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Lessons for Sundays and Holy Days.

May 30th.—SUNDAY AFTER ASCENSION.
Morning.—Deut. 30. John 11, v. 47 to 12, v. 20.
Evening.—Deut. 34; or Jos. 1. Heb. 6.

APPROPRIATE HYMNS for Sunday after Ascension Day, and Whitsunday, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 315, 316, 555.
Processional: 146, 147, 469, 601.
Offertory: 148, 300, 304, 506.
Children's Hymns: 147, 336, 337, 565.
General Hymns: 145, 149, 150, 201, 202, 301.

WHITSUNDAY.

Holy Communion: 207, 210, 321, 552
Processional: 9, 153, 154, 470.
Offertory: 152, 156, 507, 508.
Children's Hymns: 154, 338, 342, 574.
General Hymns: 155, 157, 208, 209, 211, 212, 477.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Whitsunday.

Acts ii. 2: "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting."

In a sense Whitsunday the greatest of all the festivals of the Church. The consummation of Divine revelation—the culminating point of a long series of events. The birthday of the Christian Church.

The nature of the blessings of Pentecost partially indicated by the signs which accompanied the descent of the Holy Ghost—wind, fire.

i. Wind a symbol of the Holy Spirit.

1. Of the so-called four elements the most ethereal.

Therefore fitly represents the supersensual, the spiritual.

The word so representative that sometimes we cannot be sure which meaning it bears.

Thus *Pneuma*, in St. John iii. 8, sometimes translated Spirit instead of wind.

2. The wind a means of continuing life.

Action of lungs and heart dependent upon it.

If stopped, life quenched.

So with the Spirit of God.

He is the Breath of spiritual life.

3. A means of purifying the life.

(a) The blood corrupted—purified by air.

(b) A crowded apartment: Introduction of external atmosphere.

So the Holy Spirit needed to cleanse the life of man, defiled by contact with world.

ii. God has given us this Spirit.

1. On the Day of Pentecost—to form the Church.

Just as men not reconciled individually, but the work of Christ lies at the foundation.

So the work of the Holy Ghost in forming the mystical body, the condition of individual regeneration.

Personal it must be; but based upon a common work.

And the Holy Ghost is the abiding life and breath of the Mystical Body, whose continual presence guarantees its life.

2. In baptism, to graft into the Body.

As there is a living, visible Church, so a visible ordinance appointed that we may be born of water and the Spirit.

3. To faith.

The presence of the Holy Spirit produces faith. Yet faith the condition of His permanent abode.

4. In sacred ordinances.

"It is the Spirit that quickeneth."

Ordinances are His instruments.

He is the life of all.

Bible. Teaching. Eucharist. Confirmation.

5. In answer to prayer.

iii. How shall we think of this gift?

"Will give His Holy Spirit to them who ask."

1. Realize our need.

"Where Thou art not, man hath nought.

Nothing good in deed or thought."

(1) For life. (2) For purity.

2. Use every appointed means of grace.

(1) Use them regularly, diligently.

(2) And with this end—

"Come, Holy Ghost, our souls inspire."

3. Beware of grieving the Holy Ghost,

By evil thoughts, anger, neglect.

4. Follow His suggestions.

"His that gentle voice we hear."

ASCENSION DAY.

BY THE RIGHT REV. WALSHAM HOW, D.D.

Surely this is the day to be much observed. Indeed it is strange that it should ever have fallen into neglect among Christian people, for it is the day of crowning triumph in our blessed Lord's earthly sojourn. It is in some ways even more glorious and joyous than Easter Day itself, the day of His Resurrection. For then He had to stay forty days more here below, still among the sins, and sorrows, and sufferings of men. His holy Body, however much changed and spiritualized, had not yet put on the heavenly clothing of light and glory. But now—to-day—the earthly sojourn is ended at last. All is fulfilled; the work below is done; and the Son of God returns

to His Father's home of glory. We seem to hear the choirs of angels chanting the old prophetic words: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; the King of Glory shall come in." If there is joy in heaven over one sinner that repenteth, what must there have been when the Saviour of sinners returned from His earthly sojourn. His work accomplished, the atonement completed, a sinful world redeemed! When the Spirit of Jesus went and "preached to the spirits in prison," that is, when His Spirit, parted for a little space from His Body, went into Paradise, and visited the souls of the departed in their place of waiting, proclaiming to them, as we may well understand it, the fulfilment of the long-promised Redemption, then surely there was rejoicing in the ranks of the holy dead. But the joy and the triumph must have been tenfold greater when, soul and body reunited, the King of Glory mounted as Conqueror the everlasting throne. Glory and great worship were laid upon Him. All power was given unto Him in heaven and in earth. And now He reigns as King. "Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a righteous sceptre." And we, His subjects, are here below waiting a little while till He returns to take us to our home. We look up, and as we try to realize some faint vision of His royal glory in the presence-chamber, many thoughts fill our souls. "Our conversation in heaven." This means "our citizenship." We are citizens of heaven. There is the metropolis of the mighty kingdom of which we are subjects. There is our true home; and thither from all the far regions of the kingdom the faithful subjects are gathering fast. But if we belong to heaven, oh! how heavenly should we be! Heavenly hearts, heavenly tempers, heavenly hopes, heavenly aims,—these befit the true subjects of the kingdom of heaven. Yet alas! how our hearts grovel on earth! How our affections cling to the things below! O God, help us indeed in heart and mind to ascend thither, where our Saviour Christ is gone before, and with Him continually to dwell. We should be full of thankfulness and joy at the triumph of our King. The disciples, we are told, returned to Jerusalem with joy, though they had lost their Master. But they knew He was their God and their King. Whatever doubts had lingered to the last, these had all vanished away when they saw Him rise from the earth and pass behind the cloud. They knew then. And we know too. We know our great High-priest has entered within the veil with His own blood, making atonement for us. Why should we fear any more? "Who is He that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Once more, we must live a life of watching. The same Jesus, whom we have seen go up, shall so come again in like manner. "Behold He cometh with clouds, and every eye shall see Him." Yes, there must be no lingering on the Mount, no idle dreaming, no empty professions. The waiting servants have to work as well as to watch and pray. The rule in the Master's house is, "to every man his work." God help us so to labour, as we watch and pray, that when the Master of the house returns we may be found good and faithful servants, and may enter into the joy of our Lord!