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LESSONS FOR SUNDAYS AND HOLY DAYS.

July 10—5th SUNDAY AFTER TRINITY.

Morning—1 Sam. 15, to 24. Acts 15, 30—16, 16.

Evening—1 Sam. 16 or 17. Mat. 4, 23—5, 13.

Appropriate Hymns for Fifth and Sixth 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:

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552, 557.
Processional: 218, 226, 232, 270, 280.
Offertory: 174, 259, 268, 271, 518, 583.
Children's Hymns: 176, 194, 335, 336, 338.
General Hymns: 214, 222, 223, 284, 285, 529.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 556, 560.
Processional: 291, 297, 302, 305, 307.
Offertory: 198, 255, 256, 378, 379.
Children's Hymns: 332, 333, 547, 571, 574.
General Hymns: 196, 199, 202, 299, 546, 548.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Sixth Sunday after Trinity.

St. Matt. v., 20. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Something startling in these words. Of all classes known in days of our Lord, the Pharisees the most religious. Touching righteousness of law often blameless. Even added to requirements. Yet Christ thus judged; and His judgment true. Better not lightly assume that no application to selves. Two points. (1) What was wrong with S. and Ph. (2) How apply the warning.

i. What was wrong with the Scribes and Pharisees. Their service external and partial.

1. A mere literal understanding of the Law. Every little particular. Mint, anise, etc.

2. Hence an unspiritual obedience. Proceeding from no unity of principle. No reason except the Command. Of no spiritual value to man or before God.

3. Consequently a partial obedience. This done, that left. Two reasons: (1) Only a spiritual obedience universal. (2) External sets one duty against another, e.g., Corban.

ii. Now understand application.

1. Our obedience must be universal and not partial. (1) Requirement of Law and Gospel "with all thy heart." Not "God and mammon." See St. James, ii., 10. (2) A requirement quite reasonable. Picking and choosing is obedience to self—doing what we like. Such obedience of no value.

2. Our obedience must be inward and spiritual. Lack of this explained pharisaic life. If internal, then universal. Love. Faith. Duty—all comprehending.

3. All realized in the following of Christ. Not His own will, but the Father's. (1) It was the identification of this will with the will of God. (2) Carried everything with it—no choosing. (3) Here is a simple rule: Do as He would do.

To what head are these thoughts referred? To the great subject of the Kingdom of Heaven—Centre of all revelation—Rule of God over the hearts of men. This our vocation. This our blessedness. May we have grace to walk in His ways!

A COADJUTOR BISHOP FOR ONTARIO.

All who have the interests of the Church at heart will rejoice that the venerable Archbishop of Ontario is about to have permanent and efficient assistance in the administration of his diocese. It is true that the Diocese of Ontario is not nearly so large as it has been; but the great amount of work that had to be done, especially before the diocese was divided, has so told upon the health and strength of the Archbishop that the constant responsibility for the whole work of the diocese must necessarily overtax his powers; and has actually done so during the past few years. At one time the Archbishop had to seek change of climate in another hemisphere, and has sometimes been thus banished from his diocese for considerable periods of time. At another time he has been forced to cancel engagements through actual physical inability to fulfil them, to the great inconvenience alike of clergy and laity. It is true that the brother bishops of his Grace have ever been ready cheerfully to take his place, and do his work. But this was far from satisfactory in many ways. The Archbishop could not be content that his own proper work should be done by others, nor can any bishop,

however able or kindly, take the place of one's own bishop, to say nothing of the withdrawal of the other bishop from his own diocese and work. It was, therefore, a step in the right direction when it was resolved to choose a coadjutor bishop who should be an assistant of the Archbishop during his life, and his successor, if he should survive him. This is not only a right step, but it is one which has been taken in the best possible spirit and manner. Archbishop, clergy and laity seem to have been animated by the same sentiment, and to have worked together in the most harmonious manner. There was, of course, some slight difficulty in defining the exact powers of the coadjutor, but this was speedily got over, by leaving the apportionment of the work to the Archbishop, and then giving to each a free hand in carrying out the work. It is quite certain that, when the new arrangement takes effect, there will be no difficulty or friction. We sincerely congratulate the Archbishop and the Diocese of Ontario on the success which has so far attended their undertaking, and we sincerely trust that the work thus happily begun may be carried to a prosperous termination.

THE TORONTO SYNOD.

We have already dwelt at length upon some of the principal topics and incidents of the recent diocesan synod meetings at Toronto. Some of these will be of equal interest to the other dioceses, of which we hope to speak more particularly hereafter. There now remain one or two matters connected with the Toronto gatherings with respect to which a few words may still be said.

The Bishop's Resignation.

We are not in the way of attacking or criticising the rulers of the Church on the one hand, nor, on the other, are we in the way of defending them. To do the first is seldom lawful, and for the most part, it is positively mischievous in days when authority needs strengthening instead of weakening. No loyal Churchman, therefore, will permit himself lightly to hold up the authorities to condemnation or censure. On the other hand, to defend those in authority is almost to assume that they need defence, on the principle of "Qui s'excuse s'accuse." To excuse oneself is to accuse one self. Yet there are times when such defence as is involved in explanation may properly be given—when a clearer light may be cast upon incidents, which, in that way, may become more intelligible. To this class of things belongs the recent intimation of his proposed resignation by the Bishop of Toronto. The silliest things have been said on this subject by all sorts and conditions of men, and have found their way into many of the newspapers throughout the Dominion. Now, we quite believe that the Bishop took an exaggerated view of the difficulties of his position. His diocese is not disaffected. Clergy and laity