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LESSONS FOR SUNDAYS AND HOLY DAYS.

August 21—11th SUNDAY AFTER TRINITY.
Morning—1 Kings 18. 1 Cor. 1, 26 and 2.
Evening—1 Kings 19, or 21. Mat. 27, to 27.

Appropriate Hymns for Eleventh and Twelfth 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:

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519, 523, 559.
Processional: 34, 37, 274, 232, 516, 542.
Offertory: 210, 215, 233, 511, 546.
Children's Hymns: 336, 338, 340, 564, 569, 571.
General Hymns: 7, 36, 288, 294, 517.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 193, 197, 307, 324, 554, 555.
Processional: 33, 298, 302, 304, 308.
Offertory: 191, 165, 172, 186, 189.
Children's Hymns: 194, 234, 337, 341, 570, 573.
General Hymns: 17, 36, 163, 167, 169, 295.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Eleventh Sunday after Trinity.

St. Luke, xviii., 10. "Two men went up into the temple to pray." One great advantage to students of this parable, that they know all the circumstances—aim also clearly set forth. Certain trusted in themselves that they were righteous and despised others. Opposed to the very design of Christ. He

sets before us two typical characters well-known. Compare St. Paul's remarks in Epistle for the day.

i. The two classes represented by the Pharisee and Publican: Self-righteous: Penitent.

1. The self-righteous. This an essential feature.

(1) Such characters not wholly evil, e.g., rich young ruler. The disciples not wholly free from this.

(2) To this class belonged a large proportion of the religious class in Israel. Essenes of no public account. Sadducees hardly a religious party.

(3) But whatever excellences, marred by self-righteousness. No deep feeling of need—self-sufficient.

2. The other class; the humble penitent. Quite different, represented by Publicans; the class which Christ came to help.

ii. Note the resemblances between the two men.

1. Two men. Both men, made in the image of God. Both sinful and needy.

2. Both went up to the temple. Recognized divine ordinances and their duty—probably both expected a blessing.

3. Both went up to pray. Not merely to be present.

4. Both stood and prayed. The ordinary attitude of their people in prayer: "Lifting up holy hands."

5. Each stood by himself. Yet in a different spirit.

iii. Note the differences as shown in their conduct.

1. Take the Pharisee first. (1) Begins well, if only he means. "God, I thank Thee;" and for spiritual blessings. Preserved from evil: Helped to good. All excellent so far. (2) But a darker side. Thanks a mere cloak. Really claims the good things as his own. Enumerates his virtues. Ostentatious. Shows contempt for his fellow-men. "Not as other men:" Specially for his fellow-worshipper. A peculiar hardness, pride, cruelty in this—particularizing: "This thy Son!" So "this Publican."

2. Turn to the Publican; and note (1) Attitude of self-abasement. Afar off. Eyes cast down. Smote upon breast. Heart the seat of sin. (2) His words. Confession of sin: "a sinner." A prayer for forgiveness: "God be merciful."

iv. The result.

1. Announced authoritatively. "I say"—I who know what I say.

2. Justified rather than the other. Remarkable expression—here is the eternal divine lesson. "He hath put down the mighty from their seat, etc."

Gospel for the Twelfth Sunday after Trinity.

St. Mark, vii., 37. "He hath done all things well."

We are so familiar with testimonies to the Lord Jesus which sprang almost uncon-

sciously from the lips of His contemporaries that we are apt to over-look the depth of their significance. What manner of man is this?" "Never man spake." Here a splendid testimony. Think what it is to do one thing well. And the impression not from a single miracle. And the character and conduct which gave rise to this not merely a manifestation of a character of supreme excellence, but a representation of the principles of the Divine government. Consider:

i. What it was that produced the conviction here expressed. Various considerations: Power, Benevolence, Compassion.

1. An exhibition of supernatural power first arrested attention. Something visible and tangible. (1) Not a mere special and exceptional exhibition. There might have been an accident, a coincidence. Cases too numerous. (2) We believe they were right in this. Possibly too much attributed to mere miracles; Yet equally an error to treat them as insignificant. Christ appealed to His works of power.

2. But still more impressive the moral and spiritual character of His work. Words. Elevation of thoughts. Divine goodness. (1) From whatever point we approach Him. As a Child, humble, obedient. Comes forth later as Servant of the Lord. (2) Most impressive in His love and self-sacrifice. Consider ordinary men in this respect. Ever a leaven of self-seeking. In Christ not a trace. Good of man: Glory of God. All done well.

ii. The same wisdom and goodness displayed in the government of the Church and the World.

1. Grant that we cannot explain all. It is "a scheme imperfectly understood."

2. Yet a wise and benevolent purpose seen to run through all. Order amid confusion, and coming out. Consider some illustrations in History of Church. (1) How strange some episodes—Persecutions—Heresies—Divisions. (2) Yet even here goodness and wisdom. Persecutions: Blood of Martyrs seed of Church. Heresies served to bring out doctrine. Divisions doubtless offspring of pride, yet may have helped the complete exposition of truth.

iii. In the lives of individuals—the mystery of life.

1. Looking back upon the past, much fault to find with ourselves. Words. Deeds done and undone.

2. Yet no quarrel with Providence of God. He has done better for us than we for ourselves. (1) Sorrows. Yes. (2) Also joys. (3) Even sorrows blessings in disguise. All things work together for good." (4) And all made clear by and by.

3. We are directed to the future. If we "thank God" on a review of the past, we may well "take courage" for the future. It is God's world and we are His creatures. When we look back upon all the past, we shall confess: "He hath done all things well."