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LESSONS FOR SUNDAYS AND HOLY DAYS.

21 Sun. aft. Trin.
Morning—Dan. 3.
Evening—Dan. 4 or 5.

Appropriate Hymns for Twenty-first and Twenty-second 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:

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 556.
Processional: 447, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.
Processional: 239, 362, 445, 604.
Offertory: 172, 206, 299, 308.
Children's Hymns: 173, 301, 572, 573.
General Hymns: 360, 549, 632, 638.

Neither men nor nations are as lucky as they seem to be, nor as unlucky as they think they are.

S. S. Intercession.

Sunday, October 18th, was appointed for intercession for Sunday schools and was, no doubt, generally observed. The return of this occasion brings to the front once more the subject of child-training, and we embrace the opportunity to refer to a book, on this subject, that will amply repay close study. It is a book called "Lambs in the Fold," by the late Rev. Dr. John Thompson, of Sarnia, Ontario, an eminent Presbyterian divine. With the exception of two sentences, the book is above criticism, and states, in a masterly and lucid manner, the considerations that must govern all sound instruction in Sunday schools. The two excepted sentences are these: (1), "That form of belief known as Presbyterian we hold to be the purest form of

New Testament worship both in doctrine and polity." (2), "The Shorter Catechism is the grandest epitome of Bible truth ever made," (p. 186). Such opinions coming from an erudite Presbyterian are pardonable, and they are not offensively obtruded, but it is nevertheless a great pity that they are in the book. They form no necessary part of the argument and might easily be expunged. That being done, this book would rank as one of the ablest treatises on child-training that is to be found.

Misplaced Faith.

The theatrical appearance of the imposter Dowie in New York is being fully noted and exposed by our correspondents. It seems at present as if the result would be the pricking of the bubble and the collapse of the charlatan. But the extent of the delusion and the belief in the miraculous power of Dowie is amazing. Here is one instance. A child in an English town, the daughter of an apparently intelligent, an undoubtedly prosperous tradesman, fell and broke her arm, the bone protruding. The child suffered much, but the father refused all aid but prayer, and cabled Dowie. At length the police at the instance of the neighbours took the child to an hospital, fortunately in time, and arrested the inhuman father.

Conversions and Revivals.

Dr. Thompson, in his book, "Lambs in the Fold," refers to two current theories concerning the child. A common theory is that the child is a little heathen or outcast, or alien, and has no home or place in God's Kingdom, till he is converted. The other and more correct theory is that the child of Christian parents is a "lamb in the fold"—a lamb by the very fact of birth and acknowledged as such in the sacrament of baptism. Those who hold the former theory depend on periodical revivals to propagate and extend the Church. The Church, according to that theory can only grow as she snatches brands from the burning, or sinners out of the world. But Dr. Thompson did not share this view, and he, more than once, startled smug Christians by his trenchant criticism of the modern doctrine of "the conversion of children." He declared that God's covenant was a family covenant. He pointed out that the ark, the type of Christ's Church, was referred to by God in this way: "Come thou and all thy house into the ark." For nearly 2,000 years God taught the world by the rite of circumcision that this covenant included children, and to assert, that after 2,000 years of instruction, God refused to covenant with children, is to run counter to all God's dispensations and arrangements. Dr. Thompson does not discredit revivals, but he does discredit the modern teaching and practice in regard to them. Variety, he says, is a law of nature, and it is just as much a law of grace. St. Paul and St. Timothy are striking examples of the two ways of extending Christ's Church. St. Paul was instantaneously converted. St. Timothy never knew when he was not in Christ's fold. Plainly God's Word teaches that the Church is not propagated by revivals only. The most effective results come by the quiet training of the child in dependence upon God's promise written in Prov. 22:6. "Train up a child in the way he should go, and when he is old he will not depart from it."

The Pursuit of Pleasure.

With the means of enjoyment increasing as they are in every direction, it is very opportune to read of protests and of warnings against the deceitfulness of riches, such as the following:

The Bishop of Durham was present recently at the re-opening of the Y.M.C.A. hall at Bishop Auckland. In the course of his speech, he said that without in the least taking a pessimistic view of the present, or optimistic view of the past, it seemed to him that, looking back over the records of Christian lives, and such remembrances as he had of things around him in his own early days, there was a more pervading craving at present in all ranks, and under well-nigh all conditions of culture, for the elements in life of leisure and pleasure, and a less strong instinct in favor of that infinitely sacred word duty. He added that "the idea of getting as much pleasure as possible out of life had attained a proportion that was disproportionate to a degree sometimes alarming, and calling for watching and prayer."

The Memory of the Just.

The King is reviving many customs which during her late Majesty's early widowhood were distasteful to her, and during her long old age were forgotten. Here is one instance in which the King has revived an old and praiseworthy custom. On Obit Sunday, the morning service at St. George's Chapel, Windsor Castle, was that commanded by Henry VIII., Edward VI., Queen Elizabeth, and Charles II., to be observed in praise of Royal and other benefactors upon the occasion. The Dean of Windsor preached, and Bishop Barry read a brief record of several of the Castle buildings, and a list of the Royal and other benefactors of the chapel.

Infant Baptism.

Sunday school instruction and child-training bring the question of infant baptism to the front. Should we baptize infants? There is a vast deal of literature on the subject, but seldom have we seen it as ably and convincingly treated as in Dr. Thompson's "Lambs in the Fold." He bases the answer to this question on the answer to another question, what is the child? Is it an alien, or is it a lamb in the fold? The incongruity of a Christian father dwelling in the ark of Christ's Church and his child barred out of it is pointedly emphasized. The covenant with Noah was a family covenant. "Come thou and all thy house into the ark." The rite of circumcision presented the same idea and kept it up for 2,000 years. In later times Christ clearly gave the child the same place in His regard, Mark 10:14. At the restoration of Peter to the Apostleship, Christ pictured the Church, in its normal state, as consisting of lambs and sheep. At Pentecost, Peter himself presented the same idea and bade the grown-up Jews to repent and be baptized, and at once reminded them that the promise was to them and to their children. The Philippian jailor was taught that his faith would save himself and his house. Dr. Thompson dwells forcibly on the fact that the covenant was a household covenant, and it does not matter in this view whether there were children in the jailor's home or not. The Epistle to the Colossians was addressed to "saints," and shows that the "saints" included the "children," (Col. 3:20). These and other similar arguments are stated with such freshness and vigor that the book is as noteworthy for its easy engaging style as for its correct exposition.

Algoma's Pressing Need.

We are often criticised for advocating the claims of one missionary diocese or parish instead of another. Without justifying our conduct—as we could easily do, we wish now to point out the cruel needs of the parishes and missions in the diocese of Algoma, at the Sault,

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