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LESSON FOR SUNDAYS AND HOLY DAYS.

FIFTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings XVIII.; 2 Cor. VII. 2.

Evening—2 Kings XIX to XXIII. to 31; Mark XII. 35—XIII. 14.

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 Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 295, 477, 627.

An Open Door.

The Provincial Government has opened for settlement six townships in the district known as New Ontario. Those who have visited the district, declare the soil to be of good quality, and capable of yielding rich returns to the pioneers, who desire to make their homes there. The State will no doubt make provision for the temporal care and protection of those intrepid and enterprising individuals who are willing to turn their backs on the comforts and convenience of older settlements. Justice will be administered; the law upheld; the rights of the weakest safeguarded. But what about the spiritual necessities of those sheep in the wilderness? Where will the Church be? Will the missionary go in with the comforts and consolations of our holy religion to strengthen and encourage the man who wields the axe and guides the plowshare through the

virgin soil? These are questions not merely for a certain Bishop, nor for the House of Bishops alone, but for every baptized person, who believes in the mission which the Master has given His Church. Go, is the Divine command. Unfortunately for the highest good of this Dominion, and for the growth of the Church, we have too often stood upon the order of our going. Is it not a reproach, which we cannot get over, that we have gone late into the fields, which had already been burned over, and where it has been almost impossible to get a foothold? As this door is open, let us enter in and take possession. We have the men; surely enough can be obtained to support them until the country is developed.

Two and Two.

It would require just twelve men to take the light of Truth into the six new townships to be opened in New Ontario. A clergy house, with two devout men, a priest and deacon, or a layman, making headquarters at the largest centre of population, and visiting the surrounding districts. What a glorious opportunity to lay the foundation of the Church. The point of weakness is the point of greatest necessity and highest honour. There are men who would gladly go. Who will call them? Who is ready to lead them?

Bazaars.

There are two sides to the propriety of bazaars, and strangely enough the Scottish Bishops are divided on the subject. Judging from the reports in our contemporaries, they are always opening bazaars and, possibly from the difficulty of saying anything new, express their own opinions for or against them. One of the latest that we have seen is by the Bishop of Aberdeen, in far-away Serwick, and we refer to it chiefly for the novel and much-needed suggestions, as to variety in the articles exposed for sale to the mere man. He said: "There was a prejudice in many minds about bazaars, particularly bazaars for Church purposes. He did not claim that bazaars were the very highest way of doing things, but he did say it was the only way a great many of us could help. Not many people in the world were born to money—perhaps not more than one in a thousand—but we were all born, more or less, to certain gifts which our good Providence had provided us with, and it was by the employment of these gifts that all were enabled to render some help in objects of this kind, however small that help might be. The Bishop concluded with a humorous reference to the class of goods that were sold at bazaars. He thought that men were hardly fairly treated at bazaars. Silk cushions and cosies were very well in their way—(laughter)—but a man could not make much use of these articles. He had written down a list of articles, which a man might be tempted to buy, and these included a foot-rule (that was an article he often wanted, yet could rarely get hold of), two-eyed glasses, something for the man who cycles, hat brushes, clothes brushes, button hooks, boot laces, socks, stockings, etc. Articles of that kind he was sure men would buy, but he often met with men going away from a bazaar, who said they had bought nothing, because they could not see anything to buy."

Bishop Suffragan of Sheffield.

The King has been pleased to approve of the appointment of the Rev. Canon Quirk, the vicar of Doncaster, to be Bishop-suffragan of Sheffield in the diocese of York. The Bishop-designate was educated at St. John's College, Cambridge, and took his B.A. degree in 1873, proceeding to

his M.A. degree three years later. He was ordained deacon in 1874, was curate of St. Leonard, Bridgenorth, Salop, from 1874 to 1878, and of Doncaster parish church from the latter year to 1881, when he was appointed vicar of St. Thomas', Douglas, Isle of Man. He held this position for about a year, when he became vicar of Rotherham, where he remained until 1889, when he was preferred to the vicarage of St. Mary's, Beverley. In 1894, he was appointed vicar of St. Paul's, Newington, S.E., and in the following year was chosen rector of Bath Abbey. He was transferred to Doncaster this year. In 1888, he was made honorary Canon and Prebendary of Apesthorpe in York Cathedral. He has been Rural Dean of Bath since 1895, chaplain of Bath United Hospital since 1898, and a proctor in convocation for the diocese of Bath and Wells since 1900. Canon Quirk will be, when he is consecrated, the first Bishop-suffragan of Sheffield.

A Successful Career.

Rev. F. D. Boyd, vicar of Teddington, England, is at present on a visit to his native country and city, after an absence of many years. Mr. Boyd's career has been a striking and useful one. Graduating with honours, in Toronto, he took a second course at Cambridge, and began ministerial life as curate of St. Peter's, Eaton Square, under the Right Rev. Dr. Wilkinson, the present Bishop of St. Andrew's. He left this post to become vicar of Teddington, an important residential suburb of London. Here Mr. Boyd has been able to carry on a remarkable work, which has attracted much attention, and to-day he exerts a commanding influence throughout the Upper Thames Valley, and is a recognized leader among the clergy of the diocese of London. The church of St. Alban, built through his exertions, is one of the finest modern edifices to be found in the diocese. Stately, externally, its interior is magnificent in design and furnishings, works of art having been collected from Europe and the East. When completed, the church will have the dimensions of a cathedral, and will be an enduring monument to Mr. Boyd and his fellow-workers. After his visit to his family, at the Lodge, Trinity College, Toronto, Mr. Boyd will sail for England about the middle of September.

Trinity College Alumni.

The flight of time will soon bring us the annual reunion of Trinity College Divinity Alumni. A deep interest in all that concerns the advancement and prosperity of our Church university, in all branches of its work, impels us to make a few suggestions regarding the coming meeting. Among those turned out of the Divinity classes of Trinity, there are many clear and deep thinkers. We would suggest, therefore, that less time be spent at next meeting in reviewing opinions and theories contained in books not always written by Churchmen, and that a few subjects be treated from an original standpoint. There are many men who find themselves confronted with problems on which they seem afraid to form an opinion without consulting the last book upon the subject. There are many men who write books upon subjects of which they have very little practical knowledge. Industrial problems, social problems of all kinds are meeting the parish priest every day. Is the good man to be like Gallio, care about none of these things, or is he justified in trying to understand them, not by reading a magazine article, but by personal contact? When Trinity Alumni comes together again, we desire to see every man refreshed and invigorated and sent back to his field equal for the conflict with anything and everything that may meet him.

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