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LESSONS FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY IN LENT.

Morning—Gen. 37; St. Mark, 6, 30.

Evening—Gen. 39, or 40; 1 Cor. 4, 18 and 35.

Appropriate Hymns for Third and Fourth 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.

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.

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.
Processional: 89, 200, 270, 520.
Offertory: 86, 255, 256, 362, 523.
Children's Hymns: 331, 332, 335, 473.
General Hymns: 91, 92, 94, 213.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Fourth Sunday in Lent.

Gen. xlii, 21. "We are verily guilty concerning our brother."

Virtue often an occasion of envy. Sometimes partly the fault of the object, yet always the fault of the envious. Conscience asserts itself at last.

i. In Joseph's brethren and in their confession a serious lesson.

1. Humanity a great brotherhood. Around the Father a number of concentric circles. In each a place, a duty.

2. These duties recognized, neglected, contravened. Two different attitudes assumed. (1) That of Cain: "Am I my brother's keeper?" (2) That of Joseph's brethren. Consider how the subject affects us. Who is my neighbour? Who is my brother? What duties do I owe to these? How do I fulfil them?

ii. Consider this subject in reference to our immediate surroundings. The family, society, etc. Certain clear duties.

1. Justice. The golden rule.

2. Charity. Beyond justice. "A new commandment: "As I have loved you."

3. Influence for good. "Let your light so shine." Let us try ourselves by these rules.

iii. In reference to the Church and the World. Our duties extend beyond our immediate surroundings to the Family of God everywhere.

1. The Church. In all its divisions—Diocese, Parish, etc. (1) Begin with the Parish. A form of the family, and recognized in various ways. (a) House of Prayer. Focus of Parish. (b) Harmony of the Parish. Do we contribute to this, or disturb it? (c) The work of the Parish. Do we take our own share of it? (2) Diocese. A duty here also.

2. The World. Church and World not co-extensive. Special duties to the Communion of which we are members. But beyond this—the country, etc. Sometimes ignored by religious people. Neglect to claim the world for God. Let us not wait for conscience to condemn us, as it condemned the brethren of Joseph. Let us at once consider what we owe to God and man, and how we may give practical effect to these claims. This the true work of Lent.

DISESTABLISHMENT.

When we hinted a short time ago that the ritual troubles in England might possibly lead, before long, to disestablishment, some of our readers thought our suggestion somewhat premature. But already what we spoke in a whisper begins to be proclaimed in trumpet tones. The Liberation Society, which for a time has been much disheartened, has roused itself, and is preparing for a new campaign. Now, as we believe that nearly all the best friends of the Church in the Mother Country are profoundly convinced that Disestablishment would work great evil to the Church and far greater evil to the State, it is necessary that they too should rouse themselves, and consider how they may most wisely and most effectually resist any such aggression upon the position and privileges of the Church of England. Let it be remembered that from time immemorial Church and State in England have been one and inseparable. The phrase, "as this Church and Realm have received the same,"

tells that story clearly and emphatically. Probably in no country in the world has the union been so complete. From the time of the Saxon Witenagemot to the present Houses of Parliament, Bishops have taken part in the ordinary civil legislation of the country, and laymen have made their voices heard in the affairs of the Church. Even Dissenters could not deny that they were represented in the Counsels of the Church, so that it has remained, in the fullest sense of the word, National. We are not, of course, pretending that the relations between Church and State are of the most satisfactory character. Probably most Churchmen, who give serious attention to the subject, would wish certain changes to be made. Still the existing system has not worked badly. It would, at least, be difficult to find any other National Church that reflected so accurately the religious life of the people, and had the respect and good-will of so large a proportion of the population. And this is no small matter. Now, we are quite agreed with those who say that Disestablishment would bring with it certain advantages. That might be said of any change whatever. But we also believe profoundly that the loss would be infinitely greater than the gain; and we shrink from any participation in the destruction of a union so venerable, and invested with so many historical associations. Who is to be benefited by such a change? It is sometimes taken for granted that the so-called Ritualists would gain, and it is even stated as a fact that a considerable number of them would throw their influence on the side of the party of Disestablishment. What in the world they hope to gain we can hardly imagine. Freedom from parliamentary control is perhaps the only thing. And it is tolerably certain that, if Church and State had not been united in England, the Church would long ago have made short work with Extremists and Romanizers. What may be the consequence in the future we will not, for the present, attempt further to guess.

THE CHURCH AND PARLIAMENT.

One of the grievances under which the Church of England in the Mother Country is supposed to labour is the rule of Parliament—the Houses of Lords and Commons. It is a scandal—so we are told—that a spiritual or religious body should be ruled by bodies of men who may belong to any creed, or to no creed, and may or may not have friendly feelings towards the Church. Now, we frankly own that we could imagine, or even desire somewhat different relations to be established between Church and State in England. We do not propose at the present moment to say what changes we should like. This is not our present business, and we only mention the matter to show that we are not entirely destitute of sympathy with those who desire a different