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LESSONS FOR SUNDAYS AND HOLY DAYS.

October 9—18th SUNDAY AFTER TRINITY.
Morning—Jeremiah 56, Philipians 3.
Evening—Ezek. 2; or 13, to 17. Luke 9 to 28.

Appropriate Hymns for Eighteenth and Nineteenth 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:

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 317, 321, 378.

Processional: 2, 36, 161, 242, 381, 383.

Offertory: 165, 216, 217, 275, 386.

Children's Hymns: 330, 332, 333, 571, 573, 598.

General Hymns: 6, 12, 162, 365, 385, 379.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 330, 379.

Processional: 179, 215, 217, 242, 382, 478.

Offertory: 212, 235, 366, 388, 423.

Children's Hymns: 240, 329, 331, 334, 337, 473.

General Hymns: 220, 259, 269, 270, 384, 477.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Nineteenth Sunday after Trinity.

St. Matthew, ix., 2. "Son, be of good cheer; thy sins are forgiven."

The work of Christ on earth was the deliverance of mankind from evil. In the deepest sense from the evils afflict-

ing the soul, yet without neglecting the body. This declared in the Synagogue of Nazareth (St. Luke, iv., 18), Equal to St. Matthew xi., 28-30. One striking example in this Gospel. We have here

i. A case of serious bodily disease. Helpless. Paralytic.

1. Unable to make his way along by himself. Borne by four (St. Mark), a picture of man's helpless condition by nature.

2. Had heard of One able to bring relief. And so great faith as to overcome difficulties. Over the roof of the house.

ii. Here met by a question of interest and importance. What is the office of faith in securing deliverance?

1. Not a superfluous question. Great faith attributed to certain men. Sometimes amounts to arrogance. How test?

2. True faith rooted in reason, justified by experience. The faith of these men rational. Had testimony as to the power and mercy of Jesus.

3. Suggests place of faith in work of salvation. (1) Not a blind, arbitrary act. Not a mere subjective sentiment without authority. (2) We have the same kind of evidence and assurance that those men had. We know that Jesus Christ had and has power to forgive sin. Mark how He then answered the doubters. "That ye may know, etc." So we can point to the mighty works which He has done.

4. Yet guard against abuse and unreason. There must be reasons for faith. Faith cure true and false. (1) An unreasonable faith which refuses to use means. Unlike the faith of those who came to Christ. Sometimes He actually prescribed remedies. (2) Yet a sphere for faith even in the use of means. (a) The physician works in faith. Uniformity of nature. Human constitution. Law of cause and effect. Sowers sow in faith; (b) The patient exercises faith; reasonable faith in human knowledge and skill. Faith in God who blesses means used. Faith working wisely (David and Goliath).

iii. The great Healer strikes at the root of disease.

1. Healed the disease; but first: "thy sins." "Brought sin into the world and all our woe" (Milton). (1) Sin may have caused this disease. Always so nearly or remotely. (2) And He may have seen in this sufferer a desire for pardon. All could see the bodily need. Jesus the spiritual need, perhaps the longing.

2. Herein an example. (1) Thus attack social and political evil. All evils of society at root moral evils. Pardon and regeneration first needs. (2) In regard to bodily evils. Go to the root of the evil. The quack takes a superficial view, is contented to remove the manifestations of disease. The physician goes to the root.

iv. All need healing.

1. We are needy, sinful, suffering crea-

tures. Needing to be brought to Jesus, and He ready to help.

2. But we also have a mission of mercy. God sends forth His people to bless and to help. Let us learn this double lesson. (1) To get grace and help for ourselves. (2) To carry the blessing to others.

CLERGYMEN'S WIVES.

We can entertain no doubt as to the teaching of the thirty-second "Article of Religion" of the Church of England. "Bishops, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness." This is quite incontrovertible. St. Peter, the Prince of the Apostles, "was himself a married man," and St. Paul, who was not a whit behind the chief of the Apostles, asks this question (I. Corinth. ix., 5), "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord and Cephas [Peter]?" There can be no doubt as to the meaning of these words. Now even the Church of Rome does not teach that the celibacy of the clergy is a matter of faith; it is only a matter of discipline, and a state demanded by ecclesiastical authority as being more favourable to the progress and development of the Church—her influence and her power. Whether this judgment is just and right it is not quite easy to determine. There are those among ourselves who have regarded the proceedings of Hildebrand as wise and profitable; there are others who have seen in the celibacy of the clergy an ordinance very unfavourable to the best interests of the Church. Besides, there are different ways of explaining the meaning of the "interests of the Church," some regarding the subject in its narrower meaning as relating to the mere size and power of the Church considered by itself, others including the Christian character of society in general as being part of the success or failure of the Church. However this matter may be decided, there are certain points which are worth considering by all who have at heart the best interests of the Church and the clergy. For example, granting the lawfulness and expediency of the marriage of the clergy, is it quite expedient that all of them should marry? May there not be a place for celibates among the clergy? and further may not a question be raised as to the expediency of the clergy marrying in the circumstances in which many of them actually marry? These are large questions and require careful treatment. As regards the first question of the use of celibates in the ministry, this is a large subject and we hope to return to it again. On the other points some words may now be said. And