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LESSONS FOR SUNDAYS AND HOLY DAYS.

March 30.—FOURTH SUNDAY IN LENT.

Morning.—Gen. 42. Mark 14, 53.

Evening.—Gen. 43 or 45. 1 Cor. 11, 17.

Appropriate Hymns for Fourth and Fifth Sundays in Lent, compiled by Mr. F. Gattward, organist and choirmaster of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

FOURTH SUNDAY IN LENT.

Holy Communion: 109, 318, 324, 494.
Processional: 88, 100, 280, 466.
Offertory: 95, 103, 252, 287.
Children's Hymns: 94, 330, 342, 567.
General Hymns: 84, 101, 119, 193, 253, 279.

FIFTH SUNDAY IN LENT.

Holy Communion: 183, 187, 315, 323.
Processional: 96, 265, 467, 515.
Offertory: 92, 97, 104, 492.
Children's Hymns: 108, 334, 345, 569.
General Hymns: 93, 111, 249, 254, 269, 528.

NOTICE

All subscribers to the late "Church Evangelist" must pay their arrears to The CANADIAN CHURCHMAN, who are one year or less in arrears previous to the 1st March, 1898.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the 4th Sunday in Lent.

St. John vi. 5: "Whence are we to buy bread that these may eat?"

It is evident that the miraculous feeding of the multitude produced the deepest impression upon the beholders. Such our Lord's intention. Not only an act of power—twice repeated. Made the occasion of a discourse

reported here. Profound significance felt by Evangelists. The only event previous to the passion recorded by all four. The words of the text a point of departure for considering the lesson.

i. Consider the question here proposed. "Whence," etc.

1. First in primary, obvious meaning. (1) Implies a need actually existing. Multitudes hungry, helpless. (2) A need often repeated in history of man. The cry for bread rises age after age. First and most urgent need. A cry which has shaken thrones, produced revolutions. Recognized by Christ. "Give us daily bread."

2. The same question with a deeper meaning. (1) Man doth not live by bread alone. A higher life with other needs. (2) The physical nature symbol of spiritual. (3) Illustrated in all human history. (a) Craving, "Who will show us any good?" (b) Consciously and unconsciously. By misery. By vain efforts to find satisfaction in pleasure, power, etc. (4) Ineffectual. Bread? A stone. Fish? Serpent. Prodigal Son in want. Man without God perishing.

ii. The answer of Christ.

He had anticipated. So now excites desire, and answers.

1. That feeding the sign of a greater. Remarkable on symbolical character of needs. So of supply. Tree of life. Manna. Passover. Eucharist.

2. Jesus Christ the Bread of Life.

Satisfies the spiritual needs of men. "He that eateth Me shall live by Me." (1) Satisfies desire of mind for light. "I am the Light." (2) Satisfies the craving of the conscience. "The sprinkling of the Blood of Jesus Christ." (3) Satisfies the heart with love. (4) The will with power.

3. By various means. Word. Ordinances. In answer to prayer. All made effectual by the Holy Ghost.

iii. This Bread of Life is for all. Fully provided—freely offered.

1. Yet not proving to all as intended. By some neglected, refused. As the Israelites loathed the light bread (Num. 21-5), so now.

2. But those who do truly eat and drink—love the word of God, love the Saviour, live in communion with Him, in prayer, and in Holy Communion, and live a godly life—to these comes all satisfaction. The desire is still kept alive. They "hunger and thirst," yet not in vain, "filled," satisfied. And thus even here the manna falls and gives a foretaste of the perfect satisfaction prepared for those who "hunger no more."

THE S.P.C.K.

It is now two hundred years since the great and venerable Society for Promoting Christian Knowledge came into being. Its birthday was October 8, 1698; and this event was commemorated on its two-hundredth anniversary, and not unworthily, in the good city of Toronto. In the chair was our esteemed fellow-

citizen, Senator Allan, foremost in every good work, ever ready, even at great personal inconvenience, to render his services where they seem to be needed. By his side sat the Lord Bishop of the diocese, who had gracefully given up his own place of precedence to the distinguished layman, who again was supported by the presence of clergy and laity on the platform and in the body of the hall. It was with no exaggeration of language that the late Archbishop Benson, of Canterbury, described the S.P.C.K. as the greatest and most comprehensive of all our societies, as will be brought home to us whether we consider the various kinds of Church work which the society has promoted or the actual amount of work which it has done. It is a great period in the history of the Reformed Church of England that has been covered by the work of the Society. Charles II. was restored in 1660, in the following year the latest revision of the English Prayer Book was carried through, and in 1698—only thirty-seven years later—this great Society took its beginning. Its aims were manifold. Eight distinct heads are enumerated in the circular sent forth by the Canadian House of Bishops. It may be useful to recount them: 1. Religious and Pure Literature; 2. Religious Education; 3. Working Men as Trained Evangelists; 4. Native Education; 5. Spiritual Care of Emigrants; 6. Church Building; 7. Medical Missions; 8. Increase of the Episcopate. In all these works large grants have been made to Canada. One single example will serve to illustrate the progress of the Anglican Communion and the important assistance rendered by the Society. When Queen Victoria came to the throne in 1837, there were but seven English Bishops in all the British colonies and dependencies. At the present moment there are ninety-one. Of the eighty-four added to the episcopate, the S.P.C.K. gave assistance to about one-half—to forty or fifty; and the average amount granted to each of the new dioceses aided was 10,000 dollars—no inconsiderable part of the whole sum required and raised. The important work done by the Society in regard to the education of the young is apt to be forgotten or undervalued at the present time, when education has become universal. But we must remember that there was no legal provision for education in England until 1870. Up to that time there were indeed grants made to elementary and other schools; but the setting up of schools was a matter of private enterprise. Further back, moreover, there were no grants and no provision beyond the efforts of the clergy and those laymen whom they could interest in the work—except the assistance given by this Society. At a later period the National Society was founded, dealing with elementary education alone, and this Society has done great and valuable work; but the older society has continued its interest in education, working alongside its younger sister or daughter. On several of the other heads it is not necessary to dwell: but the work of the Society in promoting the spread