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Lessons for Sundays and Holy Days.

August End.—NINTH SUNDAY AFTER TRINITY.
Morning.—1 Kings 10, to v. 25. Rom. 9, v. 17.
Evening.—1 Kings 11, to v. 15, or 11, v. 29, Mat. 17, v. 14.

NINTH SUNDAY AFTER TRINITY.

Holy Communion : 184, 312, 324, 557.
Processional : 176, 197, 273, 478.
Offertory : 27, 203, 226, 298.
Children's Hymns : 270, 342, 343, 573.
General Hymns : 185, 212, 237, 266, 511, 544.

TENTH SUNDAY AFTER TRINITY.

Holy Communion : 177, 309, 315, 558.
Processional : 33, 291, 297, 390.
Offertory : 186, 256, 295, 300.
Children's Hymns : 231, 341, 346, 565.
General Hymns : 201, 247, 269, 307, 547, 548.

NINTH SUNDAY AFTER TRINITY.

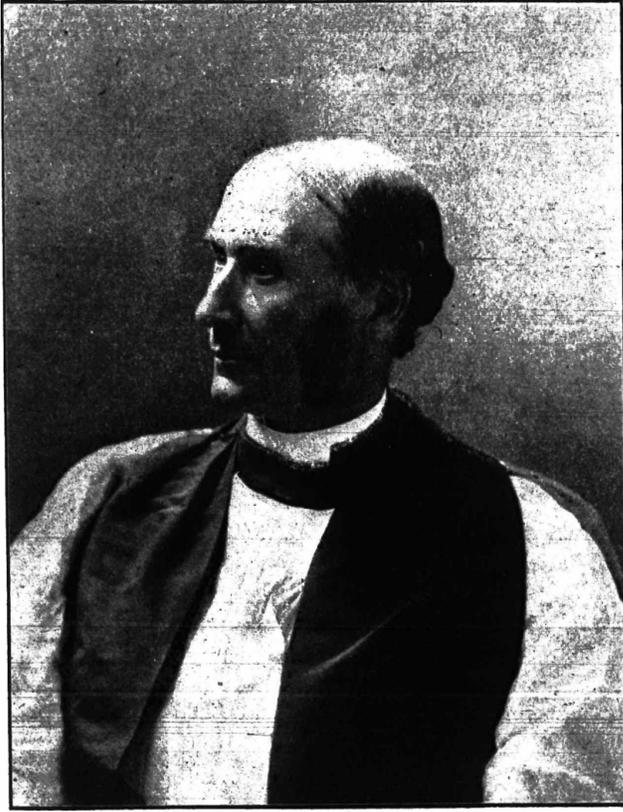
We have seen how mercifully God on His part guides and governs us through life, by the strengthening of His grace and the leading of His providence. Now we have to learn how we, on our part, are to "follow his counsel, so that we may be hereafter received into glory." For this purpose, then, it is that the history of the Israelites is brought before us in this day's epistle, as our warning and example. Their passage through the wilderness is in all things a type of our passage through the world. The same mighty Saviour Who is now present with the members of the Christian Church, to lead them to their heavenly inheritance, is the same as He Who guided the Church of Israel to their land of promise. He is "the Rock" on whom they built their hopes of salvation, as we do ours; only they saw Him but darkly, through types and by shadows; we through sacraments and ordinances of His own appointment. In the water flowing from the barren rock we see an emblem of that refreshing grace which flows to Christians out of Christ's rock, the Church; while the manna, "eaten by our fathers in the wilderness," prefigures that heavenly food which preserves the bodies and souls of Christians unto everlasting life—even the most precious Body and Blood of our blessed Lord and Saviour Jesus Christ. Thus were they, like ourselves, "grafted, increased and nourished" by the hand of God. This world,

then, is to us as the wilderness was to the Israelites, a place of trial; and upon our use or abuse of its good things will depend our safe arrival in the world to come. Such is the lesson which we draw from the parable of the unjust steward, read to us in the Gospel for the day. In reading this passage, we must remember that a parable is merely a figure of speech, which teaches us high and heavenly mysteries by means of common and familiar things. The persons mentioned in it are not held up for our imitation in their own characters, but merely according to the part they bear in the parable. Thus an inanimate object, or even a bad man, may be put to teach us a divine lesson. So it is with the unjust steward. With his own conduct we have nothing to do; but only to learn from it the lesson which our Lord intended it should convey. While we live in this world, we each hold gifts at the hand of God, by the faithful or unfaithful use of which we obtain for ourselves entrance into or banishment from the courts of heaven. "Riches, when used by the

in all ages, and especially those brought before us this day, show how God watches over His faithful servants, who walk through this world by faith, and not by sight. Having thus "heard with our ears what God did for our fathers in their time of old," let not our hearts be troubled. If we walk cautiously through the wilderness of this world, praying for God's guidance, profiting by His warnings, and following His instructions, we need fear no evil. "There hath no temptation taken us, but such as is common unto man; but God is faithful, Who will not suffer us to be tempted above that we are able, but will with the temptation also make a way for us to escape, that we may be able to bear it." Though of ourselves we can do nothing, yet, by the grace of God regulating each thought and desire, we shall be enabled to live according to His will.

CHURCH EDUCATION IN THE PROVINCE OF QUEBEC.

The volume of the proceedings of the thirty-seventh annual Synod of the Diocese of Montreal, held in January, 1896 contains much interesting matter, but, perhaps, certain points in reference to Church education are as interesting as any part of the volume. There are two parts of the proceedings to which special reference will be made in this article. (1) Report of the Committee on Education, pp. 101-106; included with this we shall take report of the Committee on Dunham Ladies' College pp. 106-107. (2) Report of Bishop's College, Lennoxville, pp. 107-110. (1) In considering the committee's report we note that the committee confined itself to institutions geographically situated in the Diocese of Montreal. Since the Synod of Montreal has equal powers with that of Quebec in the government of Bishop's College, we might have expected in a report on education some reference to that Church university. However, this omission, if it may be regarded as such, is amply made up by the full report of the Lennoxville institution, which we note was presented by the principal, who was invited to take a seat in the Synod. The position of Bishop's College in Quebec Province, with regard to the



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owners thereof to their hurt," make it difficult, and even impossible, for them to enter into the kingdom of heaven, while, used to the glory of God, they may become a means of admission into the everlasting habitations. And, as with riches, so also is it with all other talents. Time, and learning, and spiritual advantages, are all of them gifts for which every one of us must give an account of himself to God. Let, then, the "children of Light" learn to improve these precious talents as the children of this world use their earthly goods. Seeing then how much depends upon the way in which Christians pass through the world, and how many and great are the dangers which beset them in it, we must trust for safety to no less a power than the help and direction of Almighty God. To Him, then, we pray in the collect for this day that He would grant us "the spirit to think and to do always such things as be rightful." The examples of the saints of God,

two Dioceses of Quebec and Montreal, is similar to that of the University of Trinity College in Ontario with regard to the Dioceses of Toronto, Ontario, Huron, Niagara and Ottawa. That university is geographically situated in Toronto Diocese, but it is governed equally by representatives from the other Dioceses of the Civil Province of Ontario. Algoma too is represented by its bishop on the Board of Governors. This point is urged as making for the wider view of Church universities; they are not meant to be diocesan institutions, but are for groups of dioceses. The diocese is for many purposes an excellent Church unit, but it is a unit which is meant to unite with other units for educational and missionary and other Church purposes and enterprises. The report treats fully of the primary school systems, explains the comparatively recent regulations of the Protestant Committee of Public Instruction