

Canadian Churchman.

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Lessons for Sundays and Holy Days.

August 30th.—THIRTEENTH SUNDAY AFTER TRINITY.
Morning.—2 Kings 5 1 Cor. 10&11, v 1.
Evening.—2 Kings 6, to v. 24. or 7. Mark 4, to v. 35.

APPROPRIATE HYMNS for thirteenth and fourteenth Sundays after Trinity, compiled by Mr. F. Gattward, 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:

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 309, 310, 554.
Processional: 231, 248, 260, 392.
Offertory: 20, 192, 259, 545.
Children's Hymns: 265, 334, 338, 568.
General Hymns: 5, 184, 195, 220, 248, 285.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 311, 316, 556.
Processional: 22, 270, 274, 546.
Offertory: 238, 271, 367, 523.
Children's Hymns: 210, 280, 340, 571.
General Hymns: 196, 210, 262, 266, 277, 474.

THIRTEENTH SUNDAY AFTER TRINITY.

To prepare mankind for the blessings of the gospel covenant, has been the purpose of Almighty God ever since the fall of man. Last Sunday we traced this preparation in the law or covenant of Moses. To-day we go back still further, and find in God's covenant with Abraham, the sure promise of a Redeemer to come. This day's epistle shows the different positions of mankind under these distinct covenants; and then ascribes the blessings of each, and all, equally to the one Mediator between God and man, our Lord Jesus Christ. It was by faith in Him that Abraham was justified. Four hundred and thirty years before the time of Moses, or the giving of the law, Abraham believed God; and it was counted unto him for righteousness. Thus were God's people justified under, but not by, the works of the law; for "by the works of the law can no flesh be justified." But when in the fullness of time, God sent forth the promised Seed, His own blessed Son, there was no more need for these ceremonial observances, and therefore no more obligation to observe them.

The promises which Abraham saw afar off, which the Church of Israel discerned but darkly through types and ceremonies, were then brought nigh to us by the Blood of Christ. This is the figurative meaning of the parable read to us in the gospel for the day. Christ did for the poor fallen sons of Adam, what the good Samaritan in the parable did for the poor wounded man. Thus by the blessed covenant of grace and mercy in Christ Jesus, did "God in the fullness of time, gather together in one all things in Christ." "Sending His own Son into the world in the likeness of sinful flesh, and for sin, He condemned sin in the flesh;" but He did so, "that the righteousness of the law might be fulfilled in us." This, then, brings us to the lesson which the Church would teach us in the collect for this day. God, as we learn from this prayer, has brought His people into covenant with Him that they might do Him true and laudable service; that is such service as he has promised graciously to accept, through the merits of our one only Mediator and Redeemer, Jesus Christ. But the true and laudable service which God requires of His faithful servants under the new dispensation, has been even more clearly defined by the Lord Himself, in the gospel for the day. Christians, as we here learn from His own lips, have no less a service to perform than to love the Lord their God with all their souls, and their neighbour as themselves. As the good Samaritan did to the poor traveller,—as Christ did to poor fallen man,—even so must we "go and do likewise." We must "love one another as God hath loved us;" and be kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us. Thus does the Church on this day show us how God of His own free mercy hath given us all things that pertain unto life and godliness. She sets before us the blessed hopes and promises, which, though laid up in heaven before the foundation of the world, have been "manifest in these last days for us," and she tells us "what we may do to inherit eternal life."

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

BY THE BISHOP OF SASKATCHEWAN AND CALGARY.

The bishop, in his address to the Synod, said: The committee appointed to consider and report upon this most important matter have no doubt acted upon their instructions, and are ready with their report. Upon this subject everyone wishes to be considered an authority. I have long and anxiously pondered over it. Let it be clearly understood. I should want definite religious instruction if I could get it. But as this is absolutely out of the question in the Territories, the conclusion I have come to is that we should try and get such a syllabus of religious teaching engrafted upon our programme of studies for the Public schools as has been taught under the London School Board. If Anglicans, Presbyterians, Methodists and Baptists could come to an agreement on this basis, our teachers would receive general instructions as to this part of their duty during their normal training, and they could then, I feel confident, be trusted to give this instruction in the spirit underlying the basis of agreement. The result would be to place the Word of God where it ought to be in school life;

then the Sunday-school and the Church in teaching the catechism and all other things which a Christian ought to know and believe to his soul's health, would find that a foundation had been laid in Bible truth and in Christian morals of the greatest possible value, tending to a realization of the ideal of the life which now is as well as that which is to come. I assume there would be no real difficulty in providing for Roman Catholic children such religious teaching as the Roman Catholic hierarchy would impose, to be taught in their schools. There are many other subjects which I would have been glad to speak of did time permit. I must, however, forbear. May I in conclusion remind you, and myself also, that be our thoughts set on individual, on parochial or on diocesan matters, we need ever to bear in mind that

"Except the Lord build the house,
They labour in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain."

Our work must be begun, continued and ended in the Lord if it is to witness for Him and prove a blessing to His people. In the words of the present Bishop of Rochester, we must realize ever more and more "the necessity and importance of what I may call the Church's corporate force of prayer, of the prayer, collective and individual, of her members for what touches her corporate responsibility, or life or work. There lies the secret of quickened energy, of enlarged horizons, and of stimulated thought upon these great matters; of stored spiritual force for issues of moral conflict or crusade; of fostering environment for individual dedications to self-sacrifice of effort; of quiet but mighty strength in hours of national or ecclesiastical anxiety. Yet how little we have of it and can reckon upon it—the prevailing prayer of public-hearted citizens of the kingdom of heaven upon earth? Is there not here a real opening for growth and increase, for lifting up the eyes, for enlarging the heart of the Church? By such use the more frequent Eucharists which God has granted to us may gain freshness of meaning and largeness of scope, and be secured, whether from the dangers of monotony or of thin self-absorbed religiousness. To such uses prayer meetings may open their hearts more freely, and gain thereby in robustness. And might not family or household prayer—that most precious piece of national religion—be through some careful, practical hints and helps from the clergy, enlarged and completed by a side in which they are as yet often almost wholly lacking, and this with the best results upon the true breadth, intelligence and sympathy of our lay Churchmanship, not least among the young?"

THE NEW BISHOP OF QU'APPELLE.

It seems to us that the Bishops of the Province of Rupert's Land have done wisely and well in choosing a clergyman who had experience of Canadian Church life and work for the Diocese of Qu'Appelle. It is, of course, quite right and the best thing to do, to have recourse to the mother country when a fit person cannot be found here, or when an agreement cannot be come to between different candidates. But it is much better that men who have been tried, and not found wanting, should be recognized and promoted to higher places when they have done good work already

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