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Lessons for Sundays and Holy Days.

October 15—18 Sunday after Trinity.

Morning.—Jer. 36; Col. 3:18 and 4.
Evening.—Ezek. 2 or 13; 1—17; Luke 12:1—35.

October 18—St. Luke, Evan.

Morning.—Isai. 55; 1 Thes. 3.
Evening.—Eccles. 38: 1-15; Luke 13, 18.

October 22—19 Sunday after Trinity.

Morning.—Ezek. 14; 2 Thes. 2.
Evening.—Ezek. 18 or 24:15; Luke 16.

October 28—St. Sim. & St. Jude, A. & M.

Morning.—Isai. 28: 9—17; 1 Tim. 5.
Evening.—Jer. 3:12—19; Luke 19:28.

October 29—20 Sunday after Trinity.

Morning.—Ezek. 34; 1 Tim. 6.
Evening.—Ezek. 37 or Dan. 1; Luke 20:1—27.

Appropriate Hymns for Eighteenth and Nineteenth 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.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 258, 433, 643.
Processional: 384, 406, 468, 473.
Children: 688, 694, 695, 703.
Offertory: 322, 397, 610, 646.
General: 3, 652, 660, 760.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 262, 264, 271, 413.
Children: 675, 681, 682, 685.
Processional: 382, 385, 387, 562.
Offertory: 345, 346, 422, 736.
General: 11, 441, 442, 501.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

“What think ye of the Christ?” St. Matt. 22:42.

Many years ago the late Bishop Westcott wrote thus:—“The laws of criticism are absolute, and the Christian may confide with implicit reverence in their issues. . . . Whoever has watched attentively the workings of his own mind, will feel that in criticism and philology there is still room for the operation of that Spirit of God which is promised to the Christian scholar.” The history of Biblical criticism during the past fifty years has confirmed the statements of a scholar and Bishop whose contribution to our stock of knowledge is pre-eminent in its excellence. And the confirmation thus gained is most reassuring in our day. For the present object of criticism seems to be to give an answer to the question:—“What think ye of the Christ?” We may say that the issue of reverent criticism to-day is to confirm the traditional belief of the Holy Catholic Church, concerning the Person and work of the Lord Jesus Christ. But while there is this confirmation, there is moreover a flood of light thrown upon the traditional belief which assures us that the Holy Ghost is at work in the hearts and minds of all Christian scholars. In the face of unparalleled activity in Biblical criticism the Church shows her strength in two ways. First, in discerning the spirits and rejecting all who posit a non-miraculous Christianity. Secondly, in welcoming any and every contribution that helps us in understanding more readily and more fully the things that belong unto God. Biblical criticism seeks to give an answer to the question:—“What think ye of the Christ?” What answer are we going to give in our daily life? “By their fruits ye shall know them.” And by our fruits we indicate to the world our opinion concerning the Christ. Is He pre-eminent in our estimation, then “the testimony of Christ” will be confirmed in us, we shall “come behind in no gift,” and we shall joyfully “wait for the coming of our Lord Jesus Christ.” In two ways we may give answer to the question. (1) To serve Jesus implicitly and under every circumstance of life is to prove our confidence in all the work that He has done and still is doing. (2) To worship Him in spirit and in truth is to show that we know whose Son He is. He is the Son of God. He is God. Therefore we worship Him, we glorify Him, and we give thanks to Him for the grace, love, joy, and glory which He bestows upon us. What shall our prayer be? Study the Collect for to-day. And then pray that in everything, in all study of Holy writ, we and all students may be enriched by Him in all utterance, and in all knowledge.

A Great Layman.

One of the most effective workers in the ranks of religious workers to-day is Sir Andrew Fraser, late Lieutenant-Governor of Bengal. The beauty of Sir Andrew's position is, that it is a labour of love. A labour to which he has, and is, devoting the experience gained in the various grades of rank of one of the great services of the Empire. Then again, Sir Andrew is a brilliant example of those who, having put their hands to the plough, do not turn back. At the recent representative reception given him by prominent laymen of Toronto, Sir Andrew pointed out effectively that by no means the whole work of the early Church had been done by the Apostles, but that after the persecution at Jerusalem the 3,000 foreign Jews who had been converted at Pentecost were scattered to all parts of the earth and carried the word everywhere they went. The same responsi-

bility rests on the laymen of to-day to carry the word wherever they go, and not by indolence, indifference, or sheer neglect to miss the one great opportunity of life.

Italy and Turkey.

Probably before these lines are published some arrangement may be effected which will postpone the raiding of Turkey by the wolves of Southern Europe. For some reason Turkey seems to have flouted Italy, but this violent seizure will probably tell against the Italians, and they as a nation may suffer an injurious boycott. On the other hand, the control of Tripoli by Italy must benefit Africa as well as Italy. Already we have the Pope supporting Italy and blessing the army. Then the slavery and immorality of Tripoli in being an avenue for the slave caravans which bring women for the harems, will cease. Every Christian man and woman must be thankful to God that another stream of lustful impurity is stopped. Another is that the development of Tripoli must be advantageous and prove in a few years whether the north of Africa from Egypt to Tangier can be restored to fertility. Already the climate of Egypt is more humid. Our readers will remember that only a few years ago the Zionists were offered Cyrenaica in the east of Tripoli, but after a careful survey the Jews declined to accept this desirably situated country on account of its hopelessly infertile character.

Parochial Records.

One of the subjects, which we may call one of our fads, is the preservation of parochial records. Not simply the registers of births, marriages and deaths, but a record of parochial happenings, the building of an addition, the painting of the church, installation of a new organ, insurance of the church buildings and furniture, are items of importance; the daily, weekly, or monthly happenings are all matters of no moment at the time of writing, but are of interest and often of importance at some future day. Even the newspapers and periodicals with parish items are of value and interest to succeeding parishioners. Of course the proper entry of vestry meetings are things which the rural deans inspect. There are few of our parishes which could not do more. We have just read of a collection at Maidstone of the engraved portraits of the Archbishops of Canterbury. Some of our churches might chronicle visits from and collect portraits of the present Archbishop of Canterbury and the Bishop of London. But we plead for the portraits of the incumbents and churchwardens of the parish, and if a more representative gallery of contemporary churchmen is desired why not frame the photographs of the Bishops and delegates at the Synod, having written the dates and names below the portraits?

Individualism or Parochialism.

This is one of the chief disintegrating forces at work amongst Churchmen. It may be attributed to lack of spiritual discernment that we are all members of one Body, and that it is not only futile but injurious for one part to become so engrossed with its own affairs and cares as to allow itself to be forgetful of the rest. “How varied are the circumstances of life the details of which the Church gathers, co-ordinates and applies to the life of the whole,” says a recent writer. “And yet at the same time we cannot shut our eyes to the weakness which is exhibited as a consequence of that common danger of individualism among the members which we speak of to-day as parochialism. The strength and weakness of one member—a diocese—a parish—is the measure not