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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIFTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings 18.; 2 Cor. 1. 23 to 2. 14.

Evening—2 Kings 19. or 23. 1-31.; S. Mark 10 1-32.

Appropriate Hymns for Fifteenth and Sixteenth Sunday 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, 536.

Priestly Ideals.

We make no apology for presenting to those of our readers who are, by their sacred calling, our spiritual guides, the thoughts of one of the greatest minds of the Church in the present day, Canon Newbolt. In a recent lecture, delivered to clergy, he laid before his hearers the following ideal of their high office: "Do let us remember that spiritual power and spiritual excellence stand before everything else. That our greatest glory and joy must be to be ecclesiastics—vigorous, active, spiritual men. If people took as much pains to make themselves spiritually proficient as they do in making themselves intellectually so, the Church and the world would be very different. Men ought to be able to feel that in the clergy houses of the land there lives a race of men in very close contact with God, ready to watch the questions of this world, its social and political difficulties, on the side of God."

Lay Co operation.

Whose fault is it that in so many parishes there is no co-operation between the clergy and the laity? Probably there are faults on both sides; clergy are loth to call in the services of laymen, feeling that in some cases the time and labour given is grudged; but is this really so? We think that often the clergyman, who wants efficient lay-help given, makes the mistake of going first to the leading men of his parish (leading, that is to say, in the social scale), rather than to the more obscure, but no less efficient worker, who, from his own calling, knows how to lay out time and labour to the best advantage, and with the truest economy. Of course there is great gain in being able to publish a well-known name as a Churchwarden, but the duties of the office are, or should be, something more than nominal.

The Church is a Democracy.

We think that laymen may, as a rule, be pardoned if they are somewhat shy of volunteering for Church work, some from a very wholesome fear of being inefficient for the work required, some from a dread of having their offer of service snubbed at the outset, or at best received coldly. The clergy ought never to forget that socially the Church is a democracy, in which all men are, in the sight of God, equal. We have known the vicar of a large parish, who had for his Churchwarden an inn-keeper, and for his best Sunday school teacher a butcher, with the happiest results. The reproach cast upon the Church of England a few years ago was that she was languishing from sheer respectability; let us take care that we, in Canada, do not lay ourselves open to the same reproach.

Lay-work Brings its Own Reward.

On the other hand, let no loyal Churchman be discouraged from offering himself to his clergyman for lay-work; and when services are accepted, let him give his whole heart and soul to the work. It will, in very truth, bring its own reward; nothing is so thoroughly well learned as that which is acquired by the very study incident to teaching; nothing is so conclusive to the true elevation of mind and spirit as the effort to raise the minds of others to high and lofty thoughts and aims; in no way is the virtue of thankful contentment with one's own lot more surely to be attained than by visiting among the poor, the sick, and the afflicted.

Adult Communicant Lads.

One of the questions of the day, which forces itself on the mind of the parish clergyman, is how to keep together his young adult lads after confirmation. Among one grade the formation of "Lads' Brigades" is doing excellent; but those are not suited to all classes of society. Field sports in summer, and athletic and gymnastic clubs in winter, are excellent in their way, so too are art

classes and elementary schools of technology for higher education; and for lighter recreation; classes for instruction in choral singing and instrumental playing; nor should the merits of a good dramatic club be ignored. By such means the best instincts of the younger members of the congregation are fostered, and knit into the web of Church life, to their own profit, and the ultimate good of the parish.

Disused Choir-boys.

We always feel sorry for the disused choir-boy, during the interval between the failure of his boyish treble, and the attainment of the manly bass. What is to be done with him in this interval? We answer; encourage him to learn to play some musical instrument, preferably a stringed instrument; by so doing he will become a much more efficient singer later on. But, for the sake of the rest of the parish, entreat him to practice with doors and windows shut, and in the summer time in the open fields, or on the hillside, until he attains a moderate degree of proficiency. And, if his voice never returns, he will, at least, become a musician.

Poet, Scholar, Bishop.

Bishop Christopher Wordsworth, of Lincoln, was known to the small world of theologians as a ripe scholar, a deep thinker, a lucid writer, a clear reasoner; and his works, the fruits of his labours, are storehouses of accumulated learning. But, like his gifted kinsman, the poet of Rydal Mount, he had a genius for verse, and the true instinct which led him from the sombre path of scholarly prose to the higher flights of poetry, which, like a true son of the Church, he attuned to the glory of God. Seldom does a Sunday pass without one of his hymns being sung in our Church, though possibly the authorship is unknown to many. But surely there should be a niche in "Poets' Corner" in the abbey, of which he was for many years a canon, for the writer of the hymns: "O, Day of Rest and Gladness," "Gracious Spirit, Holy Ghost," "Hark the Sound of Holy Voices," "Father of All, from Land and Sea," and the noble Easter hymn: "Alleluia! Hearts to Heaven and Voices Raise," and the triumphant song of Ascensiontide, "See the Conqueror Mounts in Triumph."

The Duty of Truthfulness.

Preaching a few weeks since at Westminster Abbey, Canon Gore delivered a noble address on the duty of truthfulness, reminding his hearers that not only when speaking on oath, as in a court of justice, but at all times, in all places, and under all circumstances, we are speaking in the presence of the Living God, and are bound, therefore, to lift all our conversation to the level which was formerly held by Jews, who took a special oath in His name. He said that Englishmen have long prided themselves on being, in comparison with other nations,