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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY IN LENT.

Morning—Gen. 19: 12-30; St. Matthew, 27: 1-27.

Evening—Gen. 22: 1-20, or 27: Romans 4.

SECOND SUNDAY IN LENT.

Holy Communion: 300, 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.

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.

Processional: 263, 270, 291, 302.

Offertory: 85, 87, 259, 491.

Children's Hymns: 92, 332, 338, 342.

General Hymns: 84, 91, 94, 249.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

SECOND SUNDAY IN LENT.

Gen. xvii., 34. "And when Esau heard he cried with a great and exceeding bitter cry."

Most readers of this story entertain a sentiment of sympathy and pity for Esau, with something of resentment towards Jacob. The younger brother is mean, crafty, takes undue advantage of his brother's needs. Esau is sensual, self-indulgent, yet generous and forgiving. This is one side. Yet Jacob is

the man of faith and Esau the man of sense.

i. Jacob had faith in the promise of God. Esau had not.

1. Here the difference between the man of faith and the "natural man." The latter is dominated by the seen, the present. The spiritual looks not on the things which are seen, but on the things which are not seen.

2. So with Jacob and Esau. (1) Jacob took wrong ways of securing his ends—religious men often have committed this error. (2) Yet he ever kept his eye on the end proposed. (3) Isaac on the other hand "despised his birthright," inasmuch as he sold it for a mess of pottage. He had no sense of the greatness of the Divine purpose for his family. His own sensuous needs of more importance to him than the inheritance of Abraham.

ii. The Repentance of Esau.

Mark the diverse meanings of the word "repentance." Sometimes regret or remorse—as in the case of Judas. Sometimes a deep and thorough change of mind, as in the demand made by St. John the Baptist.

1. Esau was smitten with remorse. He had parted with his birthright blindly. Yet hoped that, somehow, his father's blessing might reinstate him. But now the supplanter got before him, and he became aware of his loss.

2. Yet no place for repentance—for a real change of mind that would avail to restore the inheritance. Some think the change of mind was Isaac's. Not so likely. Makes no real difference as to meaning. No place for such a change as would reverse his earlier choice. He had sold his birthright and could not recover.

3. Yet note the exact character of his loss. (1) Not the loss of everlasting salvation. (2) Such a supposition a not uncommon error. Esau used as an example of too late repentance. (3) Neither in Genesis nor in Hebrews are we taught this. The repentance too late for the recovery of the possession. Nothing said of his future or eternal condition.

4. Yet here a lesson in regard to our spiritual interests. There is an "accepted time." There is a "day of salvation." That day neglected, the impenitent may find no place for repentance." A man may gain his "mess of pottage," and, in awful truth, "lose his soul."

and others have thought more seriously of the things which belong to their peace? Who does not remember such seasons as having become fresh starting-points in his spiritual course? There never perhaps was a time in the history of the Church of Christ when opportunities for quiet and retirement and meditation were more necessary. We live at a great pace in many senses of those words. Men are engrossed in business. Women have multifarious social duties. Others—men and women—are immersed in the study of literature, of science, and so forth. Even many of those who are engaged in various kinds of religious work need to care more for their own spiritual health. Nearly all men who have worked in the ministry or in religious work of any kind have been made to feel the danger of handling sacred themes continually for the benefit of others, whereby they have sometimes been tempted to forget their application to themselves. Well, then, the season of Lent comes to us all with serious admonition, bidding us consider well what spiritual work we have now to take in hand on our own account. Doubtless the subject will be brought before the various congregations of our people by their appointed pastors. Yet it may be well that some hints should here be offered by which our readers may obtain some help and guidance in the work of Lent. Of more careful attendance at Divine service, of more frequent presence at Holy Communion, of more earnest preparation for receiving the Sacrament of the Body and Blood of Christ—of these and other such matters it is not necessary here to speak. The provision made for special services and teaching during this sacred season and the admonitions connected with such provision will be sufficient. But one or two words may be said on the essential character of the work which every Christian would desire to accomplish, for his own spiritual good, during this season. Lent must certainly be considered as a special time of amendment, and therefore a time for self-examination, and for earnest resolutions and efforts. It was the saying of a saintly man that the Christian life was a series of beginnings. Every true and earnest Christian is conscious of perpetual failures and shortcomings. He has not yet attained. He is far from being perfect. He has not even realized his own hopes of himself. His past is full of disappointments. But he is not content that this shall always be the case, or that there shall be no progress or improvement. He earnestly wants and hopes to be better in the future than he has been in the past. And to this end he scrutinizes his past experience, asking how and why he has failed or succeeded—whichever it may have been—and considering how he may profit by his experience in the past so as to turn it to good account in the time to come. Two things will certainly occur to

LENT.

The sacred season of Lent comes to us once more with manifold earnest appeals. Its forty days remind us primarily of the days spent in the wilderness by our Blessed Lord. They carry us back also to the fasts of Moses and of Elijah. But we cannot help feeling that in addition to these sacred associations, the season has been consecrated by the experience of multitudes of the most devout and earnest servants of God in all ages. Who that thinks at all of the things of Eternity does not recall Lenten seasons in which he