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LESSONS FOR SUNDAYS AND HOLY DAYS.

SEVENTEENTH SUNDAY AFTER TRINITY.

Morning—Jeremiah 5; Galatians 3.
Evening—Jeremiah 22, or 35; S. Luke 1. 57.

Appropriate Hymns for Seventeenth and Eighteenth 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.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 242, 381.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
Processional: 179, 215, 217, 382, 478.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 384, 477.

Preparation for Confirmation.

Candidates for confirmation are the recruits, who will have to fill up the ranks of Christ's army, as others drop off by death or desertion. On the clergy is thrown the duty of seeing that the recruits are properly trained, spiritually and mentally, to enter on the service of their Master; and it rests with the clergy to educate the young recruits in the fundamental doctrines of the Church, and in her historical claims to be the depository of the faith once delivered to the saints, so that they may be able to uphold and defend the teaching and claims of the Church against any who may assail them. In a soldier technical knowledge is as essential as bravery in enduring hardship; loyal obedience to the word of command should go hand-in-hand with a scientific knowledge of the art of warfare; the shield of faith, the

sword of the spirit, and the breastplate of righteousness are all alike parts of the whole armour of the Christian soldier. And the true soldier of the cross should not flinch from death itself sooner than sully his uniform.

Female Candidates.

The preparation of female candidates for confirmation is no less important. The first lessons a child learns are taught on his mother's knee. The first prayer, the first hymn, the first Bible text, are all learned there, or if not learned there are seldom learned in later childhood. It is simply impossible to exaggerate the good effect of the early lessons learned by children from their mother. At a Diocesan Synod, recently held at Adelaide, New South Wales, a layman, who deprecated religious instruction being given in schools, no doubt thought he had made a telling point, when he said: "I believe that the proper place at which a child should learn religion is at its mother's knee," but he was met by a still more forcible reply: "How will it fare with the children of the next generation, if the mothers, at whose knees they kneel, have no religion to teach them." And where can the future mothers of Churchmen learn for themselves the lessons which in due time it will be their duty and privilege to teach their children, if not at confirmation classes?

The Power and Duty of the Press.

The Bishop of Chester, preaching recently at Liverpool, to the annual conference of the Institute of Journalists, said the power of the press was in a very vital sense "ordained of God," developed in accordance with His plan, intrusted with immense opportunities and with corresponding responsibilities, called—if it would only live up to its high calling—to do true and laudable service in the promotion of the Divine kingdom and the welfare of mankind. The Nemesis of a paltry ideal must fall with special severity upon those professions, which, like theirs and his, were compelled to stand conspicuously before the public as the guardians and teachers of a higher life. To whom must they look for movement in the right direction? Partly to the press itself, and partly to the reading public. The credit of improvement, the discredit of a lowered tone, must be shared between consumers and purveyors. For better or for worse they were partners. There were many signs abroad of the growth of a healthier taste, and of a worthier co-operation between people and press.

Church-going.

In an article, discussing the various reasons alleged as accounting for the falling-off in the habit of church-going, the Guardian says that it believes that the character and arrangement of the services, the kind of music sung, the way in which the prayers are read,

may do a great deal to retain or repel those who still attend, or would like to attend, church. It states its conviction that in the majority of churches, both in town and country, less music and simpler is required. If the congregation can be taught to join in the chants, let the Psalms be chanted by all means; if they cannot join, the present system is an absurdity. There are many details, such as the pitch of the note on which the people are expected to say the common portions of the service, which need careful consideration and readjustment; we must content ourselves with urging the general principle that the music is meant for the people, not the people for the music, and that in ordinary parishes congregations will not be permanently attracted by services which they are not expected to join in, but only to listen to.

One-sided Obedience.

The Dean of Rochester, who is a master of the art of epigrammatic writing, has written a letter to the London Times announcing his withdrawal from the English Church Union. In giving his reasons for so doing, the Dean says that the last manifesto of Lord Halifax, counselling all members of the E.C.U. to stand by their clergy in any event, means that the laity must obey, but the clergy may disobey those who are set over them in the Lord; that the soldiers must obey their captains, but the captains may follow their own imaginations.

Church Growth.

Bishop Whitaker, of Pennsylvania, has recently been analyzing the figures of his confirmation statistics, and the result is very remarkable. The total number of confirmees in twelve years was 32,311. The religions of about 24,000 of these had been reported to him, and he finds that 14,388 had been brought up in our own Church, whilst the Methodists furnished 2,265; the Presbyterians, 1,796; the Lutherans, 1,170; the Baptists, 992; the Romanists, 695. It now remains for the pastor of each flock to warn his sheep of the danger of wandering from their own pasture ground, and to keep a careful account of the flock committed to his keeping, remembering that the Chief Shepherd will one day call on him to account for each one.

Bishop Charles Wordsworth.

The life of this Bishop, brother of the scholar and poet Bishop Christopher Wordsworth of Lincoln, who for forty years was Bishop of St. Andrew's, has been written and published by his nephew, John Wordsworth, the present Bishop of Salisbury. The most interesting portion of the book records the efforts made by him during his episcopate to effect a better understanding, and, if possible, ultimate reunion with the Scottish Presbyterian Church. In reviewing this book, the Saturday Review makes the following re-