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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER EASTER.

Morning—Numbers 16. 1-36; 1 Cor. 15. 1-29.

Evening—Numbers 16. 36, or 17. 1-12; S. John 20. 24-30.

Appropriate Hymns for First and Second Sundays after Easter, 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.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 325, 555.

Processional: 130, 134, 136, 232.

Offertory: 135, 138, 499, 503, 504.

Children's Hymns: 197, 336, 340, 561.

General Hymns: 132, 498, 500, 502.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.

Processional: 34, 133, 215, 504, 547.

Offertory: 132, 140, 173, 219, 520.

Children's Hymns: 330, 334, 335, 337.

General Hymns: 222, 469, 501, 550.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Second Sunday after Easter.

Numb. xxi., 8, 9. "And the Lord said unto Moses, Make thee a fiery serpent, etc."

The whole world full of symbols of the Kingdom of God. But the Old Testament specially intended to prefigure the Gospel. Of peculiar interest those types explained by Christ Himself. Thus the Brazen Serpent. A series of analogies.

i. The condition of the Israelites typical.

1. They had sinned, and they were suffer-

ing. Bitten by fiery serpents, recalling that old serpent, the Devil, suffering incurable evils.

2. So sinful man. Rebelled against God, refused His guidance. Here sin the punishment as well as the offence. A poison in the system, bringing death spiritual and eternal. Man has no vigour to cast out this poison, knows no remedy for the terrible evil.

ii. God's mercy provides.

1. Remark, mercy is not the result of the brazen serpent being raised. Mercy raised it. It was the provision of the Compassion of God. God had forgiven them; and now He brought them life.

2. So God originates the plan of redemption. "God so loved, that He gave." He did not learn to love us because Jesus Christ came into the world. It was the Love of God that sent the Son. And the act of reconciliation then declared. "God was in Christ reconciling the world." And He offers life.

iii. The Remedy reminds of the Evil.

i. Among the Israelites, the Brazen Serpent reminded of the fiery serpents by which bitten. Yet a great difference. The first deadly, destroying, the second, healing and bringing life.

2. So in Christ raised upon the cross. As by man came death. As by the sin of one, etc. Christ the second Adam. Truly man, Head of Race. Yet different—first brought condemnation, second justification.

iv. The Means of Life-Looking.

1. The Israelite was required to look, and his obedience or disobedience led to life or death. He might do as he would, but also take the consequence.

2. We required to be "looking unto Jesus"—with a look of penitence—of faith—of self-surrender—of love. In that look there is life.

Let Christ then be lifted up—as He was on the Cross—so in the teaching of His ambassadors—so in the life of His people.

OUR INTEREST IN ENGLAND.

Quite recently we were asked by two of our readers why we should give so much space (and we did not give a great deal), to the discussion of the state of affairs in the Church of England. What, it was asked, have we to do with the English Church, and how do the excesses and controversies of the Church in England concern ourselves? Now, these are really very surprising questions, and betray a quite remarkable state of mind; and although the askers of those questions cannot be regarded as representing any considerable number of people anywhere, yet we may take occasion from the questions to dwell, for a little, upon the subject. What is the subject referred to? It is a subject which is interesting, we might say agitating, the whole of the English-speaking people in the world. Not only Anglican newspapers,

but nonconformist organs, Roman Catholic papers, secular papers, are, if not full of this subject, yet deeply interested in it, and frequently commenting upon it. And not only newspapers and other periodicals in all parts of the British Empire, but also in the United States papers, secular as well as religious, are eagerly discussing the controversies of the English Church and speculating as to their outcome. And yet there are two gentlemen in Holy Orders in the Dominion of Canada, who are wondering how these matters can concern members of the Anglican Communion in this country! Truly a most astonishing state of mind! Can anything in the world be supposed to concern us outside our own parish, our own diocese, our own province? Let us think of it for a moment. Here is a crisis of such import that it seems to involve greater perils to the Church at home than it has known since the publication of Tract No. 90, and the subsequent secession of some of the leaders of the Tractarian movement to the Communion of Rome. It is not merely that there is a danger of a schism in the body of the Church; but there is a distinct danger of the Church being disestablished; and, although it is believed that some few members of the Church are in favour of disestablishment, and conscientiously believe that it would be beneficial to the Church, yet the vast majority of Church people hold a very different opinion; and when we consider that disestablishment will inevitably bring with it partial and extensive disendowment, it must at least seem a very serious matter that many small country parishes in the Mother Country should be deprived of the provision made for the maintenance of Christian worship and instruction in the midst of them. Now, even if we had no present political connection with the Mother Country—if we were as much separated from it as the United States, or even more so, still we could hardly help being interested in the fortunes of our mother. But this is far from being the case. We are part of the British Empire. We have the closest connection with the thought and the life of the Church of England. Our religious literature is contained in the books written by English divines. Every pulsation of the life of the Mother Church is felt in the bosom of her Canadian daughter. And yet these two surprising correspondents tell us that the movements in the Church of England, however serious, however full of promise for good or evil, do not concern us in Canada! A wonderful power of isolation these gentlemen must possess! But we think we find an explanation of this remarkable phenomenon. It is not so much that we have no need to concern ourselves with the affairs of the Church of England; but we take a wrong view of them, or at least a different view from that taken by two inhabitants of the Province of Ontario. We shall be very grateful to