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## Lessons for Sundays and Holy Days.

Oct 24th.—NINETEENTH SUNDAY AFTER TRINITY.  
Morning.—Ezekiel, 14. 1 Tim., 1, to v. 18.  
Evening.—Ezekiel, 18; or 24, v. 15. Luke 17, v. 20.

Appropriate Hymns for Nineteenth and Twentieth Sundays 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:

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 310, 315, 554.  
Processional: 35, 221, 298, 302.  
Offertory: 216, 234, 365, 530.  
Children's Hymns: 270, 334, 336, 571.  
General Hymns: 21, 207, 214, 237, 510, 522.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 178, 318, 538, 556.  
Processional: 33, 268, 427, 435.  
Offertory: 232, 428, 437, 438.  
Children's Hymns: 335, 339, 445, 573.  
General Hymns: 196, 213, 222, 228, 429, 623.

## OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Twentieth Sunday after Trinity.

Ephes. v. 20: "Giving thanks always for all things in the name of our Lord Jesus Christ, to God, even the Father."

Sometimes said that men's opinions do not greatly affect their conduct. This may be so in exceptional cases. But not the general rule. According to our views of life and its meaning, so will be our habits. Illustrated in the words before us. Consider:

i. The source of all blessings: God the Father. Here the starting point, the explanation. If

no God, or if God is aloof from human affairs, then there must be an end of all praise and worship. But this is not what we hold. God is our Father, and the source of all good. The blessings we enjoy are not by chance or from merit, or the mere result of personal effort. This needed, but He gives power to labour, and rewards the labourer.

ii. What are His Gifts?" All things.

1. If there be a God, all would admit that some things are from Him. Thus spiritual blessings are His.

2. But not these only are of God. All are from Him. (1) The capacity for enjoyment; (2) The supply which corresponds. Think how great and abundant. We are too apt to remember trials, and to forget blessings. Yet they are innumerable; and to each of us some special blessings. Harvest blessings and other. Within, without, around.

iii. Thanksgiving for these blessings—All of God's bounty, and demand recognition.

1. The neglect or refusal to recognize them odious. What should we say of those who feel no gratitude to parents, friends, benefactors?

2. Gratitude is an obvious duty in certain cases; just as much as honesty or forbearance. Particularly is it due to God. On Him we have no claim.

3. An impulse of the regenerate heart. Not merely a duty. We recognize earthly benefactors instinctively. We do not sit down and calculate. So to God. "Praise the Lord, O, my soul."

4. An evidence and test of grace. To know God is to love Him, and be grateful to Him. One unthankful has not the Spirit of God. A serious reflection.

iv. Thankfulness increasing "always." Does this mean continuous? Yes and no. Not in actual utterance. But this spirit (1) should be present in our whole life; and (2) expressed in every action in thoughts, words, and deeds.

v. Through Christ.—"In the name of our Lord Jesus Christ."

1. Only in Jesus Christ have we a full disclosure of God's goodness. He, the Interpreter of all, makes us understand all.

2. In Him we offer ourselves to God, as He offered us. So with thanksgiving—taking with us our brethren. The law of love inseparable from the law of thanksgiving.

## RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

To the ordinary believer in the Christian religion, it is a fixed conviction that no education can be satisfactory which ignores Almighty God, and our relations and duties to Him. If there is a God, as most men believe; if that God interests Himself in the affairs of mankind, as the great majority of the human race also believe; if He has revealed Himself in a special manner by supernatural words and deeds, as is the belief of all Christians, Jews and Mahometans, to go no further, then that education must be essentially

defective which ignores the intervention of God in the affairs of men, and teaches young children to think and act and live as though there were no God. We are aware that an answer may be made to the effect that God is not ignored in our Public schools. Prayers are said, and a portion of Scripture is read at the opening of the schools, and thus there is a public and general recognition of the Most High. Now, either this religious service is a reality, or it is not. If it is not, there is no more to be said. If it is, how can the managers of our schools satisfy those who are now denouncing religious education in our Public schools as an attempt to restore a State-Church? If all religion is to be excluded from our schools, how should this amount be tolerated? Everyone knows, however, that if we are to have religious instruction in our schools, we must have more than this. Now, why should we not have it? An immense majority of the inhabitants of this Dominion believe in God, and desire religious education for their children. Even those who do not wish it for their own children are not desirous of preventing the children of Christian parents from receiving religious instruction. As far as we know, there is no class of men so bigoted and irrational as to say that the Christian religion shall not be taught to those who want it. How, then, does the case stand? What is the present difference of opinion on this subject? The question is simply this: Whether the religious instruction shall be given in school hours, or after the close of the regular time of instruction. We cannot help regretting that this question has been complicated by the intervention of the Jews, who are no more hurt by the proposal than any other body. The Jews live side by side with us, and enjoy all the privileges of our free constitution as fully as their Christian brethren. We cannot for a moment believe that their ancient hatred of the doctrine of the Cross has stirred them up to this protest. Certainly the proposal to allow certain Christian ministers to instruct the young of their own communion can introduce no exclusion of Jews any more than of Christians who do not belong to that particular communion. We hope that our Hebrew brethren may see that their fears are illusory, and that no harm or despite is meant for them. The real question, as we understand it, is whether religion shall be taught in school hours. The reason for the petition that this may be done is a very simple and obvious one. If such instruction is given after school hours, it is making it a special burden on the children who receive it. It is putting a positive hindrance in the way of such instruction. If, on the contrary, the instruction in religion is given in school hours, then the children whose parents desire that they should have such instruction will assemble in one place, whilst those who desire a different kind of religious education (Roman Catholic, non-denominational, Hebrew), may assemble in other places, and those who desire no religious education at all may be taught the general principles of ethics