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LESSONS FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY IN LENT.

Morning—Gen. 27. 1-41; St. Mark. 2. 23 to 3. 13.

Evening—Gen. 28. or 32; Romans 9. 1-29.

Appropriate Hymns for Second and Third Sundays in Lent, 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

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 447, 532, 632.
Offertory: 6, 287, 528, 633, 638.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493, 634.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
Offertory: 198, 249, 252, 638.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 279.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

THIRD SUNDAY IN LENT.

Genesis xxxvii., 3. "Israel loved Joseph more than all his children."

The story of Joseph one of the most beautiful in the Old Testament. A character of great excellence and beauty. Tried in different ways, always emerging unscathed. Yet giving occasion to conduct not worthy of approval—involving serious consequences.

i. Jacob's preference for Joseph.

1. Its causes. (1) Joseph son of the beloved Rachel. (2) His own character and disposition pure and attractive.

2. To a certain extent justifiable. (1) We are bound to love all men, not to like all men equally. (2) The natural liking of some in preference to others justifiable and inevitable. (3) Such the case with Joseph.

ii. The evil consequences of such preference.

1. Evil consequences might have resulted without any fault on the part of Jacob or Joseph. Envy and jealousy too common and frequently uncaused by the object of them.

2. In this case Jacob not without fault. (1) He could not help approving of Joseph, even loving him more than the others. (2) He scarcely had a right to display this preference so as to hurt the feelings of his other children. Favouritism always bad, peculiarly bad in the family.

3. Joseph himself not without fault. When he told his dreams, an appearance of exultation. He could hardly be ignorant of the impression that would be made upon his brethren.

4. The consequences serious and mischievous. Jealousy excited. Hatred among his brethren. Leading to murderous thoughts and purposes. Even when these checked, brother sold into bondage.

iii. God overrules man's folly and wickedness.

1. Joseph pointed this out to his brethren. "It was not ye that sent me hither, but God."

2. God's providence operative, even when man's sin seems to fulfil His purpose. Union of Divine purpose and human freedom. So in the death of Christ. Delivered by the eternal counsel of God, yet slain by the lawless hands of men. So in the case of Joseph. (1) Egypt saved from the consequences of the grievous famine. (2) Joseph's father and brethren brought into Goshen in Egypt. (3) The chosen people subjected to the civilization of Egypt before setting forth on the journey to the promised land.

OTHER PARTS.

A correspondent, with whose tone and spirit we have no fault to find, puts to us the question, why we do not give more space to intelligence respecting the work of the Church outside the diocese of Toronto. The question is not an unnatural one, yet we think the assumption on which it is based is not altogether justifiable; and we will here venture on some explanations which will, on the one hand, show that we are not unaware of the claims of the whole Dominion, and, on the other, will point out in what way our readers may help us to do more effective work for the Church at large. In the first place, with regard to the prominence given to the diocese of Toronto, we must remind our

readers that the very serious matter brought up by Dr. Langtry at the Provincial Synod had primary reference to that diocese, which, however, was not alone brought into consideration, but which was taken as representative of the Church in Canada. Our correspondent acknowledges the usefulness of the discussion, which was originated by this incident, and we hope that it may be even more fruitful in the future than in the past.

It matters little, in a case of this kind, what portion of the Church may be selected for illustration. The principles of success and failure are the same in all cases; and perhaps it is the diocese selected for illustration which has reason to complain, not those dioceses which seem to be neglected. Those who have discussed this subject have made the diocese of Toronto the scapegoat of the Dominion. But, however this may be, our columns are open to those who may wish to bring under our notice the state of the other dioceses. As it is, however, we think our readers will acknowledge that our notices of what is passing in all parts of the Dominion are extensive and impartial. One example selected by our correspondent we feel bound to refer to—the Mission at Ottawa. He says we

might have borrowed from the secular papers an account of the Mission, and, inasmuch as it drew to itself a large amount of public attention, we might have been expected to give a somewhat full account of it. We have no hesitation, at this time of day, in telling our correspondent and others some of our difficulties in this matter. Undoubtedly reports of the Mission were contained in some of our contemporaries; but they were generally of so hostile a character that we hesitated to reproduce them. Even when we were at one with the critics of the Mission, we doubted whether we should be serving the interests of the Church by calling to account the clergy who were responsible for the conduct of the Mission. At this moment, from all the information received, we are satisfied that much of the work done in the Mission was of a most undesirable character. And here we are not trusting to casual remarks in newspapers and the like. We have the testimony of a clergyman of the diocese of Ontario, of the highest character, and a most decided High Churchman, that the teaching greatly exceeded the bounds of the Church of England in various particulars. It is a matter of great regret that this should have been the case, and we do not see that we should be subserving any useful end by perpetuating the remembrance of such mistakes. It is very probable that the parochial clergy, who took part in the Mission, were unaccustomed to this kind of work, and too lightly assumed that their Missioners might be trusted. This has proved not to be the case, and the clergy who trusted them have been taught a severe, but perhaps salutary lesson. It is too readily taken for granted that a Mission must always do good