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## Lessons for Sundays and Holy Days

October 24th—Twentieth Sunday after Trinity.

Morning—Ezek. 34; 1 Tim. 1, to 18

Evening—Ezek. 37; or Dan. 1; Luke 17, 20

October 31st—Twenty-first Sunday after Trinity.

Morning—Dan. 3, 2 Tim. 2.

Evening—Dan. 4; or 5 Luke 21, 5

November 7th, Twenty-second Sunday after Trinity.

Morning—Dan. 6, Philemon

Evening—Dan 7, 9; or 12, Luke 23, 50, 24, 13.

November 14th—Twenty-third Sunday after Trinity

Morning—Hosea 14; Heb. 8.

Evening—Joel 2, 21; or 3, 9; John 4, to 31.

Appropriate Hymns for Twentieth and Twenty-first Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 261, 263, 266, 268.

Processional: 386, 387, 534, 625.

Children's Hymns: 670, 673, 674, 678.

Offertory: 347, 348, 367, 373.

General: 607, 610, 614, 621.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 254, 257, 262, 270.

Processional: 381, 382, 388, 390.

Children's Hymns: 608, 670, 677, 679.

Offertory: 408, 422, 607, 609.

General: 60, 62, 610, 613.

### THE TWENTIETH SUNDAY AFTER TRINITY.

"What think ye of Christ?" Last week we learned to think of the Christ as the founder of a religion of law. The law, the condition, the glory, and the hope of the Christian religion is love. In Jesus Christ we have the noblest manifestation, the truest expression of love. For He is also the founder of a religion of redemption. And redemption means the highest exercise of love. It is the work of God, the Holy Ghost, to sanctify the elect people of God. The particular ministry of Jesus Christ is the redemption of mankind. What is the testimony of the Christ? "God sent not His Son into the world to judge the world; but that the world should be saved through Him." Then hear the testimony of St. Paul, "Christ Jesus came into the world to save sinners." "Christ died for the ungodly." And we have also the testimony of our Lord's en-

emies who remarked how He sought the company of sinful men and women. Thus Jesus earned the title, "The friend of sinners." Jesus proves His right to the title, and the sincerity of His friendship by performing the highest act of friendship. He lays down His life for His friends, i. e., for all sinners. Therefore we regard Jesus as our greatest friend because He is our Redeemer. Christianity is a religion of redemption, reconciliation, atonement. Now in our estimate of the Christ the doctrine of the Atonement is a most crucial point. For the possibility and the efficiency of His Atonement depend upon His Humanity and Divinity. Therefore the doctrines of the Virgin Birth and the Resurrection, are necessary to the Atonement. Otherwise we have no redeemer. We are in darkness and without hope. Christianity as a religion of redemption stands alone in the world. The study of comparative religion manifests that clearly. Confucianism offers nothing but precepts and does not even add to the vitality of precept by giving an example of obedience. But this in its hopelessness offers Nirvana, annihilation, which is not redemption. Mohammedanism purges out the whole idea of sacrifice. The weakness of these religions is the fact that they do not deal with man as a sinner. They offer no redemption from sin. And therefore, because they do not touch the root of spiritual disorder, there is no spiritual vigor or progress. Jesus Christ died to redeem us from sin; He ever liveth to plead His sacrifice on our behalf and to fill us with hope—the hope of everlasting life. Filled with this hope, all other things in life take on a different and better visage. Thanksgiving Day becomes more of a reality to us because of the light cast upon it by the spiritual interpretation and reference. We are grateful because our lives are cast in pleasant places. We are full of thanks because we know that we have a goodly heritage.

### The Young

The need of readjustment of ideas and the still greater need of filling the void caused by the increasingly secular character of schools in the Eastern States, is realised by all the religious bodies there and the palliatives and the suggested remedies after much circumlocution inevitably end in the belief in the need of a real revival of religion in the home. In the course of an article, whose tone is not satisfactory, the New York (Pres.) Evangelist says: "The Church is everywhere turning its forces towards religious education of the young and urging the adoption of religious training in the public schools. The absence of revivals, which so many are now deploring, is, we think, not evidence of the decline of the religious feeling or of the palsy of the Church. It is rather the result of this process of readjustment now going on. The Church is taking the energy and money and thought once put upon revivals and is putting it upon training children into men who will not need to be revived."

### The Father "Incomprehensible."

Perhaps if the clergy had devoted more attention to the explanation and exposition of the Prayer Book and the Creeds, such a course might have met many a difficulty or defect (so-called) in our present standards. In an admirable little book on our Creeds, published by S.P.C.K., and entitled "Sunday Evening Lessons on the Creed" the author (E. M. Poole) refers to the common misunderstanding of the word "incomprehensible" in the Athanasian Creed. He says 99 out of 100, or perhaps 999 out of 1,000 would say it means "not able to be understood," whereas it

really means limitless. God is not confined within limits of space or tissue, neither can darkness comprehend or limit Him (Psalm 139: 11, 12). God is greater than all our thoughts; and the second Commandment was given to forbid any narrow limited unworthy likeness or conception of God—not only the external image but the internal conception. We, therefore, sin against God and limit Him in our thoughts when we are opposed to missionary work. When we confine His love and mercy to one or more favoured nations and forget that the Chinaman or the Hottentot is as dear to God as we are.

### Favourite Hymns.

We have been looking with curiosity through the Adelaide Church Guardian and have tried to discover whether the young Australian's preference in hymns differs from that of our children. The church schools have been voting on the favourite hymns; with the seniors "Abide with me," "Lead kindly light," and "Peace perfect peace," led in the order given. The choice of the juniors were, "There is a green hill," "Rock of ages," "Abide with me," and "Do no sinful action." As a result, "Abide with me" was the combined choice of the scholars.

### The Bishop's Chair

Dr. Shayler, author of "The Making of a Churchman," reminds us, in that little book, that the custom of placing a bishop's chair in the sanctuary, in parish churches, is incorrect. The proper place for the bishop's chair is in his cathedral, and that is what makes it a cathedral. Hence, he adds, in a correctly furnished parish church no bishop's chair will be found. There is no more reason for a bishop's chair, in an ordinary parish church, than there is for a bishop's lectern or a bishop's pulpit.

### Finding Candidates for the Ministry

"The Evangelical Messenger," a paper published in the States has a thoughtful article upon this subject and in the course of it says that there are many congregations which through a long series of years, have not produced one candidate for a preacher's license. When that is the case there must be something seriously wrong. Then, it is said that there are so many tempting openings for money-making which come to the most likely and capable youth so early in life that they get started in business careers. No doubt the facts bear out this statement to a very large extent. But, if the spiritual condition of the Church and its workers' training and methods were what they should be, many more young men could be saved from the whirl of materialism. The low average of preachers' salaries is given as another cause. After meeting these arguments the "Messenger" concludes that the spiritual tide of the Churches is too low. "We are persuaded also, that one fruitful cause of the lack of candidates for the ministry is the deplorable decline in family religion. The personal piety of the parents and the genuine, abiding, all-pervading spiritual atmosphere of the home have more to do with the fashioning of the religious life, character, and course of the children than anything else. The family life in many of the so-called Christian homes is not such as would tend to develop preacher material. And yet whence shall we get our recruits for the ministry if not from our own church family circles? A thorough revival of family religion would very soon give us an adequate supply of desirable candidates for the ministry. We say desirable candidates, for there is not only a dearth of recruits, but too many of those who apply are not strong enough to meet the demands of the twentieth century church and public"

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