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Lessons for Sundays and Holy Days.

April 4th.—FIFTH SUNDAY IN LENT.

Morning.—Exodus 3. Luke 7 to v. 24.
Evening.—Ex. 5, or 6, to v. 14. 2. Cor. 8.

APPROPRIATE HYMNS for Fifth and Sixth Sundays in Lent, 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:

FIFTH SUNDAY IN LENT.

Holy Communion: 102, 311, 315, 556.
Processional: 88, 96, 453, 467.
Offertory: 86, 95, 97, 494.
Children's Hymns: 254, 332, 334, 569.
General Hymns: 94, 101, 108, 119, 200, 249

SIXTH SUNDAY IN LENT.

Holy Communion: 112, 310, 323, 559.
Processional: 99, 107, 198, 467.
Offertory: 98, 104, 122, 523.
Children's Hymns: 98, 331, 340, 575.
General Hymns: 110, 183, 250, 495, 496, 625.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Palm Sunday.

Phil. ii. 5. "Have this mind in you which was also in Christ Jesus."

"Mind," not mere intelligence, but purpose, character, disposition; the very essence of the man. Made in the image of God, who is love. This mind of God revealed in Jesus Christ—to be reproduced in His people. The secret of all goodness: and this has its root in humility.

i. The self-humiliation of the Son of God a picture and a lesson.

1. In His incarnation.

The starting point in the Godhead.

(1) The passage unmeaning apart from this truth.

(2) If not, Jesus only a martyr, and our worship and service unlawful.

(3) But every phrase here declares His self-humiliation.

(a) Form of God—not merely outward semblance, but the very attributes—Note "Robbery." Though He was rich, yet—"what meaning."

(b) The "mind" of Christ herein revealed. "Lo I come"—"Emptied Himself"—"Form of a servant."

2. This mind exhibited in His life and work. The same spirit lived with Him on earth.

(1) Shown in the circumstances of earthly life.

(2) Especially in His absolute obedience.

The opposite of self-assertion—Evidence of humility. St. John vi. 38, Heb x. 7, St. John iv. 34.

(3) This obedience unto death.

"All that a man hath will he give for his life." Surrender of all—of self.

(4) Even the death of the Cross.

Suffering and shame.

ii. The power of the self-humiliation of the Son of God.

1. Has actually exercised world-wide influence.

(1) Glory in the Cross, (2) Gratitude, (3) Faith and Hope.

2. Represented here as a power in life: "Have this mind in you," etc.

Not to one here and there, but all Christians.

(1) Strikes at the great difficulty of life.

Love of pre-eminence innate.

Fostered by considerations of worldly interest, and by the usages of society.

(2) The more difficult that akin to real excellence.

If clearly and completely evil, less power.

Strength of so much evil that rooted in good.

Self-respect a power for good—but exaggerated because an evil.

(3) From this the mind of Christ delivers us.

a) Not the mere profession of humility under which pride may lurk.

(b) But a sense of the truth concerning ourselves.

(c) And a readiness to accept the place assigned to us. "Thy will, not mine."

3. A lesson specially adapted to this season: When we meditate on the last earthly days of our Lord.

From death to life—from Cross to crown.

The joy of Easter near.

The way through the path of suffering and death.

Following Jesus now—be with Him then. Phil. iii. x.

BEARING OUR OWN RESPONSIBILITY.

With some exceptions due to special conditions we ordinarily get what we deserve from our friends and from society; it is idle, and worse, to charge upon others results due to our own limitations. Men will listen to the man who has something to say worth saying, and will honor and love the man who is worthy of honor and love. If society remains finally indifferent to claims made upon its attention, it is because those claims are not well founded. There is a constant tendency to shift upon others the responsibility which belongs to ourselves, and there are many people

who cherish a grievance against their fellows because they are not taken at their own valuation. The public is accused of stupidity because it fails to recognize the political genius which some man finds in himself; editors are charged with prejudice and partiality because they do not open their columns to contributors whose faith in their own gifts is independent of all confirmation from the opinions of others; congregations are declared to be cold and unresponsive because they do not kindle to an eloquence which somehow evaporates between the pulpit and the pew; friends are held to be indifferent because they do not pour out confidences which can never be forced, but which flow freely only when they are drawn out by the subtle sympathy of kinship of nature. It is a false attitude which prompts us to be always demanding, and it defeats itself; we ought, rather, to be always giving. Our friends are powerless to bestow the confidence which does not instinctively flow to us, or to disclose to us those aspects of their lives which are not unconsciously turned to us. Friendship is a very delicate and sensitive relation, and it is absurd to demand from it that which it does not freely give. We draw from a friend precisely that which we have the power to understand and enter into; we are shut out from the things which are not naturally our own. If society does not give us what we crave, and our friends do not open to us doors which stand wide to others, instead of indicting others, let us look well to ourselves. If we find ourselves losing in strength of position and influence, it will appear, if we search ourselves, that we are not keeping pace with the growth of those around us, and that we are losing ground in the world because we are losing force in ourselves. The whole attitude of those who are continually measuring the returns made to them by society and friends is pernicious; we are here to give, not to get; and they who give largely receive largely.

ANGLICAN ORDERS.

The Archbishops' reply to the Pope's Bull on Anglican Orders will be published in full in the CANADIAN CHURCHMAN.

THE PLEADING OF LOVE.

If Christ be with His Church (who can doubt the faithfulness of His word?) as He promised, He especially draws near to the door of all our hearts when the shadows of the Lenten season fall upon us. He would enter into our hearts and dwell there. Shall we open and receive Him? Oh! let us cast out everything that is bad and selfish—even innocent pleasure, and our business as far as we can, and let Him be the sole guest to whom we give all thought, concern and devotion. How many things we will learn, how strong will grow our faith, and abundant our love, we will know when Lent is over, and still more fully when our life pilgrimage is done. Let us say this Lent, with all our hearts: "Dear Saviour, enter, enter and leave us never more."

—Let not your prejudices, or a worldly mind, or the world's business, or Satan's snares, cause you to let this season of prayer, and self-examination, and self-denial, and repentance, and good works, pass without its permanent influence upon your life.