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Lessons for Sundays and Holy Days

August 29th—Twelfth Sunday after Trinity.
Morning—1 Kings 22 to 41; 1 Cor. 9.
Evening—2 Kings 2, to 16; or 4; 8 to 38. Mark 3, 13.
September 5th—Thirteenth Sunday after Trinity
Morning—2 Kings 5; 1 Cor. 14 20
Evening—2 Kings 6 to 24; or 7. Mark 7, to 24.
September 12.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9. 2 Cor. 4
Evening—2 Kings 10 to 32; or 13. Mark 11, to 27, 12, 13
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.

Appropriate Hymns for Twelfth and Thirteenth 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.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 165, 172, 186, 189.
Children's Hymns: 194, 234, 341, 570.
General: 17, 163, 167, 169.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General: 231, 234, 243, 478.

TWELFTH SUNDAY AFTER TRINITY.

The zealous man always arouses prejudices and inspires hostility. Those against whom his zeal is directed become resentful. While some who ought to be appreciative are jealous of the power and influence which result from a zealous administration of trust. The ministry of St. Paul illustrates our statements. While many were won by him to the Saviour, others turned a deaf ear to his preaching. And the hostility of the Judaizers was one of St. Paul's sorest burdens. One of their accusations against St. Paul was that of self-laudation. Certainly an enemy could read boasting into such exclamations as: "We have

the mind of Christ"; "I thank God, I speak with tongues more than you all." But St. Paul defends his position in the Epistle for to-day. "Our sufficiency—our ability to do anything, to preach, reprove, rebuke, prophesy, work miracles, suffer persecution, endure hardships—is from God." With one sentence the Apostle shows at once the sincerity and humility of the agent in co-operating with the purposes of God. The spiritual principle contained in that statement forms the basis of St. Paul's ministry, aye, of every ministry. St. Paul never forgets that Christianity is a communication of life—the life of Him Who alone is the fountain of life. This is one of the first truths revealed to us. Man depends upon God for his life and his progress. Therefore man is able to fulfil the purposes for which he was created only when he keeps close to God. We cannot wonder at the strictness of the Mosaic legislation, or at the earnest pleadings and almost hysterical warnings of the prophets. Life is communion with God; death is separation from Him. This Old Testament principle is given its highest expression in the New Testament. Jesus says: "I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing." St. Paul shows his marvellous sympathy with the mind of the Master when he says: "I can do all things in Him that strengtheneth me"; "we are God's fellow workers." He has a right to say these things which imply effective prophecy and the power to work miracles, to fulfil the promise of Jesus, for St. Paul has learned that his sufficiency is from God. The lesson of dependence upon God and the necessity of communion with God are emphasized in to-day's Eucharistic Scriptures. The expression, "Our sufficiency is from God," comes as a warning to us all. How many trust in riches! But riches bring a responsibility, the responsibility of stewardship. And all the riches in the world cannot inspire or instruct in this duty. Our ability as stewards comes from God. Others again trust in knowledge apart altogether from God. But consider the impediment in the Agnostic's speech. "I do not know!" "I cannot tell!" Knowledge is power only when it is the knowledge of God. God gives us the power to acquire, retain, and make a right use of knowledge. To those who have but little wealth, meagre knowledge, and who tread the humbler paths in life, St. Paul's words come as a most comforting message. The poor can be rich in good works and spiritual gifts; the unlearned can be versed in the will of God; the humble are exalted into the very presence of God. For God bestows the power of being and doing good upon all who look to Him. And these are everything in life. What a rich, cultivated and honoured life is open to us all! "Our sufficiency is from God." Let us seek to know God and to abide in His presence for evermore. How shall we approach the Altar? Surely regarding the Blessed Sacrament as the means whereby we dwell in Jesus and He in us! Then shall we receive sufficiency. Ability to live unto God, to make the poor rich, to teach the ignorant the will of God, and to raise up them of low estate. "My sufficiency is from God." "My grace is sufficient for thee."

Why Go to the States?

From far distant dioceses we have urgent appeals for immediate assistance; from the Bishop of Calgary and the Bishop of Quebec. The western diocese is confronted with an influx of English emigrants, with the Methodists and Presbyterians as ten to one and there is not even that one relatively speaking. The Bishop of Quebec

is in great need of a man who would act as chaplain in the camps along that portion of the Transcontinental Railway which is being built within his diocese. These Bishops would rather, if possible, secure Canadians, who out of love would not mind roughing it, men who would make friends easily and who would be glad to minister to all kinds of religionists and who would consequently be free from personal peculiarities or anything which characterises narrow party men. We reiterate the appeal from Calgary in last week's issue, an appeal which should induce our Eastern men to devote some years to Western pioneer work. How often we point out that now is the vital time! How often we hear of men in the Old Country who desire such work and yet, somehow, the men do not reach the Western fields. For the Bishop of Quebec's work a man of a more special type is needed. Last year the Bishop found a good man for this field who is not abandoning it as too hard or too rough but is obliged to leave it for most honourable reasons. We direct attention to the advertisement on the first page.

The New Hymn Book.

Whatever our wishes may have been our readers know that so soon as the Synod finally determined the contents of the Hymn Book we loyally accepted it, and have since set an example in urging one and all to do their part to have it adopted all over Canada. In recognition, we presume, of our action we have received an early copy from the publishers. It only now remains for all to introduce it and to take heed to the warning we gave recently, which was to insist that all Prayer Books with hymns should contain our hymn book and not any other—just as good.

South African Union.

Civilization is advancing. The Federal Union of the South African Colonies, with Cape Town as the seat of its Legislature and Pretoria of its Government, is a most satisfactory constitutional outcome of years of hatred and suspicion, culminating in a most regrettable war. There is now no reason why a free and united people possessing a constitutional government of the most modern form should not, on a foundation of peace and progress, develop the resources of the country—make it increasingly profitable and attractive to immigrants and extend the blessings of law and order amongst the native tribes. South Africa offers a great field for religious enterprise under the new regime—safeguarded by British institutions.

Superstition.

There are many interesting pictures of Eastern life and people in the Bible, and one of the most vivid is that of the excitable, superstitious Ephesians mentioned in Acts xix. 35, which was the Sunday School lesson set for August 22. They believed that the image of Diana came down from Heaven. A commentator writing of them calls attention to many modern superstitions. We deem it unlucky to spill salt. We don't want to begin any work on Friday. We hesitate to sit at a table where there are thirteen, or sleep in a room numbered thirteen. Some of us think we ought to look at a new moon over our right shoulder, and are terrified when a dog howls. Bishop Ingram was asked at his last mission if fortune-telling was wrong, and he spoke very strongly against it, declaring it a dishonour to God, and he hoped one effect of his mission would be to dissipate "these ridiculous, silly superstitions." The Christian's rule must always be to "walk by faith and not by sight," and he must be careful not to doubt nor discredit God's providential care.

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