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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### EASTER DAY.

Morning—Exodus 12. 1-29; Rev. 1. 10-19.  
Evening—Exodus 12. 29 of 14; S. John 20. 11-19, or Rev. 5.

Appropriate Hymns for Easter Day and First Sunday 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.

### EASTER DAY.

Holy Communion: 127, 128, 311, 555.  
Processional: 134, 136, 232, 302, 504  
Offertory: 125, 132, 135, 138.  
Children's Hymns: 131, 329, 341, 343.  
General Hymns: 126, 137, 139, 140.

### 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.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

### First Sunday after Easter.

Numb. xvi., 3. "They gathered themselves together against Moses and against Aaron."

Who were these who set themselves in opposition to God's appointed ministers? Korah, the Levite, against Aaron, Dathan and Abiram of the Tribe of Reuben, against Moses.

i. Their position not unplaussible.

1. An appearance of assumption in Moses and Aaron. Dictators almost.

2. Undoubtedly the whole congregation had the same character of a divine vocation and a divine consecration. Moses and Aaron existed for them. Was it not possible that they might arrogate too much to themselves?

3. In thus arguing they ignored God's ordinance. Moses and Aaron appointed to their offices by God. Inspired and guided by God they were better and safer leaders than any general assembly of the people.

ii. The heinousness of their sin.

1. It was rebellion. We have almost lost the thought of the sinfulness of rebellion. Self-assertion a right and a duty. And so subordination forgotten, ignored. Yet, "Rebellion is as the sin of witchcraft"—i.e., it is more heinous than sins of the flesh, more heinous than sins of worldliness, a spiritual sin.

2. It was rebellion against God. Here another idea not easy for us now to realize. Yet clearly and strongly set forth in Scripture. "He that receiveth you, receiveth Me." God's ministers are His representatives; and those who resist them resist God. So it was in the case of these men in their uprising against Moses. They did not know all that they were doing. But this because spiritually blinded. In their spirits they were set against all authority—so against God.

3. Let us not imagine that this sin is extinct. Disguised under popular institutions and the like. But the World is still governed by God. He still sets rulers over us, in whatever manner they may be elected, in Church or State. The powers that be are ordained of God. Resistance to the power is resistance of God. So it is the Family, in the School, in the State. To deny this is to deny the divine government of the world.

iii. The terrible punishment of this sin.

Swallowed up in the earth. Consumed by fire.

1. We are tempted to rebel against such punishments. But we forget the differences in circumstances, the need of exemplary punishment, the tremendous dangers arising to the whole people from such rebellion.

2. God has guarded the duty of obedience by peculiar sanctions. The fifth Commandment the typical law. Parents, governors, teachers, rulers, sustain a similar relation. It is the first Commandment with promise. "That thy days may be long." Blessing and cursing stand on either side.

3. The principle still operative. No such awful interpositions of divine providence and primitive justice. Yet, in reality, no sin goes unpunished. And the punishment of death probably a less grievous penalty than all the spiritual evil which comes to heart and will from the sin of rebellion.

## GOOD FRIDAY AND EASTER.

Day of Days—such is the great Festal Day of the Christian Year, of the Christian Church. Every week receives its brightness from the Lord's Day; every Lord's Day has its glory from Easter. This is the day that the Lord hath made; let us rejoice and be glad in it. It is close to us, let us prepare for it. When it comes let us keep the feast with joy and gladness, with praise and thanksgiving, with heart and voice. Lent is well-nigh gone. Its hours "have perished and they are imputed" for good or for evil. We resolved at least that Holy Week should witness at least some of the work done which belonged to Lent. And now Holy Week is nearly past; and the awful day of sacrificing and suffering and death is with us. Christ our Passover is sacrificed for us. Let us stand before the Cross, and pray for grace to understand its meaning and the appeals which it makes to ourselves. Two thoughts come to us—we have crucified the Lord of Glory; our sins nailed Him to the tree. This is our first thought. And our second is a prayer for grace that we may not crucify the Son of God afresh. And so we are led on to thoughts of Easter. We have died with Christ: Shall we not also rise with Him to a heavenly fellowship? Is not this the meaning of Easter? Doubtless, it has much depth and great fullness of meaning. It sets its seal upon all the claims of Christ. He who is thus demonstrated as the Resurrection and the Life is also the Truth. We know whom we have believed. The Resurrection of the Lord Jesus also brings us the assurance, that His work on our behalf is accepted by God. But yet again, the Resurrection of our Divine Representative is the resurrection of all His people, and of the whole Race of which He became the second Head. When He died, then all died: When He rose, then all rose. God "raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus;" and this is the thought which, more than any other perhaps, we need to realize. It is well that we should rejoice and be glad in this most blessed and joyful day. It is well that our voices should rise in harmony before the throne of grace. If these should hold their peace, we might once again expect the stones to cry out. But all this will end in little unless it represents our aspiration to live a heavenly life with Jesus Christ. Were we not, as on this day, raised to the Holy of Holies by the Resurrection of Christ? "If then," says St. Paul, in the Epistle for Easter Day, "if then ye were raised together with Christ, seek the things that are above, where Christ is, seated at the right hand of God."

—The best methods of showing sincere regret for past shortcomings is not to do so again.