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Lessons for Sundays and Holy Days.

June 8th.—WHITSUNDAY.

Morning.—Deut. 16, to v. 18. Rom. 8, to v. 18.
Evening.—Isa. 11; or Ezek. 36, v. 25. Gal. 5, v. 16; or Acts 18, v. 21 to 19, v. 21

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

WHITSUNDAY.

Holy Communion: 207, 210, 321, 552
Processional: 9, 153, 154, 470.
Offertory: 152, 156, 507, 508.
Children's Hymns: 154, 338, 342, 574.
General Hymns: 155, 157, 208, 209, 211, 212, 477.

TRINITY SUNDAY.

Holy Communion: 164, 811, 817, 553.
Processional: 22, 162, 392, 538.
Offertory: 159, 160, 227, 295.
Children's Hymns: 160, 236, 348, 578.
General Hymns: 158, 161, 163, 479, 509, 505.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Trinity Sunday.

Rev. iv. 1. "Behold, a door opened in heaven."

One ruling thought pervades the Revelation of St. John—the second advent of the Lord. All things represented as preparing for it. Here it is endeavoured to be shown that there is entire union between heaven and earth. Such a subject specially suitable for the Festival which terminates the great series of Christian feasts. On Trinity Sunday we declare the completeness of Divine Revelation. So taught that a door is opened for free intercourse. Note—

i. *This door was once closed.*

There was a time when man had not that freedom of intercourse with heaven which he now enjoys.

Here is the idea of a Temple or Palace of God,

the door of which was once shut. What does this mean?

1. *Beware of Exaggeration.*

Not meant that God was entirely withdrawn from His creatures—so that they had no knowledge or intercourse.

(1) God promised to meet His people in the Temple.

(2) Even with the heathen, left not self without witness—the "prayers and alms" of Cornelius went up.

2. Yet a *solemn truth shadowed in the closed door.*

Shown by the arrangements of the sanctuary veil hiding holiest place: Only high priest entered, and he only once a year. (See Heb. ix. 8.)

So it remained until

ii. *God willed to open a door in heaven.*

i. *Partially and gradually accomplished in earlier times.*

Solomon: "Will God in very deed," etc. ? "Who shall ascend into the hill of the Lord?" A kind of dawn.

2. *But the perfect day reached in Christ.*

(1) He brought heaven down to earth.

"He that hath seen me." "The glory as of the only begotten of Father," etc.

In a true sense heaven and earth united.

(2) But also opened a door through which men pass up to heaven.

(a) The veil of the Temple rent—never again to be closed.

(b) Man raised in Christ.

We were "raised with Christ," Coloss. iii. 1.

iii. *A power has descended through the opened door by which men are raised.*

Event of Pentecost gave a completion to Divine Revelation.

1. *More needed than an open door.*

Man tied to earth: bound: helpless.

Commands, Promises—vain.

2. Therefore a *new power descended.*

Jesus received this gift and bestowed on men.

The Spirit of life and power raises us up.

3. Hence it is that the *call of the text* sounds in our ears.

Speaking in many ways: Baptism—Word of God—Providential circumstances, etc. Comes day by day.

4. If we have heard and ascended, surely we shall *return to earth with a new spirit.*

No longer of the earth, earthy, but living in the atmosphere of heaven. Bringing with us the presence of God and a blessing to man.

VOLUNTARY SCHOOLS.

The question of the affiliation of Voluntary Schools with our present Public School system will come before the Toronto Synod in the consideration of the report from the special committee appointed at the Synod a year ago. It was then impossible to approach the Synod, as a body, with any such scheme; and it was wisely referred to a committee for consideration. That committee was composed of representative men who have no doubt given the matter the fullest consideration before committing themselves to the endorsement of Mr. Lawrence Baldwin's proposal. We now find in the report as published in the convening circular of the Toronto Synod that the special

committee strongly endorses the scheme and recommends its adoption by the Synod. The country is not now disturbed by all the fuss and excitement of a general election, when the subject of education is considered more from the politician's standpoint and the influence it must have on the elections, rather than from an educationalist's view of the matter. The time seems therefore very opportune for pressing this matter, looking to the practical advantage to be gained in the educational work of the country at large. Apart from the religious aspect of the question, we know from practical experience, and from the criticisms appearing from time to time in the public press, that not only has the taxation, made necessary for the support of Public Schools, become a heavy burden on the community, but that there also exists a considerable feeling of dissatisfaction with the results of the work at present done in our Public Schools. On these two grounds—economy and efficiency—the scheme has commended itself to the committee. We will be much mistaken if on these grounds alone considerable public interest is not taken in the proposition made to establish Voluntary Schools in our midst. With regard to religious instruction the committee report that the scheme "offers a practical method for procuring religious instruction," pointing out that not only will religious instruction be imparted in the Public Schools in a manner acceptable to all Christian bodies; but "further it gives to members of any religious body the opportunity to furnish at their own cost the religious instruction they desire." It is surely time to lay aside prejudice and approach the matter in a reasonable way, recognizing our differences where possible. We are confident that when this scheme is better understood by the other religious bodies, they will recognize both the "desirability and practicability" of establishing Voluntary Schools; and that they will be ready to join with Anglicans in such a progressive step looking to the improvement of our Public School system and placing it on a true "national" basis. We trust that the Synod will adopt the report as it stands and appoint a strong committee, that they may indeed take such steps as will "effectually arouse, inform, convince and persuade the public mind upon this question."

SERVICE IN THE FOREIGN FIELD WITHOUT LOSS OF STATUS IN THE HOME DIOCESE.

A PAPER READ BEFORE THE CHAPTER OF THE TORONTO RURAL DEANERY BY THE REV. C. H. SHORTT.

A great awakening in missionary interest has been observed by everyone during the last twenty-five years, and attributed by many to the institution of the Day of Common Intercession in 1872. The old societies have got new life, and new organizations have appeared in every direction. New fields are being opened up every few months and calls for volunteers are being heard from every continent. With this movement have come new responsibilities and fresh problems, one of which I have been asked to speak of to-day. The Canadian Church has, within the last quarter of a century, committed itself to the principle that a living branch of the Church of Christ must be partaker in the common work of revealing Christ to mankind and bringing all men into the unity of the Body. She has sent some of her clergy into the foreign field and has begun her work well. Now the question arises, "What will she do with her missionaries when they become too old for service, or when they become disabled in any way? What is to become of their families