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LESSONS FOR SUNDAYS AND HOLY DAYS.

March 6.—SECOND SUNDAY IN LENT.

Morning.—Gen. 27, to 41. Mark 7, to 24.

Evening.—Gen. 28, or 32. Rom. 15, 8.

Appropriate Hymns for Second and Third 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:

SECOND SUNDAY IN LENT.

Holy Communion: 279, 310, 313, 553.

Processional: 100, 109, 181, 465.

Offertory: 85, 174, 251, 256.

Children's Hymns: 107, 331, 338, 569.

General Hymns: 87, 93, 108, 183, 255, 540.

THIRD SUNDAY IN LENT.

Holy Communion: 106, 184, 317, 322.

Processional: 107, 185, 248, 465.

Offertory: 86, 91, 259, 277.

Children's Hymns: 92, 333, 346, 568.

General Hymns: 90, 110, 244, 257, 263, 491.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Second Sunday in Lent.

St. Matt. xv. 28: "O woman, great is thy faith."

Certain incidents in the Life of Christ reveal the characters of those who came to Him. Among the first and most striking (e.g.) Mary of Bethany. Not far off the woman of Canaan, the Syrophenician. If that example of deepest love, this of the strongest faith: and, if love greater, yet faith mighty and inseparable from love. Removes mountains, overcomes the world. Prevails with God.

i. Note briefly occasion and circumstances.

1. Jesus had offended Scribes, etc. Con-

demning the externality of teaching and life. Retired to a quiet place.

2. But even in the northern parts of Galilee, could not be hid. Fame of miracles reached this woman. Triumph over obstacles.

ii. Note the conflict.

1. The first obstacle her nationality. First instance of Christ's contrast with pure heathenism. Samaritans mixed. Centurion prepared. She outside. (1) A Greek . . . a heathen, alien from covenant. (2) A Canaanite—of the accursed race. A double obstacle. (a) Her dislike of Jews. (b) Jewish prejudice.

2. Second obstacle. Silence of Jesus. "The Word has no word" (Chrysost.) (1) Silently brooding over new situation. (2) No want of love (compare feeling of disciples). (3) Did not repel. Yet silence! Heart sinks. Yet she waits.

3. A more serious rebuff: He lays down a principle: "Not sent," "children first." (1) Can hardly say, He meant to refuse. Yet makes final decision depend upon her faith. (2) Wonderful insight of faith. No longer "Son of David," now Lord, Master: common humanity.

4. Next refusal the last. (1) Seemed unworthy, (a) Seeming harshness: "dogs." Yet less than seems to us. (b) Always a hint of yielding. Children first. (2) Faith won the victory. (a) In deepest humility—accepts place. Even the "little dogs" (see Greek.) (b) On this grounds her appeal. They eat the crumbs. Enough for children and dogs also. All she asked was a crumb. The victory of faith. (3) Her triumph complete. "Great is thy faith. Be it unto thee." "For this saying, go thy way." (St. Mark.) Words full of blessing and comfort. Come down through all ages: Speak to us to-day.

iii. Apply to ourselves.

What is our faith? We complain—no answer—and desist. Can we say we meet such obstacles as she encountered? In our endeavours after Perfection, grow weary, leave off. Why? (1) We do not desire the blessing with whole heart. (2) We do not see the love and power of Jesus as she did. (3) We have not the same humble estimate of ourselves. Only by a better knowledge of Jesus and by a stronger faith can the victory be gained.

THE CANADIAN CHURCHMAN AND CHURCH EVANGELIST.

Our readers will perceive by our new subtitle, that the "Church Evangelist," recently published by the Church of England Publishing Company, is now merged in The Canadian Churchman. The Church of England Publishing Company will now devote their entire efforts to increasing the business of their book department. This result has come about, first, from the conviction being produced that, at the present time, the Canadian Church is hardly strong enough to support two newspapers, run essentially on the same lines: and secondly, from the conductors of the "Church Evangelist" being satisfied that The Canadian

Churchman will effectively fulfill the work which they had undertaken. We are, naturally, well pleased to know that we shall now have the good-will and support of the proprietors and conductors of the paper which is now merged in our own. It is needless to add that this paper will continue to be conducted on the same principles which have already gained for it the confidence of the English Churchmen of the Dominion of Canada. Believing in the principles of the Anglican Reformation, as the principles of true Catholicity, we trust that we shall always be found rendering an unswerving and loyal adherence to them. We are sure that we may count upon our present subscribers to make known our claims to other members of the Church: and it is superfluous to add that now, more than ever, The Canadian Churchman will be a first-rate medium for advertising.

THE ROMAN REJOINER TO THE ANGLICAN ARCHBISHOPS.

When the Roman Pontiff some time ago, put forth his Bull "Apostolicae Curae," declaring the invalidity of Anglican orders, it was shrewdly remarked by a member of the English bench that Infallibility was here condescending to argue, and therefore virtually invited argument. Had his Holiness merely promulgated his judgment from his exalted throne—"Sic volo, sic jubeo"—he could only have been contradicted. As he gives his reasons, he can be answered, perhaps confuted.

However this may be, the two Anglican Archbishops—one might say three, for the work was begun by Archbishops Benson and Maclagan, and completed by Archbishop Temple—these three Archbishops did undertake an answer to Leo XIII., and this answer was thought satisfactory by many theologians outside the pale of the Anglican Communion. It was impossible that Roman divines should take this view, and, as it would be manifestly undignified for the Supreme Pontiff to descend into the arena, and as it is a matter which principally concerns those ministering in England, the Cardinal Archbishop (Dr. Vaughan) and the Bishops of the Province of Westminster have come out with a "Vindication of the Bull 'Apostolicae Curae,'" which demands notice at our hands. It is quite evident that these excellent Bishops are wholly in earnest. They tell us that, even if our orders were valid, as they acknowledge the orders of the Eastern Church, that would make no difference in regard to our right to exist apart from the rule of the Sovereign Pontiff. We should still be in a state of schism. And so they seem to suggest that they approach this subject without bias; but we are by no means sure of this. Cardinal Vaughan and his suffragans know perfectly well that there are very many members of the Church of England who would be seriously disquieted, and even shaken in their allegiance to the Church, if they were brought to entertain a doubt of the validity of our