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LESSONS FOR SUNDAYS AND HOLY DAYS.

July 17—6th SUNDAY AFTER TRINITY.

Morning—2 Sam. 1. Acts 20, to 17.

Evening—2 Sam. 12, to 24; or 18. Mat. 8, 18.

Appropriate Hymns for Sixth and Seventh Sunday after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 556, 560.
Processional: 291, 297, 302, 305, 307.
Offertory: 198, 255, 256, 378, 379.
Children's Hymns: 332, 333, 547, 571, 574.
General Hymns: 196, 199, 202, 299, 546, 548.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 320, 520.
Processional: 179, 215, 393, 306, 392.
Offertory: 216, 243, 293, 367, 532, 604.
Children's Hymns: 217, 233, 242, 336, 337.
General Hymns: 235, 239, 214, 418, 514, 523.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Seventh Sunday after Trinity.

St. Mark viii., 2. "I have compassion on the multitude."

In no respect the Spirit of the Gospel more different from that of the World than in this, that the World begins and ends with self, whereas Christ begins and ends with love. Christ teaches not how to get most out of the world, but how to give most to the world, how to add to the sum of human good.

i. An affecting expression of this thought in the text.

The very word compassion=Suffering with. Unknown in Septuagint O. T.; frequent in Gospel.

ii. Note the occasion on which the feeling awakened.

1. Jesus had before Him a hungry multitude—exhausted, fainting. No contempt for lower wants. (1) Transcendental spiritualists would scorn—serving tables—no thought of spiritual need under the physical. (2) Jesus does not thus pass by. Human beings suffering, needy; He will help.

2. He identifies Himself with the sufferers. Meaning of His life. "Himself took our infirmities." No mere momentary impulse.

3. Gave rise to practical activity. Always thus. Brings active relief.

iii. A representation of Christ's attitude to the race of man. Ever thus. Take any incident; penetrate to its principle. Seen here.

1. In the multitude a picture of mankind. Immense number—diversity—suffering—destitution—beneath, sin—such the race, and to that race He came.

2. A Helper who feels and pities. (1) Comes with power. (2) And with tenderness. (3) Extending to every need. (a) Bodily. (b) Spiritual. (c) Recognizing sin as the root.

3. So now and ever. "Same . . . forever." (1) Humanity and its needs, the same. (2) And He ever living; "We have not an High Priest, etc."

iii. Jesus here an example to His people.

1. Here our duty and privilege—to imitate Him.

2. Insufficiency of selves, yet sufficiency of God.

3. What are we now doing. Could it be said of any of us: He had no pity? God forbid! May the merciful Spirit of Christ be ours—hoping, helping, serving, raising up the fallen and sustaining the weak.

A WITNESS FOR THE GOSPEL.

Many of us will remember the remark of King George III., when Bishop Watson's "Apology for the Bible," was put into his hands. "I was not aware," he said, "that the Bible needed any apology." The good old man was more familiar with the popular use of the English word than with the technical meaning of its Greek original. But, even in the sense of Defence, the word sometimes grates upon us. If it were meant that the defenders thought that the Gospel needed defending in the sense that its claims were doubtful, then undoubtedly such kind of defence would be unwelcome to those who can say: "I know Whom I have believed." If, however, it is remembered that the evidence for the Gospel is moral evidence, not demonstrative or visual, and that therefore it does not enforce conviction, but persuades by moral proof, then we may well rejoice

when men who have made experience of the power of the Gospel, and have also carefully examined its credentials, come forward to give a reason for the hope that is in them, for their belief that the Gospel is from God and is the power of God. More especially do we welcome such testimonies when they come from laymen, educated, thoughtful, able men who have no professional connection with the ministry of the Divine Word; but who are so thoroughly convinced of the benefit and blessing of the Christian revelation that they feel constrained to bear testimony to what they believe and know. Such testimonies, moreover, are of peculiar value at a time when other laymen are somewhat lightly casting doubts upon the supernatural character of Christ and the divine origin of His work. For these reasons we greatly value a recent address on "Christianity and its Influences," delivered by one so highly honoured among ourselves as our Lieutenant-Governor, Sir Oliver Mowat. It is not the first time that he has come forward in the good cause. When he had all the heavy burden of the government of this great province upon his shoulders, he yet found time to do battle for the faith; and now, in his time of comparative leisure, when he is requested by the medical students of the city to address them, he chooses the subject of "Christianity and its Influence." If the choice of subject was good, the treatment is no less excellent—clear, straightforward, always to the point. Here are some specimens. "My first remark," he says, "is, that if in the course of my long and active life I have learned one lesson more distinctly than another, it is that the influence of a man or woman for good, as regards even this world, is immensely promoted by having faith in Christianity." Again, after speaking of the number of men of eminence in learning, intelligence, and power, who have been believers in the Gospel, he goes on, "As for Christianity being dead or dying, this is most certainly not true, and can be shown by most satisfactory evidence not to be true. It is the reverse of the truth. A like assertion as to Christianity being in a dying condition was in past ages often made; but the facts always turned out otherwise." And this statement he proves and illustrates by many undoubted facts. In regard to the requirements of religion, Sir Oliver remarks: "It is undoubtedly an exacting religion, as well as a true and the only true religion; but its exactions are such as promote the present as well as the future well-being of the race; for, what is it that Christianity requires of us? It requires personal purity and godliness. As regards conduct towards others, it requires that in every act of life each of us inquire: What does honesty require? What do justice and fair-dealing require of us? What does humanity require of us? What does the influence of our example require of us?" And then he