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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 27.—FIRST SUNDAY IN LENT.

Morning.—Gen. 19, 12 to 30. Mark 8, 13.

Evening.—Gen. 22, to 30; or 23. Rom. 9, 19.

Appropriate Hymns for First and Second Sundays in Lent, compiled by Mr. F. Gattward, organist and choirmaster 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:

### FIRST SUNDAY IN LENT.

Holy Communion: 88, 309, 314, 552.  
Processional: 107, 265, 353, 465.  
Offertory: 91, 92, 104, 252.  
Children's Hymns: 94, 332, 334, 574.  
General Hymns: 84, 94, 198, 254, 354, 490.

### SECOND SUNDAY IN LENT.

Holy Communion: 279, 310, 313, 553.  
Processional: 100, 109, 181, 465.  
Offertory: 85, 174, 251, 256.  
Children's Hymns: 107, 331, 338, 569.  
General Hymns: 87, 93, 108, 183, 255, 540.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the First Sunday in Lent.

St. Matt. iv. 1: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

When the Son of God took upon Him to deliver man, in all things it behooved Him to be made like unto His brethren. Therefore, tempted in all points. So through life, but special moments. Agony. Wilderness. Starting point here. Victory and pledge of victory. (Cf. Milton in "Paradise Regained.") Three special forms of temptation as to Adam in Paradise.

i. First temptation occasioned by long fast.  
1. Note the Temptation. (1) Tempter be-

gins by suggesting doubt: "If Thou be." So with us. Will God provide? (2) Addresses self to the sense of hunger. (3) Act suggested appeared lawful. Why not? No one hurt—none poorer. Unlawful because power not received for personal use. To be tried as man, therefore to use only human means. To do other, to distrust God's providence.

2. Note how all this expressed in the answer of Jesus: (1) uses weapons within the reach of all. (a) Not special revelation, (b) nor personal divine knowledge, (c) but Word of God: "Written." (2) Falls back on history of chosen people. In wilderness taught, God would provide. So He in wilderness, etc.

ii. Tempter baffled changes tactics.

1. Had tried to induce distrust. In vain. Now presumption. (1) Uses weapon of Word. (2) Plausibly demands proof of faith. (3) But garbles the Scripture which He quotes. Omits "in all thy ways." Ever the same. So now.

2. Our Lord meets every point. (1) "Written\*again." No contradiction. To do as suggested, not to trust God. Faith accepts tests, does not invent. Would be unbelief.

iii. One last temptation remained.

1. In some ways the most plausible of all. (1) Kingdoms of the world His own. (2) But how had he power to bestow? Not absolutely, yet in a sense. Dragon gives power to the beast. (3) Shocking condition appended. Essentially means the abandoning of the way of the Cross (cf. St. John vi. 15; St. Matt. xvi. 23).

2. How Jesus met the temptation. (1) A certain power in it: kingdom His own. Why not now? A shorter way than the cross? (2) He saw the deception. God's way the true. This way abandoning God's way. "Get thee behind Me." So with Peter. The devil defeated.

iv. An example of the temptations of the Church and the Christian.

1. The Church. (1) Violence, Martyrdom. (2) Heresy, Pride. (3) Worldly power.

2. The Individual. As Christ, as Adam. (1) Flesh: Poverty: "Bread given." (2) World: "Enmity with God." "World passed away." (3) Pride, Presumption: "Let him that thinketh."

"Blessed is the man that endureth temptation." "No affliction for the present, etc." "Angels came and ministered." "He suffered... able to succour them that are tempted."

## LENT.

There are few among us who entirely ignore the claims of Lent. Some are influenced by the thought of the many centuries through which the Church has called her children, at this season, to retirement, recollection, self-examination, and fresh purpose. Others are ready to recognize the need of such a season, and to profit by it to the best of their power. They know that we live in a very busy age. Our working people work

diligently and constantly. Our frequenters of society have very little pause between their times of recreation and amusement: and many of them, at least, have a deep feeling of unrest and dissatisfaction, and a wish—if not more than a wish—that they might have experience of more rest, repose, quiet, earnest life. Lent comes in to respond to such thoughts. Shall we not resolve to use it in the best possible way? There are wrong ways as well as right ways of using this season. For example, we may think of it as a time when we can pass a sponge over the frivolities of past months, and then start afresh and run up a new score when Lent is past. This is about the worst of all possible ways of spending Lent—making it a kind of time of penance, and hoping to be able to do the same again. Lent is not given for such a promise. It is given for reflection, self-examination, confession of sin—a start on a new life, a life of improvement, of greater devotion, of watchfulness, prayer. There is nothing about Lent essentially different from the general manner of life which the Christian should live. There should doubtless, be some special rules made and kept throughout this season. But these rules differ rather in some of their forms, degrees, applications, than in their essential meaning from the ordinary rules of Christian life. Thus, we may set aside special times for prayer: but prayer is an essential element in all spiritual life. We may exercise some special abstinence; but this is not a new feature in life. We may resolve to make more diligent and reverent use of the sacred Scriptures; but these, it is to be hoped, we never entirely neglect: and so forth. Let us, then, first of all, assume that we are to get some good out of Lent. We are to learn more fully the meaning of self-denial, of fellowship with God, of our citizenship in the Kingdom of Heaven. For this reason we are to ascertain what there may be that is hindering us in these respects, and what we may find to help us. If this is what we mean by using Lent, then we may without difficulty obtain guidance, and even, by God's blessing, realize something of the good which Lent may be a means of procuring for us. One or two suggestions may be ventured.

1. In the first place, we should try to ascertain what may be hindering us in the Divine life. By self-examination, by prayer for illumination. The heart is deceitful, it is not easy to know ourselves: yet, if we are in real earnest, God will help us. "Search us, O God, and try the ground of our hearts."

2. Having discovered some evil habit or tendency in ourselves, we should take measures to counteract it—by watchfulness against temptation, by prayer for grace, by diligent use of ordinances of Divine appointment. And all this in a spirit of hopefulness, remembering that God is on our side, that the grace of Christ is sufficient, that He is waiting to bless.

3. Then, another thing should be considered—namely, what may be lacking in us,