Church calls us back to a truer estimate of life. Our only glory must be the Cross of Christ. Our chief ambition must be to have the grace of our Lord Jesus Christ with our spirit. And it is just in this connection that christianity plays a most necessary part. "Jesus Christ alone has made man worth more than gain or pleasure, and Jesus Christ alone can keep man so." Our religion is one of hope. "The Son of Man is come to seek and to save that which was lost." Our nature cries out for a religion of hope, one which will offer pardon and peace, and will give us grace to stand and to withstand. The most inspiring hope is ours however, when we appreciate the christian interpretation of life and the issues of life. Christianity gives the correct perspective; it teaches the truth as to our origin, destiny and duty. It brings inalienable happiness into the life as it is now, by teaching where and when to place the right emphasis. Therefore our prayer to-day is that we may be kept from all things hurtful, and be lead to all things profitable to our salvation.

The English Birthrate.

The lowering birthrate attracts attention in other countries than in France, and Professor Karl Pearson has published a little book on the subject, matters having been called to his attention by the low birthrate of Bradford. He holds the cause to be primarily the factory legislation of the last sixty years "On the average every married woman of child-bearing age has a child only once in about ten years, as against the rate of one in five years of sixty years ago. What is the source of this change? Medical friends in Bradford were quite definite on the point; it was due to the decreased economic value of the child, which had followed the extensive factory legislation with regard to its employment. Formerly a child became at an early age a pecuniary asset. It contributed to the family maintenance by six or eight years of age, and by the number of children the economic prosperity of the home was in a certain sense measured. That a child should be looked upon as a 'pecuniary asset' shocks many of us, as it shocked Lord Shaftesbury. But from inquiries I have made, the condition of the child as a 'pecuniary asset' was not wholly a bad one; it must be kept in health, because it ceased to have a pecuniary value if it broke down. * * * Besides limiting the employment of children in factories and shops, Parliament has placed restrictions on the employment of women when near child-birth. We picture the child and the mother toiling in the

factory, and we, judging the matter from our own feelings and cultured sentiment, shudder and—turn them out. We never regard the matter from the economic standpoint, and do not realise that in our well-meant action we have taken a great step towards the abolition of both children and motherhood. A by-law which leaves the wages of the parent relatively the same as those of the single man, and allows him to see the food rations lessen with each new mouth, clearly will ultimately defeat its own purpose—the increased welfare of the child."

One Result of Childwork.

At the very time that Professor Pearson suggests the re-employment of children, visitors from the colonies have written about Blackpool. They saw at this resort, people whom they could not credit were English. Hordes of under-sized men and women, stooped shoulders, narrow-chested, and altogether weaklings, with children who reproduced the parents frames. Whence came this race? From the children and their descendants who had worked in these factories. Is it not right to go to the root of the matter, the factories themselves?

United States Experience.

This curse of civilisation is not confined to England. President Roosevelt introduced the expression "race suicide"—what impelled him to do so? The moving cause was a book and visit from the two ladies who had written it. These two authors in order that their facts should be accurate, had lived in a manufacturing town in the United States and worked in factories of this description. The outstanding fact which brought out President Roosevelt's appellation was that these workers had no children. They had gone a step further than the English degenerates. Was this dreadful slavery and ruin, and waste of human life to take place in Africa, in the Congo and Thome, English and United States philanthropists would vie with each other in a determination to stop such degeneration. Why not do so for our own kith and kin?

Modernism.

Canon Mason whose learning and judgment carry great weight, in writing recently gives expression to the conviction that "Modernism, with its ally of pragmatism, applies a solvent to historical Christianity which ends in making it a matter of indifference whether the original facts were as the primitive Church believed or not—whether Christ was really born of a Virgin Mother, whether He really rose from the dead, whether He were personally the Eternal Son of God in flesh." Those who are eager to espouse some new religious movement and are largely influenced by the scholarship and enthusiasm of its advocates, should be extremely careful before they cast off the old articles of the Church's belief. Not only the Spirit—but not a little of the letter of the "Magna Charta"—may be found to-day embodied in the constitutions of free men the world over.

Forgetting God.

We are now in the season for holding Harvest Thanksgiving services, and one of the special lessons commonly used is Deut. viii., of which the pivot verse is verse 11: "Beware that thou forget not the Lord thy God," etc. Writers on meditation, tell us one of the most difficult and also one of the most necessary exercises is "the practice of the presence of God." How are we going to keep alive the thought of God's presence? If our peril is to forget God, plainly our only hope must be to remember Him, and to enable us to do this, God has enjoined the obliga-

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