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## Lessons for Sundays and Holy Days.

February 25th.—QUINQUAGESIMA SUNDAY.

Morning.—Gen. 9. to v. 20. Mark 4. to v. 35.

Evening.—Gen. 12; or 13. Rom. 10.

APPROPRIATE HYMNS for Quinquagesima and First Sunday in Lent, 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:

### QUINQUAGESIMA SUNDAY.

Holy Communion: 193, 197, 315, 316.

Processional: 189, 260, 261, 292.

Offertory: 20, 192, 259, 365.

Children's Hymns: 210, 330, 334, 568.

General Hymns: 4, 195, 210, 229, 262, 520.

### FIRST SUNDAY IN LENT.

Holy Communion: 318, 324, 355, 472.

Processional: 92, 107, 291, 465.

Offertory: 6, 91, 252, 492.

Children's Hymns: 254, 332, 473, 569.

General Hymns: 84, 88, 94, 198, 354, 490.

### QUINQUAGESIMA SUNDAY.

Repentance, to be real, must be known by its fruits. This is the truth which the Church would impress upon us to-day. By choosing "Charity" as the subject with which to close her preparation for Lent, she would remind us that all the exercises of that holy season are "nothing worth," unless the love of God be their motive and their end. Charity, or the love of God, and our neighbor for His sake, is then the fruit which God expects of His penitent and faithful people. This temper of mind, which Holy Scripture calls by the name of charity, is therefore described and explained to us in the epistle for the day. From what St. Paul here tells us, we learn that charity is produced by the love of God, influencing our outward actions. He shows us that the same actions, which with-

out this love profit us nothing, with it make up the Christian rule of charity. Thus we may possess the knowledge of God; we may practice self-denial, and even alms-giving, without possessing true charity. These are but a part of the duty, not the whole of it, and may have worldly objects for their end and view; but the holy disposition, which St. Paul calls charity, is of a far higher character. Having the love of God for its motive, and the good of man for its end, it regulates the inward disposition as well as the outward conduct. Those who possess it are "kind" to their brethren, out of love to Him Who is their common Father and their common Saviour. They give to the needy for the sake of Him Who hath said that he will count such gifts as offered unto Himself. Considering His long-suffering unto themselves, they "suffer long" with those who have wronged them. The sense of their own sinfulness also makes them humble towards their brethren. "Esteeming others better than themselves," and feeling that they have more than either they desire or deserve, they cannot "envy" those whose lot is better than their own; and thinking thus lowly of themselves, they will not "easily be provoked" to "think evil" of others. Again, regard for God's glory makes them grieve over iniquity, and rejoice in the truth, from wheresoever and from whomsoever it may proceed. Faith in God's word, and hope in His promises, leads them to "bear all things" that may be put upon them; even rejoicing, if they are counted worthy to suffer for His Name. To the remembrance of His wondrous love and passion, therefore, does the remainder of the services turn our thoughts. The covenant of mercy through the merits of our Redeemer, which was renewed first to Noah, and then to Abraham, is a preparation for the closer contemplation of His sufferings in the gospel for to-day. Here do we behold our divine Saviour, the "brightness of His Father's glory, and the express image of His Person," going to suffer pain, reproach, and shame for our sakes. Knowing all things that should come upon Him, He voluntarily gives Himself up to be "wounded for our iniquities, and bruised for our sin," in order that "by His stripes" we might be "healed." When we have thought and dwelt on this unspeakable mercy, surely we can consider nothing too grievous to suffer for His sake, or too difficult to do in obedience to Him. We shall only wonder that the Lord our God has "bid us do no greater thing" than to "love him with all our hearts and our neighbors as ourselves." Like Abraham we shall be ready to go out into the heavenly Canaan whither He is leading us, following Him through evil report and good report, until we come to the city which hath foundations, whose builder and maker is God; and, like Noah, we shall gladly conform to any rules of abstinence or restraint which are to keep alive the remembrance of a crucified Saviour. But in the midst of the high aims and holy resolutions which this season especially calls forth, the history of the blind man in the gospel leads us back to the spirit of penitence and humility in which they should be undertaken. Feeling ourselves to be poor and miserable, and blind and naked, we now come to Him, crying, "Jesus, Master, have mercy on us." He commands us to be called. It is His will that we should follow Him, and glorify God. When we are brought near to Him through penitence and devo-

tion, he heals our blindness, He strengthens our weakness, and gives us grace to follow Him in the way.

## OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

### Second Sunday in Lent.

I. Thess. iv. 1: "As ye have received of us how ye ought to walk, and to please God, so ye would abound more and more."

All life is guided by certain principles, rules ascertained partly by instruction, partly by action. And always a starting point. St. Paul had taught, and they had received. But this not enough. Perseverance—increase. Here two thoughts:

1. An idea of the Christian Life.

2. Progress in the same.

i. *An Idea of Christian Life.*—To walk so as to please God.

1. It is a walk. Life an energy, an activity. And its nature disclosed in its energies, not mere knowledge or contemplation, not mere feeling or experience. But these unified and illustrated in action.

2. It is a certain kind of walk—not mere activity, but regulated, characterized by:

(i.) Purity (v. 3, 4, 7). Impurity a prevalent evil then, and always deadening, blinding.

(ii.) Justice (v. 5). One special instance of injustice noted. But the general principle implied, the golden rule:

(iii.) Love to the brethren (v. 9). The true cure for our social evils. The beginning and end:

3. Pleasing God.

(i.) Such a walk, pleasing to Him.

(ii.) But a distinct and additional thought also:

ii. *Progress in Christian Life.*—"Abound more and more."

1. Three possible courses in Christian Life: deteriorating, stationary, progressive. All possible—stationary not common, standing still means generally regression, "*Qui dixit, sufficit, deficit.*" Generally progress or relapse.

2. Normal course increase, progress. Nature decays, sin corrupts. Life of grace expands (normally). Source in God—sustained by Holy Spirit: widens, deepens, strengthens.

(i.) Clearer views of spiritual relations.

(ii.) Deepening love to God.

(iii.) More absolute self-consecration.

3. By what means helped forward. Not by mere wishing or even asking. But in putting forth of energies.

(i.) By avoiding evil.

(ii.) By diligent discharge of duty.

(iii.) By communion with God.

Inseparable from all true effort a consequence and a cause. Dependence, desire, effort. "This is the will of God," and pleasing to Him. "The righteous shall hold on his way."

### PROFESSOR GOLDWIN SMITH'S GUESSES.\*

We have read this little volume with a deep regret, with a sincere sorrow; and we think this feeling will be shared by most of those who respect the writer, as we do, as well as by those who have at heart the best interests of their fellow-men. We cannot imagine the author's reason for its publi-

\*Guesses at the Riddle of Existence.—By Goldwin Smith, D.C.L. Price, \$1.25. Toronto: Copp, Clark Co. 1897.