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Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 18, 1897.

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Lessons for Sundays and Holy Days.

Nov. 21st.—TWENTY-THIRD SUNDAY AFTER TRINITY
Morning—Eccles. 11 and 12. Heb. 13.
Evening—Hag. 2, to v. 19. or Mal. 3 and 4. John 7, to v. 25.

Appropriate Hymns for Twenty-third Sunday after Trinity and First Sunday in Advent, 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:

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 233, 315, 319, 559.
Processional: 274, 280, 291, 393.
Offertory: 223, 225, 259, 288.
Children's Hymns: 265, 341, 343, 572.
General Hymns: 7, 266, 269, 282, 290, 517.

FIRST SUNDAY IN ADVENT.

Holy Communion: 47, 310, 313, 324.
Processional: 48, 184, 268, 463.
Offertory: 49, 52, 204, 398.
Children's Hymns: 53, 331, 340, 473.
General Hymns: 51, 206, 217, 362, 474, 537.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the First Sunday in Advent.

St. Matt. xxi. 12: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple."

"Prepare ye the way of the Lord"—the great charge which sounds through all time. The Kingdom of Heaven is at hand. Thus: the Baptist, the Lord. Now and ever. Explains the selection of the Gospel for Advent Sunday. The cleansing of the temple significant of the work of Christ. To His temple He now comes, and how?

i. He comes as a King always.

1. In great humility. Yes—despised, rejected. Yet ever royal and majestic. Unique in word and deed.

2. So on this Palm Sunday. "In lowly pomp"—meek and lowly, yet "rides on in majesty."

3. So He comes to His Church. His inheritance—Son of God. Won by His right hand also. Ruled in mercy and justice. Verily a King.

ii. Mark how He comes to Jerusalem.

1. The day of her visitation; we think of what might have been.

2. What did He find? look at these temple courts. Worldliness, avarice, contempt of God's work.

3. And His attitude: Not personal anger; the indignation of God. No shallow optimist, professing to make the best of things. On the contrary, intolerant of evil. "Take these things hence." In sorrow more than anger. An example: No scolding, yet solemn and sorrowful truth.

iii. To-day He comes again.

And what does He find? We dare hardly say. Yet much which must displease Him.

1. In the Church: Divisions—imperfect teaching—inadequate life—lukewarm work. Does ordinary Christian society represent the Kingdom of God?

2. In the State: If we listened to those who are not in power, what should we think of our rulers? What of office-holders, politicians?

3. Better bring the subject close to ourselves, personally. This our business; not to stand apart and censure others, but to discover and amend our own defects. We need not disquiet ourselves about the government of the Church and the world; we may safely leave that in the hands of Him who sits upon the throne. Our own work very simple, the work of personal reformation. (1) We can at least do our best to make one person better, more faithful, more devoted; (2) And the example and influence of one life far reaching. Every one who prepares the way of the Lord in his own heart, cleansing it from pride, worldliness, and sensuality, is enforcing the prayer: "Thy Kingdom come."

RELIGION IN SCHOOLS.

We are glad to see that the subject of religious instruction in our schools is occupying so large a share of public attention; and it is of special interest to note how insufficient are the arguments which are being urged against it. Partly this arises from the familiar fact that men are generally satisfied with any argument in defence of their own position, and partly from so many being enamoured of our present system of education to such a degree, that any attempt to improve it seems to them a kind of sacrilege.

One of the latest contributions to the side of opposition to religious education in our schools is a letter from Mr. Bain, formerly chairman of the School Board, who seems afraid that any change in the direction of additional religious teaching in the schools will

be the destruction of our school system, which, he says is "endangered by the introduction of the wedge of sectarianism under the guise of religion." He hopes that the undenominational character of our schools may be preserved. Mr. Bain may make himself quite easy on that point. It is not proposed by any party or by any person to introduce religious creeds or formularies into the Public schools. All that is suggested is, that those children, whose parents desire it, should be taught their own religion. Surely a very innocent proposal, which could hurt nobody. Mr. Bain goes on: "The morals of the pupils are sufficiently protected by the present regulations,"—rather an ambiguous statement, of the meaning of which we are not quite sure. In regard to the statement that additional teachers may be required, he is possibly right; and the superintendents of the public education may properly tell those who are agitating for additional religious instruction, that they will have to pay for it. If they are in earnest, there need be no difficulty on this point. When Mr. Bain goes on to protest against the interference of the State in religion, he surely misapprehends the contention of his opponents. He says it would be attempting "to foster religion or interfere with the conscientious religious views of the people," and would be seeking "the promotion of some one form of religion to the injury of others." This is a point on which it is quite necessary to make it clear what the advocates of religious education really want; for either Mr. Bain has misunderstood them, or we have. Now, as we understand the matter, they ask for no favour of any kind, nor for any disfavour being shown to any one else. They are so far from refusing religious liberty to others that they claim it alike for themselves and others. They ask for no privileges for any sect or denomination or party. They simply say that they are convinced of the necessity of religious instructions, and they ask that time may be found for it—that is all. As far as we understand the matter, this is not an interference with religious liberty at all, but a claim for religious liberty.

But, Mr. Bain goes on, the duty of religious teaching belongs to the Church alone, and afterwards he says it is the work of pastors, parents, Sunday school teachers, and teachers of Bible classes. "The home ought ever to be a school for religious training," he says; and few will controvert the statement. The influences of a religious home are the deepest and the most permanent. Are these, however, sufficient in all cases, or in the majority of cases? Are fathers and mothers qualified for this work? Have they time for it? As a matter of fact, do they do it? They ought, we say. We are not prepared to deny that. But how will many children fare, if they have nothing more than this?

But the Church has her share in the work. The pastors may do it! The pastors! How? By preaching? Children want something more than this. By catechising? Is that