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## Lessons for Sundays and Holy Days.

Mar. 17.—Fifth Sunday in Lent.  
Morning—Exod. 3; Mark 13, 14.  
Evening—Exod. 5 or 6, 10 to 14; 1 Cor. 9.  
Mar. 24.—Sixth Sunday in Lent.  
Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 19, 28, or 29, 9 to 21.  
Mar. 31.—Easter Day.  
Morning—Exod. 12, 29 to 30; Rev. 1, 10 to 16.  
Evening—Exod. 12, 29 or 30; John 20, 11 to 18, or Rev. 5.  
April 7.—First Sunday After Easter.  
Morning—Num. 16, 36; 1 Cor. 15, 10 to 29.  
Evening—Num. 16, 36, or 17 to 12 or John 20, 24 to 30.

Appropriate Hymns for Fifth Sunday in Lent and Palm Sunday, 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.

### FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.  
Processional: 96, 261, 281, 306.  
General Hymns: 106, 226, 252, 467.  
Offertory: 213, 214, 267, 542.  
Children's Hymns: 254, 258, 336, 342.

### PALM SUNDAY.

Holy Communion: 103, 197, 321, 322.  
Processional: 36, 98, 280, 547.  
General Hymns: 31, 91, 250, 253.  
Offertory: 88, 251, 252, 255.  
Children's Hymns: 286, 331, 332, 334.

### THE FIFTH SUNDAY IN LENT.

#### Passion Sunday.

From Passion Sunday on to the close of the Lenten Fast Holy Church turns our thoughts entirely to the Cross and Passion of our Blessed Saviour. An appropriate Antiphon for this Sunday would be: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The thought uppermost in our minds is the loving care of God for the covenant souls of men. This is revealed to us under the old as well as under the new covenant. Moses draws nigh to the burning bush:

"And bark! amid the flashing fire,  
Mingling with tones of fear and ire,  
Soft mercy's undersong—  
"Thine Abraham's God who speaks so loud,  
His peoples' cries have pierced the cloud,  
He sees, He sees their wrong;  
He is come down to break their chain."

We approach Calvary. The Son of God is crucified! God has come down "for love of sinful men," to redeem us from Satan's power! With inspiring confidence we pray to God: "We beseech Thee, Almighty God, mercifully to look upon Thy people." This prayer is uttered with confidence because of man's past and present experiences with God. Jesus saith: "Him that cometh to me, I will in no wise cast out." The humble Christian cannot be cast down, because he remembers that

"God's in His Heaven  
All's right with the world!"

God is governing and preserving us evermore both in body and soul. And as God looks down upon us Jesus pleads His sacrifice for us. And that sacrifice is perfectly and eternally efficacious. The Gospel for Passion Sunday assures us of that fact. For it begins with Jesus' challenge: "Which of you convinceth Me of sin?" The challenge remains unanswered—Jesus is sinless. Towards the close of the Gospel we have our Lord's claim to Divinity: "Before Abraham was, I am." With these words Jesus identifies Himself with Jehovah—I am—who appeared unto Moses in the burning bush. The Saviour under the Old Covenant is the Saviour under the New Covenant. Jesus' statements as set before us in the Gospel assure us of the inestimable value of the Cross. Let us now go to Calvary and view the wondrous sacrifice. Because we sin we are among the men who crucify Christ. The Cross convicts us of our sinfulness. The Passion of Jesus proves His Love for us. It inspires our Love for Him, and we go forth to "serve the living God," remembering that our service rendered unto God is always under the Shadow of the Cross. We look to the Cross. We think of His Passion and death. In humble conviction each one says: "Thou gav'st Thyself for me." In shaming confession each asks, "What have I given for Thee." And with perfect submission every one exclaims: "I give myself to Thee."

### A Lesson.

The terrible exposures in New York, not simply of the wanton in the court room, but of decent living people, as recorded by Kit in the "Mail," ought to arrest the attention of all interested in education. Look at results of modern systems in France and the States. There are current superficial ideas in favour of things lovely and of good report, but character is not made by admiration only. When heaven and hell, the doctrine of the need of atonement with God for sin, a future life, are untaught what is left to restrain the brute passions in every human being. We read that the reports of the Thaw trial were cabled in full to England, and were eagerly read by all classes, but have people in England any more than in New York felt the need of humiliation and prayer, the conviction of personal sin, the need of personal example, the necessity of a radical change in education and not of any new theology. As the late Canon Ainger, after reading "a volume of modern sermons," wrote, we should repeat:

From bondage to the old beliefs  
You say our rescue must begin,  
But I—want refuge from my griefs  
And saving from my sin.

The strong, the easy, and the glad,  
Hang, blandly-listening, on Thy word,  
But I am sick and I am sad,  
And I want Thee, O Lord.

### Having a Good Time

is the result of present day teaching, the one-sided teaching which looks no further than the present life. It is world old, the strife between the two modes of looking at things temporal as shown in the old story of the young man walking in Florentine Streets who met the saint. "Life lay before him a rich prize, the gates of which had been already opened, on the possession of which he was about to enter, and build up its opportunities into a great fortune. The Saint drove him by his inexorable question, 'And what then?' from the successful business to the happy home, from the comfortable domestic ease to civic honour; from fortune and happiness and honour to old age; and reluctantly beyond old age—to death—'and what then?' No answer was forthcoming to this question. Calculation had not gone so far, the resurrection from the Dead was not a fundamental part of his Christianity. He had been working out the addition sum of life leaving out the top line, which contained eternity and other big figures. He, at all events, had not been well educated; for possessing a life which was to last for ever, he had only provided in his calculations for the brief span of a few fleeting years, which, however important they might be, did not represent the best, the most profitable, the abiding portion of his existence." And so are we going on in Canada at this very time the gates of progress are wide open, as a nation we are building up riches, and relying upon them to last forever. As individuals the same spirit is apparent,—the lust of the eye, the pride of life, and then what? We forget, righteousness it is that exalteth a nation.

### Bishop Stringer.

In the recently issued "History of the County of Bruce," of which Mr. Norman Robertson, county clerk of Walkerton, is the author, we find the following interesting notice of Bishop Stringer— which is all the more interesting, because the writer is one of the leading Presbyterians of the county, and he notices only very slightly those who are still living: "Among the many prominent sons of the township (Kincardine) who received their primary education in its public schools, the two following might be mentioned, the Right Rev. Isaac O. Stringer, Bishop of Selkirk, and Lieut.-Col. Hugh Clark, M.P.P. Of the first mentioned it may be said that the consecrated and self-sacrificing life and work of this faithful missionary and his wife (also a native of the county of Bruce), among the Esquimaux in the regions within the Arctic circle is something that has brought honour to the cause so dear to his heart, as well as to his native county, and which his Church has wisely recognized in conferring upon him a diocese which affords opportunities for the further exercise of that self-same spirit of Christian service, which he has shown in the past."

### Grenfell of Labrador.

In these modern days, with their craze for New Theology, Higher Criticism, Appeals to the Senses, or anything in the way of startling novelty in the religious line all grounded largely on the supposition and insistent assertion that old orthodoxy is dead, and buried, it is refreshing to see, hear and know, of a man like Dr. Grenfell of Labrador. A gentle, refined, educated Englishman, who by simple faith, a consistent life, believing the old time-honoured truths, living the life of true straightforward self-denial, working for the glory of God and the good of man has in a bleak, barren, cold and most unprepossessing part of Canada revived the memory of the old apostles, proved the power of the old faith, and