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Lessons for Sundays and Holy Days.

Sept. 12th.—THIRTEENTH SUNDAY AFTER TRINITY.

Morning.—2 Kings 5. 2 Cor. 4.
Evening.—2 Kings 6, to v. 24; or 7. Mark 11, to v. 27.

Appropriate Hymns for Thirteenth and Fourteenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. and M., but many of which are found in other hymnals:

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 315, 319, 558.
Processional: 161, 175, 353, 392.
Offertory: 27, 192, 233, 365.
Children's Hymns: 291, 329, 332, 572.
General Hymns: 5, 173, 229, 286, 290, 354.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 262, 318, 322, 324.
Processional: 35, 215, 222, 242.
Offertory: 174, 203, 235, 523.
Children's Hymns: 231, 336, 346, 573.
General Hymns: 24, 201, 207, 210, 529, 544.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Epistle for Fourteenth Sunday after Trinity.

Gal. v. 24: "They that are Christ's." Epistle for the 14th Sunday after Trinity.

Various emotions excited by these words. Different minds in different ages—Messiah, Christ, repeated with different meanings. Under Old Testament a promise, a hope. In life of Christ on earth a doubt, a question. Afterwards a term of reproach, of glory. Still the same discord.

i. Consider some different attitudes towards this question. What is Christ to the men of

this age? To some, nothing, to others, a matter of course, to others, all.

i. According to the first, Christ a thing of the past. Christianity a useful phase of human civilization and no more. Had its day. Science now carries on its work.

2. A second view very different regards Christianity as a matter of course. Of course we are Christians, just as we are Englishmen, or Canadians. Some may not live up to privileges in one case as in another.

ii. Can we accept either of these positions? If not, on what grounds?

i. We maintain that Christ is still a necessity.

1. Grant that much spiritual light gained by mankind, likely to be retained. (2) Yet (a) This came from Christ, and (b) we are not quite sure that we could retain our vision, our ideals, apart from Christ. (3) But even if retained in thought, how should be a practical power. "Without Me ye can do nothing."

2. But equally deny that we are Christians as a matter of course. (1) Grant that we all belong to Christ. Bought, Baptized. (2) Yet many to whom their privileges belong fail to use them. We may confess Him with lips, yet not truly know Him. Hence note (a) We still need Christ, and (b) we must have proofs that we are truly His.

iii. Who, then, are really Christ's?

1. Various answers in the New Testament. Yet no contradiction. New creature, Faith, Love—keeping the Commandments—Spirit of Christ, etc.

2. A special description in the passage before us.

"Crucified the flesh, etc." As Christ was crucified, so His people. (1) Life of nature slain—self-will. (2) Crucifixion the death of the old man. A process ever going on. A painful process. Yet possible by grace.

3. All others included in this—the union of the will with the will of God.

iv. A question of supreme importance. One day, the question: "Are we Christ's?" will mean everything. But every day it is really the supreme question, because it determines all other questions. It matters little whether rich or poor, great or small. But much whether we are Christ's.

THE CHURCH UNIVERSITY AND FEDERATION.

At the Trinity Convocation held during the meeting of the British Association, Lord Lister, in returning thanks for his honorary degree, took occasion to recommend a union between Trinity and the Provincial University. Whether Lord Lister's remarks were altogether spontaneous or the result of external suggestion, we are not prepared to say; but as they have excited some comment of a favourable kind in the daily press, we propose to put before our readers a few considerations of an opposite character from the point of view of members of the Anglican Church in Canada. A reference to the Royal Charter, under which for more than 45 years

Trinity University has been working, will show that the great foundation of Bishop Strachan has but one end to serve. That end is the education of youth in the doctrines and duties of the Christian religion, as inculcated by the Church of England, and their instruction in the various branches of science and literature which are taught in the universities of Great Britain. From this extract it is clear that the object which the authorities of Trinity University have to keep in view is not their own interests as a corporation, not the real or supposed interests of the Church in an indefinite way, not even the interests of higher education in general, but simply and definitely the interests of the Church in a particular direction, namely, the higher education of her youth. When, therefore, a suggestion is made to Churchmen in the Province of Ontario that they should federate their university with the State University, they are bound, as trustees for future generations, to consider primarily whether or not the proposed federation would be for the best interests of the higher education of the sons and daughters of the Church. Some twelve years ago a very carefully prepared scheme for federation was proposed for the consideration of the various universities of the province. It is well known that only one of the independent universities accepted the proposal, and it is whispered that many of those who have to do with Victoria College have never ceased to regret the decision. After thorough deliberation the authorities of Queen's and of Trinity—in the latter case in full view of the anomaly of having two universities in one city—came to the conclusion that they would best serve the purposes for which their respective foundations were created by remaining outside the proposed federation, and as far as we are informed, neither university has seen reason to wish that a different course had been adopted. Apparently the position of affairs is unchanged, and members of the Church of England, all of whom have a very real and vital interest in the Church University, would have ground for serious complaint against the Council if any steps were taken inconsistent with the object of Bishop Strachan's foundation. But there is far more than this. Besides standing for the great principle of religious education, Trinity has a marked individuality of her own. Her residential system, modelled on that of the colleges of the Old Country, is of the highest value in many directions, and men who have passed through Trinity know that there is an air of old-world culture about it, the worth of which in a new country like ours it would be difficult to estimate too highly. Educationally, also, Trinity plays a very important part in the province. Those who know are well aware how the educational authorities of the State University are tied and bound, fettered and hampered, on all sides, by their subordination to the Education Department. Higher education is far too delicate a process to be satisfactorily worked by a bureaucracy. Even in our Public schools and High schools the teaching has a tendency to become more and