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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

September 10—13 Sunday after Trinity.
Morning.—2 Kings 5; 2 Cor. 1:23—2:14.
Evening.—2 Kings 6:1—24 or 7; Mark 10:1—32.

September 17—14 Sunday after Trinity.
Morning.—2 Kings 9; 2 Cor. 9.
Evening.—2 Kings 10:1—32 or 13; Mark 14:1—27.

September 21—St. Matthew A. Evan. & M.
Morning.—1 Kings 19:15; 2 Cor. 12:14 & 13.
Evening.—1 Chr. 29:1—20; Mark 15:42 & 16.

September 24—15 Sunday after Trinity.
Morning.—2 Kings 18; Gal. 3.
Evening.—2 Kings 19 or 23:1—31; Luke 1:57.

September 29—St. Michael & All Angels.
Morning.—Gen. 32; Acts 12:5—18.
Evening.—Dan. 10:4; Rev. 14:14.

Appropriate Hymns for Thirteenth and Fourteenth 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 the New Hymn Book, many of which may be found in other hymnals.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 247, 254, 263, 452.
Processional: 49, 382, 488, 664.
General: 15, 420, 480, 482.
Children: 709, 711, 712, 720.
Offertory: 398, 417, 503, 621.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 397, 525, 553.
Processional: 10, 612, 624, 626.
General: 22, 491, 535, 651.
Children: 710, 719, 731, 733.
Offertory: 556, 565, 627, 679.

THE THIRTEENTH SUNDAY AFTER TRINITY.

S. Luke 10:29 Part "Who is My Neighbour?"

The question of the lawyer is the question of mankind. For everyone would know the sphere and the limit of his responsibility. "No man liveth unto himself," writes S. Paul. How far then are we responsible for the welfare of others? That is the question we must answer, and answer in accordance with the teaching of Jesus if we are to get the best out of our earthly sojourn, and if we are to attain unto the heavenly promises. In His commissions to the Apostles and disciples Jesus shows us that the normal Christian life has a world-wide reference and influence. The responsibility of the believer is to preach the gospel to every creature, to be a witness unto Jesus in Jerusalem and Judaea, in Samaria, and unto the uttermost parts of the earth. More and more are we coming to realize that unless we are conscious of this universal neighbourhood our lives are dominated by selfish interests and are accordingly limited and dwarfed. To narrow down neighbourhood is to restrain and ultimately to destroy the noblest impulses and activities of our being. Whereas to witness as Jesus bids us, is to do true and laudable service. The larger the sense of responsibility the greater the power and influence. To narrow that sense is to make ourselves impotent. Who are the leaders in the world's philanthropic efforts (e.g., rescue and relief work in China)? The men and the women who have asked Jesus the question "Who is my neighbour?" and now are living in accordance with His answer. How are we to discharge this universal responsibility? Today we may note two ways. (1) Prayer. Consider the universal reference of the Lord's Prayer, the Model Prayer, "Hallowed be Thy Name, Thy Kingdom come, Thy will be done, in earth as in Heaven." Call to mind again how beautifully all are remembered in the prayer for all sorts and conditions of men. Think how much love, mercy, and compassion are possible in intercessions. In the heartfelt prayer there is no possibility of cruel indifference. It is hard for the man who really prays to rise from his knees. And for that reason he is always praying wherever he may be. The world scorns prayers and asks for doughty deeds. And our reply is:—"The effectual fervent prayer of a righteous man availeth much." (2) "I become all things to all men, that I may by all means save some" (1 Cor. 9:22). What does S. Paul mean? To practice hypocrisy? To be a Mr. Facing-both-ways? Does he not mean that the widening of sympathies is the hall mark of true manhood? The deeper the spirituality the wider the relation. And the ideal given by Jesus both in His life and in His teaching is this:—"All ye are brethren." In the Christian life we shall labour towards the ideal by reaching out and touching as many as we possibly can, giving the help, the encouragement, the vision, suggested and required by present crisis and condition. The gospel for to-day sets the example. Jesus says:—"Go and do thou likewise." Prejudices on either side are broken down in the light of Jesus' supreme revelation. We cannot withhold our influence, our willingness to help and to give. And those whom we approach will soon perceive the sincerity of our purposes and will on their part help to establish that which will cure all earth's troubles, viz.:—the principle of universal neighbourhood.

Our Migrants.

We have two letters before us, one by Dean Paget of Calgary, bemoaning the overwhelming calls upon him and others from the stream of

letters which pours in twice a day in this (after Winnipeg) the principal centre of immigration to the North-West. "Scarcely a day passes but from two to six different parties 'just landed from the Old Country' call seeking information as to lodgings, work, etc." The other is from Ireland, where the writer dwells on the need of these letters, saying that probably three-fourths of the new arrivals have no letter as message from their former pastor. "A stranger feels more strange in a new place where there is no friendly hand at once stretched forth to him, no brotherly or fatherly welcome given him in the name of the Lord." This writer suggests more letters from layman to layman or cleric to layman. As to the newer centres in our West a leaf might be taken from the experience of the Y.M.C.A. and the clergy of the various parishes have a central office, a secretary and voluntary assistance. There is a world of difference between the needs of an overworked centre and a quiet Irish town.

The Franchise.

A singular proof, but none the less convincing, of the unworldly and spiritual character of the Church of England the world over may be found in the fact that it refrains directly or indirectly from interfering with politics. Its aim is to promote the pure worship of God on earth and the formation of upright and manly character amongst its members. The principles of the Franchise it constantly and consistently calls upon its members to exercise will invariably be found in the golden maxims taught its children in the Catechism in their duty towards their God and their neighbour. And the marvellous influence of the due exercise of this Franchise is well described by Maurice: "The kingdom of God begins within, but it is to make itself manifest without. It is to penetrate the feelings, habits, thoughts, words, acts, of him who is the subject of it. At last it is to penetrate our whole social existence, to mould all things according to its laws."

Church at Its Best.

Our Church is seen at its best in the life work of such men as the late Primate of Scotland—Bishop Wilkinson. In reading the sermons or addresses of this saintly man one cannot fail to be deeply impressed by their beauty, simplicity and spirituality. There is no attempt at compromise between the world and the Kingdom of God in the world. There is no search for or straining after novelties in the way of a new religion of a modern character adapted to the tastes and demands of men of the present day. The lessons of the Old Testament are clearly and constantly aligned with those of the New, and the absolute need of a vital and consistent Christianity is pressed with an affectionate and unwonted fervour. To men of the stamp of Bishop Wilkinson, Bishop King and other saintly men and women, the Bible contains the Word of God, and the Holy Spirit through the Church expounds the Word to the World.

Recruits for the Ministry

Is a subject of perennial importance, so we have read with interest a paper contributed by the Rev. Dr. Isaac Crook to the N.Y. Christian Advocate, not a Church paper. The writer begins by stating that throughout the entire nation and the world there is great call for recruits to the ministry. He states that the recruits are falling out for the time at least. During the last fifty years the growth of church membership has been about 300 per cent., but that of the ministerial force 188 per cent. An army of a hundred thousand may be commanded by the same num-