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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### PALM SUNDAY.

Morning—Exodus 9; S. Matthew 26.  
Evening—Exodus 10, or 11; S. Luke 19, 28, or 20, 9-21.

Appropriate Hymns for Sixth Sunday in Lent and Easter Day, 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.

### SIXTH SUNDAY IN LENT—PALM SUNDAY.

Holy Communion: 193, 197, 321, 322.  
Processional: 36, 98, 99, 280, 547.  
Offertory: 88, 248, 251, 252, 255.  
Children's Hymns: 286, 331, 332, 334.  
General Hymns: 31, 91, 250, 253.

### EASTER DAY.

Holy Communion: 127, 128, 311, 555.  
Processional: 134, 136, 232, 302, 504.  
Offertory: 125, 132, 135, 138.  
Children's Hymns: 131, 329, 341, 343.  
General Hymns: 126, 137, 139, 140.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

### Easter Day.

Exodus xii., 2. "This month shall be unto you the beginning of months."

These are events which stand forward as turning-points in history. Romans dated their years from the building of the City. Mahometans from the Flight of the Prophet. Christians date their years from the birth of Christ. The Passover made the month of Abil take the place of Tisri as the first month in the year.

i. A great moment in Hebrew History.

1. A time of Redemption. God was redeeming His people from the bondage of Egypt.

2. A time of Consecration. Slaying of the Lamb. Sprinkling of the Blood.

3. A time of Purification. No leaven to be used or found in their houses.

4. A time of Communion. The Paschal Lamb was eaten by the families. This in accordance with the peace-offering, which was especially a sacrifice of communion—when God feasted with His people, and they with Him.

5. Finally, a great deliverance. Slaves emancipated and made free men. The bondsmen of Egypt become a nation.

ii. The lessons of Easter analogous to those of Passover. Easter is the Christian Passover—the greatest Festival of the Christian Church—in various respects resembling its Hebrew archetype.

1. It is based upon the work of Redemption. Good Friday, the day commemorative of the great sacrifice, the preparation for Easter Day, the celebration of the victory over sin and death.

2. It is the day of the new birth of humanity, as the Passover was the birthday of Israel as a people. Note the significance of the Resurrection of Christ. (1) In regard to Himself, Acts xiii., 33, "He raised up Jesus, as it is written, 'Thou art My Son, this day have I begotten Thee.'" It was a new birth of Christ as second Adam. (2) So it was the birth of the Church in Him, I. St. Peter, i., 3, "Blessed be the God and Father . . . who, according to His great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

3. It is a day of sacred communion between God and man—a feast upon a sacrifice. "Christ our Passover . . . therefore let us keep the Feast."

4. And a feast of life and purity—"not with the old leaven, nor with the leaven," etc.

5. Finally, it is the ground of all our hopes. Christ is risen. We have not followed cunningly devised fables. Because I live, ye shall live also. Therefore, "Speak unto the Children of Israel that they go forward."

### HOLY WEEK.

There is reason to believe that the Sacred Season of Lent has been kept with increasing seriousness and earnestness. From many parts we hear of special services and of large and increased attendances both at the meetings for prayer and instruction and also at the Holy Communion. Still the Season of Lent is long, and in these busy days comparatively few men can give up much of the time appropriated for work and re-

laxation. It is, therefore, of the greatest advantage to all who wish to reap what fruits they may of the season of self-denial, and to make what preparation they can for the glorious festival of Easter, that one short and most solemn week should close the Season of Lent—the week which we call Holy, which the Greeks call Great, and which has been dignified in many ways.

This week lies now near before us, between us and the great and blessed Festival of Easter, which commemorates the mighty event upon which we base all our hopes of pardon, acceptance with God, and eternal life. If Christ be not risen from the dead, then the Gospel is an illusion, our faith is vain, and our hope. But we have no doubt on this point. Now is Christ risen from the dead, and become the first fruits of them that slept. As by man came death, so also by man has come the resurrection from the dead. The man in whose heart the joy of Easter has never had a place, knows nothing of true joy. And it is for this joy that Holy Week makes preparation. How shall we prepare ourselves for this great Celebration? How shall we spend the solemn days which commemorate the bitter passion of our Lord? For many of our readers this question will be answered by the services in which they are called to join in their various parish churches or places of worship. Day after day either the events of the successive days will be brought before them, and hints for meditation will be suggested, or topics of a nature suitable for the season will be treated so as to lead to further private meditation upon them. In a general way, nothing can be better for most of us than to follow such instructions and suggestions. They will take us out of ourselves. They will, in many cases, suggest lines of thought which might not otherwise have occurred to us; and so they will lead us into a deeper comprehension of the work of our Lord, and of our own relation to that work. We hardly know how much we need such aids. We skim the surface of things. We are of course familiar with the events in the Life of our Saviour. We are specially acquainted with every detail in the last few days of His life. And yet these events are far from being so fruitful of teaching, of influence, of spiritual power as they might be. We are almost losing the habit of meditation, and such a loss is incalculable. There may be some, indeed, who have not, or who have only to a limited extent, the advantages of guidance such as that of which we have spoken. We may be prevented from going, day after day, to the services of the Sanctuary. Then let us at least try to use the week in such a manner that we may come into closer communion with God, and make some preparation for the great Celebration of Easter. We may, for example, make a selection of the various incidents of Holy