

Canadian Churchman.

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FRANK WOOTTEN,

Box 2640, Toronto.
Office—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

August 23rd.—TWELFTH SUNDAY AFTER TRINITY.
Morning.—1 Kings 2, to v. 41. 1 Cor. 4, to v. 18.
Evening.—2 Kings 2, to v. 13, or 4, v. 6 to 38. Mat. 27, v. 57.

APPROPRIATE HYMNS for twelfth and thirteenth 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:

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 188, 319, 538, 552.
Processional: 242, 419, 432, 516.
Offertory: 232, 303, 431, 620.
Children's Hymns: 286, 333, 391, 572.
General Hymns: 4, 207, 298, 308, 430, 525.

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, 243, 285.

TWELFTH SUNDAY AFTER TRINITY.

During the last two Sundays we have been dwelling on the proofs of God's love towards us. We have looked upon Him as a God of mercy, answering our prayers and strengthening us with His grace. Now we have to learn how sinners, such as we are, come to be admitted to such glorious privileges; and it is this which the Church would unfold to us in the epistle for this day. By setting before us as in contrast, the advantages of the new dispensation over the old, she would teach us to ascribe all these benefits to our participation in the gospel covenant. The language of the apostle, in this passage, is therefore intended to show us in what these advantages consist. To do this more clearly, he refers us at once to the mysterious circumstances under which Moses received the Tables of the Law. When Moses came down from the Mount, the brightness that illuminated him was such that the children of Israel could not behold the glory of his countenance. He was obliged to put a veil over his face that they might be able to bear it. Under this miraculous brightness may be represented

to us, as in a type, the light of the glorious gospel of God gleaming through the ordinances of the law. This light, if displayed to them all at once, would have been as overpowering to their souls as the glory of Moses' face was to their bodily senses. God therefore ordained that they should be gradually prepared for it by means of an inferior covenant. He gave them a law which was to bring them to a knowledge of sin, and point out to them the way of obedience. We find that according to the measure in which they acted up to the light received, so were these faint glimpses of the light to come vouchsafed or withheld. Jehu only served God according to the letter, without any spirit of love or devotion; and so he met with a proportionate reward. He became an instrument in God's hands to serve the Divine purpose, and gained for himself an earthly crown. But he went no further. He had a zeal for God, but not according to knowledge. He was zealous in destroying the enemies of the Lord, while he

that which enables us to draw near with the confidence which is expressed in the collect for the day. Though we are so slothful and imperfect in our prayers, yet in the name of Him through Whom we pray, God will give us "more than either we desire or deserve." Though in striving to run the way of His commandments, we have "done many things which we ought not to have done, and left undone many things which we ought to have done," yet we have an Advocate with the Father, Jesus Christ the Righteous, and for His sake, God will "forgive us those things whereof our conscience is afraid." Though we are not worthy of the very least of those mercies for which we pray, yet through the merits and mediation of Jesus Christ our Lord, God will bestow upon us such "good things" as eye hath not seen, or ear heard, neither hath it entered into the heart of man to conceive.

RELIGIOUS EDUCATION.

BY THE LATE BISHOP BURN, D.D.

The bishop in his charge to the Synod, June 10th, 1896, said: "We are not troubled in this diocese with the question of Separate Schools, at least not more than it concerns us in our interest in education generally and especially that of the children in this Dominion of Canada. Still the question of Religious Education is with us and must be one of vital interest to all religious people and not only to Churchmen. In my opinion any system that ignores religion forfeits its claim to be in any real sense education at all. Now the practical question for us is how far the education in these Territories can be called Religious Education, and what is our duty as citizens and Churchmen under the circumstances. I think it is fair to say that the system of education here, a system excellent not only in theory, but in the spirit and zeal with which it is administered, is yet one that does ignore religion, it is virtually secular. I am quite aware that there is an answer to this, an answer which might read like a contradiction of my statement that religion is ignored. They would say that besides an instruction for the opening of the schools with a religious exercise—there is a special provision that any minister of religion may, with the permission of the trustees, visit the school during the last half hour and give instruction in religion. This has been the reply made me when I have urged the question with those in authority. Can we accept this as the solution of the religious question in our schools? I say unhesitatingly we cannot. It looks well on paper and may satisfy the unthinking, but in its practical results it is in most places useless. I need not ask any who have tried to teach children what is the effect of putting any special subject during the last half hour just when the children are tired and longing to go home. I need hardly point out how many there are of our scattered country schools which the clergyman cannot reach on a week-day—the only time he is there is for his Sunday visit for service; but besides this, that clause at the end 'with the permission of the trustees' really in many, if not most places, makes the provision a dead letter. I have urged the clergy in the different districts to make application to the trustees, for I do feel strongly we have no right to ask for any change until we have given a fair trial to the present system. I have



PETERBOROUGH CATHEDRAL.

left the golden calves in Bethel and in Dan. Thus he affords a warning to those who, even under the Gospel Dispensation, "make a fair show outwardly in the flesh," while perhaps they retain in their hearts those very sins which are most hateful to God. Our eyes have been opened to behold the wondrous things which prophets and kings desired to see, but could not see them; and our ears to hear the wondrous things which they desired to hear, but could not hear them. When Jesus Christ, our Lord and Saviour, came to fulfil in His own person the prophecies and types of the Old Testament, He brought healing to the souls, as He did to the bodies of His faithful servants. He Who, in the gospel for this day, made the deaf to hear, and the dumb to speak, opened our ears to hear the wondrous things of His law, and our lips to show forth his praise. "Having abolished, in His flesh, the law of commandments contained in ordinances," "we have access through Him by one spirit unto the Father." This "grace wherein we stand" is

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