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Office: Cor. Church and Court Streets,
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Lessons for Sundays and Holy Days.

Sept. 5th—TWELFTH SUNDAY AFTER TRINITY.
Morning—1 Kings 22, to v. 41. 1 Cor. 14, v. 20.
Evening—2 Kings 2, to v. 16; or 4, v. 8 to 38. Mark 7, to v. 34.

Appropriate Hymns for Twelfth and Thirteenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir-master 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:

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 314, 320, 559.
Processional: 217, 219, 228, 478.
Offertory: 225, 271, 293, 521.
Children's Hymns: 194, 341, 571, 574.
General Hymns: 2, 181, 193, 256, 264, 519.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 315, 319, 558.
Processional: 161, 175, 353, 392.
Offertory: 27, 192, 233, 365.
Children's Hymns: 291, 329, 332, 572.
General Hymns: 5, 173, 229, 286, 290, 354.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Thirteenth Sunday after Trinity.

Epistle for 13th Sunday after Trinity, Gal. iii. 22.

"The Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe." In the earlier epistles of St. Paul frequent references to the difference of law and Gospel (see Ep. for last Sunday). Especially in the Epistle to the Galatians. A difference made prominent at various epochs in the history of the Church, e.g., at the Reformation, at the evangelical revival. Prominence of

doctrine of justification. Perhaps too great; yet may be too much ignored. Here placed before us. Two points: (1) Condemnation by the law. (2) Justification by faith.

i. Conviction and condemnation by the law. A necessary work done by law. No room for grace until a sense of need. And ample reason for this.

1. Reason in the universality of sin. "Concluded all things" (ta panta.) No man that sinneth not. Shown (1) in human history. Wars, murders, (2) in Divine judgments. Flood, death generally. (3) Religious institutions. Shedding of blood. Purifications. (4) The starting point of the Gospel. "Lost," "sick," "sinners." Salvation, pardon. (5) A perpetual fact. Civilization does something. But something deeper needed. Man a sinner.

2. The conviction of sin brought home by Scripture. By the law, and ever more and more. Deepens and widens as duty does. (1) The commandments of the moral law have this effect. Elementary, almost external (except 10th). Yet a valuable means of moral education. (2) Ritual observances helped. Ideas of defilement and purification. (3) So Scripture of later times, Psalms, etc. Deeper and more spiritual. (4) Teaching and example of Christ. (5) Finally, the convincing Spirit—Sin, Righteousness, Judgment.

3. This conviction comes in different ways. St. Paul, Luther, Zwingli. (1) Guilt. (2) Loss. (3) Need. All suggesting need.

ii. The end, the justification of the believer. To this all tended. Condemnation of law prepared for a good. Not for death, but for life; not for condemnation, but justification.

1. The blessing promised to be enjoyed. Now sons of God.

2. To the believing, not for doing, no merit. Only from the meritorious One.

3. Through faith. Not as though faith itself had power, but as a means of receiving the power of God. Note: (1) This faith is the work of the Holy Spirit. (2) Unites spiritually with Christ. Here the explanation of justification. We in Him and He in us. (3) Faith a principle of goodness. Unbelief the germ of all sin. Faith makes men servants of God. (4) Connects with all influences for good. Thus placing in the path of sanctification.

Consider the relation of these things to ourselves. Have we learnt that out of Christ we are condemned? Have we experienced the blessing of acceptance and adoption in Him? Hence every good thing.

THE CHURCH OF THE HOLY TRINITY, TORONTO.

The story of the origin of this well-known church cannot be better told than in the words of the first Bishop of Toronto, as reported in the memoir of that grand old prelate by his successor, the late Bishop Bethune, and also in the interesting address to the con-

gregation, delivered by the Rev. Canon Scadding, D.D., on October 27th, 1884, on the occasion of the unveiling of a memorial brass tablet erected in the church in honour of its foundress. It is proper to mention here that this narrative is mainly derived from the above two documents. The following are Bishop Strachan's own words: "On my return from visiting the missions west of Toronto in September, 1845, I found a letter from the Lord Bishop of Ripon, the perusal of which dissipated in a moment the continued fatigue I had been enduring for several months. His Lordship stated that he had the pleasure to inform me that some munificent individual, entirely unknown to him, had deposited in his hands the sum of five thousand pounds sterling, which the donor wished to be appropriated to the building of a church in the Diocese of Toronto, to be called the Church of The Holy Trinity, the seats of which were to be free and unappropriated forever, the patronage to be left entirely to the Bishop of the diocese, as well as situation." After detailing how reports in regard to the progress and circumstances of the church when erected might be brought to the knowledge of the benefactor, the Bishop of Toronto then goes on to narrate his own proceedings on the occasion: "After consulting with several of my clergy and other friends of the Church, all of whom (he adds) were filled with joy and admiration at this noble manifestation of Christian charity, they concurred with one voice that the free church should be built at Toronto, by far the most populous city in the diocese, and in a locality most likely to embrace the largest portion of the poor." Some little perplexity in regard to the site was soon removed by a free gift by the Hon. John Simcoe Macaulay, a retired colonel of the Royal Engineers, and a member of one of the leading and oldest families in Toronto, of the very spot which (the Bishop adds) had been by all considered the most appropriate for the purpose. The work of erection was at once begun, and the building was completed and consecrated on Wednesday, 27th October, the Eve of SS. Simon and Jude, 1847, in the presence of a numerous concourse of clergy and laity. Dr. Scadding's narrative contains the following additional particulars: "Previous to the consecration, several additional gifts arrived from the unknown donor; fine silver sacramental plate for use in the church, and a smaller set for use with the sick, a full supply of fair linen, and a rich covering of Genoa velvet for the altar; likewise surplices for the clergy. At the celebration of the Holy Communion on the day of consecration, besides £50 in gold, £50 were offered for a font, and £50 to furnish 'gifts and rejoicings for the poor.'" The consecration sermon was preached by the Bishop. On the following Sunday the morning sermon was preached by the Rev. Dr. Scoresby, a clergyman from England, who happened to be in Toronto, and who was a relative of the well-known Arctic explorer and physicist of the same name. In the evening Dr. Scadding was the preacher, from