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## LESSONS FOR SUNDAYS AND HOLY DAYS.

July 31—8th SUNDAY AFTER TRINITY.

Morning—1 Chron. 29, 9 to 29. Romans 1.

Evening—2 Chron. 1, or 1 Kings 3. Mat. 16, to 24.

Appropriate Hymns for Eighth and Ninth Sundays 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:

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322, 524.

Processional: 274, 302, 390, 447, 513.

Offertory: 218, 227, 265, 268, 298, 528.

Children's Hymns: 228, 330, 339, 338, 340.

General Hymns: 275, 290, 477, 537, 633, 637

### NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552, 554.

Processional: 175, 179, 270, 542, 547.

Offertory: 167, 265, 512, 514, 518.

Children's Hymns: 261, 271, 330, 334, 336.

General Hymns: 177, 178, 255, 545, 550.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Ninth Sunday after Trinity.

St. Luke xvi., 3. "Give an account of thy Stewardship."

Some years ago a noted unbeliever was drawing to his end—An agnostic—Yet as he saw the nearness of death, he published his last book, since he heard a voice saying, "Give an account of thy stewardship." If an atheist had such thoughts, how much more those who believe in God. Let us consider.

i. We are all Stewards of God.

Sometimes especially used of certain offices

—e.g., the ministry.—But really applicable to all.

1. We all possess gifts and powers, which are not our own. (1) We did not originate them. (2) They are not granted to us absolutely (as often erroneously thought), but under conditions and involving responsibilities.

2. These gifts of different kinds. (1) Natural gifts as members of the human family. (2) Spiritual gifts as members of the Church of Christ. (3) Differing, yet all of the same Spirit, to be used for the same End.

ii. These gifts are to be used until the Giver returns. "Occupy till I come."

1. Christ did His work on earth—and left it to be carried on (1) By the Divine Spirit (2) By His Members.

2. And each bound to recognize his responsibility and to carry on his own work.

iii. A time to come when we must give account.

1. It is reasonable and just that this should be. Our responsibilities are measured by our endowments and opportunities. Whatever gifts or graces we have received, we are bound to use, and shall have to account for. The result of all ascertained. (1) In our own character. (2) In the judgment of Christ.

2. This calling to account is ever going on. (1) We often fancy that it belongs to the future merely. This a mistake. (2) The sowing and the reaping side by side. Today is the harvest of yesterday's sowing. To-morrow of to-day's. Judgment does not tarry. Every form of good and evil is stamped on our being. (3) And yet there will come a final reckoning—When the full effects of life-long service (of God or the world), will be ascertained and made known. At the Second Advent of our Lord a revelation of the results of men's lives—to themselves—to others. Each will have his own place. Herein the teachings of Reason, Experience, Scripture, are in agreement. Let us go forth in the strength of God and employ, for He cometh.

Gospel for the Tenth Sunday after Trinity.

St. Luke xix., 41. "When He drew nigh, He saw the city and wept over it."

If we were asked how we should expect God to manifest Himself to man, different men would give different answers. Hardly surprised if His Representative "a man of sorrows." A righteous God—a sinful race. But never did the Son of Man shed more bitter tears than these over Jerusalem. Yet the occasion surprising—a day of triumph. But He could not be deceived. And His grief not for Himself, but for Jerusalem and her daughters.

i. Consider the meaning of the Redeemer's grief in reference to Jerusalem.

Need not go far. His own words tell of the miserable catastrophe impending, and in reference to the past.

1. He thought of all its past glorious his-

tery. What spectacle more sad than that of a perishing nation. Fallen, degraded, passing away. (1) Think of Rome, mistress of nations, fountain of law, how fallen. (2) Of Greece, her glory in literature and art—passed away. (3) A deeper interest attaching to Jerusalem. City of God.—Centre of His Kingdom.—Capital of David and Solomon.—Place of Temple. "I have graven thee, etc."

2. He thought of His own gracious ministry there now ending. Three years—taught—blessed—healed. In vain. "If thou hadst known!" "O Jerusalem!"

3. He thought of the calamities so near. (1) Seeming so unlikely. "Seest thou those great stones?" (2) Yet near. "This generation." But 40 years after. From that spot He looked down upon the scene of the terrible events to follow. Could see the engines of war, the fanatical fury, the strife and bloodshed in the streets, the homeless attempts, the fire ascending from the temple.

4. He saw something more terrible than the physical ruin. Why do nations decay and perish? It is sin which is at the root of life. Rome, Greece, Jerusalem. (1) Spiritual darkness—light of truth quenched. (2) Loss of life and hope of God. This is misery and death. "Exalted . . . cast down."

ii. How does Christ now look down upon the Church and the World?

Jerusalem dear as the City of God: but His reign now extends to all nations. Think what He has done for ourselves. John the Baptist the greatest of the prophets; yet the least in the Kingdom of God greater than he. And what does Christ find?

1. He finds something. Gospel not in vain. Not His ideal; yet much: Civilization—Regeneration.

2. Yet a darker side. How little accomplished! (1) Consider state of Christian Countries: Vice, Crime, Unbelief, Selfishness, Strife. (2) Of the Church. Divided. Striving. (3) Individual Christians. What have we done individually for Christ?

## OUR NEXT ISSUE, AUG. 18th.

As the Holiday Season is now on, we are taking our Annual Holiday, therefore the next issue will be August 18th.

### WHAT IS A BISHOP?

An English Contemporary says there has grown up in England a popular belief in the power of a bishop, which however it declares to be an illusion. No highly placed official, the writer goes on, except perhaps a Lord-Lieutenant, is so entirely without power, as distinct from influence, as an English Bishop. It is quite evident that the writer in the Spectator has never heard much about an American Bishop. "Legally," he says, "the Bishop can do almost nothing to an incumbent in his diocese. He admitted him, no doubt, to