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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 23rd.—THIRD SUNDAY AFTER EPIPH.

Morning.—Isaiah 62. Matt. 13, 24 to 33.
Evening.—Isaiah 65 or 66. Acts 14.

Appropriate Hymns for Third and Fourth Sundays after Epiphany, compiled by Mr. F. Gatward, organist and choirmaster 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:

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 316, 323, 556.
Processional: 33, 76, 79, 176.
Offertory: 174, 178, 179, 541.
Children's Hymns: 78, 330, 336, 571.
General Hymns: 171, 177, 220, 477, 487, 519.

FOURTH SUNDAY AFTER EPIPHANY

Holy Communion: 194, 312, 322, 554.
Processional: 77, 82, 219, 460.
Offertory: 235, 258, 303, 545.
Children's Hymns: 80, 333, 338, 572.
General Hymns: 75, 263, 285, 461, 488, 520.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PR. F. CLARK LL.D., TRINITY COLLEGE.

Gospel for the Third Sunday after the Epiphany.

St. Matt. viii: "Verily, I say unto you, I have not found so great faith, no, not in Israel."

Not often that strong expressions of censure or commendation came from Christ. Reasons obvious. Yet sometimes strong language of both kinds. Interesting to note the occasions, not for external reasons, but internal. Commendation chiefly for faith in God: e.g., Syrophenician woman, and this instance of the Centurion.

i. Two preliminary remarks.

1. Not the same incident as that of the

nobleman (St. John iv.) That a case of weak faith.

2. History of this incident at somewhat greater length in St. Luke, vii. According to St. Matthew, Centurion himself came. In St. Luke, members of the Hebrew nation. May both have applied.

ii. Chief business to consider the faith of the Centurion. So commended—every point instructive.

1. A faith rooted in a sense of God's righteousness. (1) Faith, like other things, depends much on soil, affected by preparations, etc. (2) Some kinds of faith slight, flimsy. (3) Here a very different case. (a) Heathen soldier, (b) Recognizing truth in Hebrew religion—Built a synagogue, (c) Inquiring, perhaps expecting.

2. A faith based on humility. Connexion inseparable. (1) Did not venture to come to Jesus—sent the elders. (2) Contented to be treated with scant courtesy. "Speak the word only." (3) Note the contrast: He said he was "not worthy." They said: "He is worthy."

3. A faith revealed in clear spiritual perception. (1) Character of faith to discern unseen. "Seeing Him who is invisible." (2) Remarkable in the Centurion. Saw the greatness of Jesus under poor exterior. Victory of faith.

4. A faith which worked by love. Perfection of both. (1) A human amiability apart from faith. Kindly but uncertain. (2) A kind of faith without love, hard and harsh. (3) So an unpractical faith—talkative, windy—without sacrifice. (4) How different the faith of the Centurion! Taught him duty and consideration. The elders called the sick person *doulos*=bondservant; the Centurion called him *pais*=boy. His faith was also practical.

5. A faith crowned with success. (1) He gained the desired blessing. "Go thy way," etc. (2) And a still greater, the approval of Christ. Thus ever. "By saying he was unworthy, he showed that he was worthy that Christ should enter not within his walls, but into his heart." (St. Augustine.)

iii. Note some lessons:

1. Faith is often found where least expected. e.g., Syrophenician woman: Good Samaritan: Samaritan leper.

2. Want of faith the result of moral evil. (1) Want of moral earnestness. (2) Lack of humility—unteachableness.

3. Reality of faith demonstrated in action, and in action like that of Christ. We may judge of our real character by considering how we spend time and money. "Where thy treasure is, there shall thy heart be also."

SERMONS AT ALL SAINTS', TORONTO.

The Rev. A. H. Baldwin has arranged with Professor Clark that the latter should preach a series of five sermons on subjects of the day in All Saints' church. The subjects are

to be: 1. The Necessity of Revelation. 2. The Reality of Revelation. 3. The Claims of the Bible. 4. The Person of Christ. 5. The Work of Christ. The first of the series was preached last Sunday evening. The preacher began by speaking of the gravity of the questions to be considered. That the truths which he was set to uphold should be called in question was nothing new, although the manner of attack was not always the same. It would be obvious, however, to any one who gave attention to the subject, that the answers which we should feel constrained to give to the questions before us would be of supreme importance. The question they had now to consider was this: Was a Revelation necessary? But then, words were equivocal. Revelation might be used in two senses. We might say that God was revealed in Nature, in history, in conscience, in man's spiritual nature. And this was a perfectly legitimate use of the word. Or we might say that there was need of a revelation beyond what was given in the natural order, and in man's constitution—a supernatural revelation afforded by a personal interposition on the part of the Most High in the history of mankind.

Now, there were different ways of regarding this subject. For example, some said that there was no God to reveal, and in that case there could of course be no revelation. Others said that we could not know whether there was a God or not, and in that case also no revelation was conceivable. A third class believed that there was a God, and that He could be known, but they maintained that we have sufficient knowledge of Him and of our relations to Him without any higher revelation than that which is given in Nature and in the heart of man. Before we could come to a reasonable conclusion on the subject, we must consider these positions. With regard to the frankly atheistic position, it was hardly too much to say that it was now taken by hardly any one. What was the meaning of the order that prevailed in the world? Could it be ascribed to chance or necessity—whatever this might mean? Did it not proclaim the agency of a supreme Intelligence? Or again, what was the significance of the moral nature of man? Experience taught that it was indestructible. The sense of duty, of right and wrong, of merit and demerit—this was not an illusion, for no advance in civilization had ever affected it, and this moral nature had no meaning, unless there was a spiritual principle in the world. If moreover, we considered the common consent of mankind, the conviction of the existence of God was strengthened. Even men who had proclaimed themselves as agnostics or worse, had been forced to confess that the arguments for God were very strong.

It would hardly be necessary to insist upon the possibility of knowing God in opposition to the Agnostic. To say that a thing existed was to say that it could be known. The reality of a thing consists in its relations, and those relations are intelligible, or they are