

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

April 18th.—EASTER DAY.

Morning.—Exodus 12, to v. 26. Rev. 1, v. 10 to 19.  
Evening.—Ex. 12, v. 19; or 14. John 20, v. 11 to 19; or Rev. 5.

APPROPRIATE HYMNS for Easter Day and first Sunday after Easter, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### EASTER DAY.

Holy Communion: 127, 8.6, 499, 555.  
Processional: 125, 131, 134, 136.  
Offertory: 130, 133, 137, 498.  
Children's Hymns: 136, 339, 341, 573.  
General Hymns: 132, 135, 140, 500, 501, 504.

### FIRST SUNDAY AFTER EASTER.

St. Mark, E. & M.

Holy Communion: 128, 197, 315, 553.  
Processional: 134, 392, 433, 435.  
Offertory: 137, 139, 436, 621.  
Children's Hymns: 131, 343, 565, 571.  
General Hymns: 126, 139, 410, 434, 499, 508.

### EASTER.

The winter is past. The sad yet salutary season of Lent is passing away. The spring of Easter is with us—the season of joy and of power—a day full of blessing, given by the love of God to the children of men, given and never to be taken away; for the gates of hell shall not prevail against the Church of God. It is no wonder that the enemies of the Gospel should assail the miracle of the resurrection. If that stands, the Gospel stands, and our faith is on a sure basis, and our hope cannot be disappointed. If that goes, all goes, and no certainty remains. If Christ be not risen then is our faith vain. But now is Christ risen from the dead. It was the assurance of His resurrection—the undoubting

certainty that He had been raised from the grave and taken up and seated at the right hand of God, that raised His disciples from their despondency and infused a deeper and stronger faith into their lives. All seemed to be lost. Jesus their Master had not asserted Himself as King of the Jews, but had suffered himself to be taken by the hands of lawless men, and crucified and slain. And they thought that this could not be He that should deliver Israel. But now the grave is open, and the angel, seated on the stone which is rolled away from the sepulchre, declares that He is risen, as He said, and that glorious word, "the Lord is risen," flies from mouth to mouth, from heart to heart; and the day of Pentecost presents a double witness to the glory of the risen Lord in the presence of the Holy Ghost and the testimony of the disciples—no longer fleeing from the murderers of their Lord, but boldly bearing witness to His resurrection from the dead. To these loving men Easter was indeed a day of power for ever; and through their testimony, and by the continuing efficacy of the Blessed Spirit, it has been, and still is, and for ever shall be a day of power for the Church of God. It gives us steadfast assurance of the truth of the Gospel. It is the miracle of miracles, the evidence that the work of Christ is the work of God. It is that stupendous event in which life and immortality are brought to light, and in which the believer in Christ finds full assurance of the life to come. Is it not then a day of power, a day to dispel our doubts, our fears, our anxieties for the future? Life is passing, and death is coming, unless it should be anticipated by the Advent of the Lord in glory. But death is not an eternal night, an endless sleep. It is but a momentary rest between the twilight of time and the full light of eternity. Those that have fallen asleep in Jesus shall God bring with Him. And it is not merely our own future that is made sure. We look for the resurrection of the dead, for the meeting together of those who have been separated, for the time when those whom we gave up with sorrow and pain shall gladden our eyes with a presence and a life which shall not pass away. A day of power! Well may this day bring us power from on high; for it tells us that we are risen with Christ, that we are no longer dead in trespasses and sins, that there is now no condemnation to them that are in Christ Jesus, that we have boldness of access into the holiest of all, that our life is hid with Christ in God. God of His mercy grant that this new life of faith, and love, and hope, may be manifest in our intercourse with men whilst we dwell in these mortal bodies, and then shall we joyfully and confidently anticipate that house not made with hands, eternal in the heavens, whither we are tending!

### FIRST SUNDAY AFTER EASTER.

I. St. John v. 4. "This is the victory that hath overcome the world, even our faith."

These are bold words. To celebrate a victory when the battle is over, reasonable. Here victory claimed while battle in progress. Bold words. But are they true? Were they true then? May they be made true now?

i. They were then true, as a matter of fact.

These Apostles few in number, apparently weak.

Yet this was true of them—then and afterwards  
1. Their attitude to the world—one of opposition and aggression.

Sent to witness against the world—sinful, insufficient.

The world resolved to put them down.

Without effect: "Whether it be right, etc." (Acts iv. 19.)

So unswervingly: "Fought the good fight," victory.

2. A victory extending far beyond their day.

To the natural heart incredible.

Think what was arrayed against them: Ancient systems, prejudices (Jews), physical force (Romans), intellect (Greeks).

Yet they conquered. A Christian Emperor on the throne of the Cæsars.

3. And the power which conquered was faith, not intellect, nor force ("weapons not carnal").

But faith in God revealed in Christ—faith in mission, awaking response in the hearts of men.

ii. How shall we apply the words to ourselves?

1. Are they still applicable?

The world no longer the enemy of Christ—destined to be His: "The kingdom of this world."

2. True. But has the world submitted to Christ?

Does it own Him as Master?

Are its maxims identical with His precepts?

Besides the world claims to be master.

And therefore is doubly an adversary.

What are its principles, offers, rewards?

Blessings—material, tangible, temporal.

Those of the Kingdom—spiritual, unseen, eternal.

iii. The Great Leader and Conqueror in this warfare is Christ.

1. The world tried its power on Him by every form of temptation.

2. He overcame the world by faith.

Understood the purpose of God.

Could not be blinded by earthly advantage.

"Thou shalt worship," "but my will."

iv. Ever the essential conflict in human life.

Placed between two worlds.

Two natures in conflict within us; and one or other must prevail.

1. The world appeals

To senses, imagination, affection. Offers much.

Is it worth having?

2. Faith presents the true good—

Of the Spirit, the Kingdom, God.

Faith conquers:

1. By setting the eternal against the temporal.

(2) By setting the real against the seeming.

3. A conflict full of hope.

(1) Arduous—sometimes unsuccessful.

(2) Yet with what odds!

God, His word, His strength, His promises and examples (See Heb. xi.).

"If God be for us. . . More than conquerors."

—The last week in Lent, commonly called *Holy Week* or *Passion Week*, has been observed from the earliest times with the greatest solemnity. In our own Church it is marked by the appointment of Proper Second Lessons for the Sunday, a special Epistle and Gospel for each day, and proper Collects for two of the days—Good Friday and Easter Even.