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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 10.—EASTER DAY.

Morning.—Exodus 12, to 29. Rev. 1, 10 to 19.

Evening.—Exodus 12, 29, or 14. John 20, 11 to 19, or Rev. 5.

Appropriate Hymns for Easter Day, and First Sunday after Easter, compiled by Mr. F. Gatward, organist and choir-master 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:

EASTER DAY.

Holy Communion: 127, 316, 499, 555.
Processional: 125, 131, 134, 140.
Offertory: 130, 137, 138, 498.
Children's Hymns: 136, 337, 339, 573.
General Hymns: 132, 133, 135, 299, 501, 504.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 197, 317, 557, 558.
Processional: 35, 131, 133, 136.
Offertory: 126, 129, 174, 497.
Children's Hymns: 135, 329, 341, 565.
General Hymns: 134, 139, 140, 478, 500, 503.

NOTICE

All subscribers to the late "Church Evangelist" must pay their arrears to The CANADIAN CHURCHMAN, who are one year or less in arrears previous to the 1st March, 1898.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Good Friday.

St. John xix.: They shall look upon Him whom they pierced."

Prophecy accompanies every part of the manifestation of the Lord Jesus. Virgin

Mother. Place of Birth. Flight. Work, Sufferings. Death. Here a cluster of prophecies.

i. Refer to the prophecy as first spoken.

It occurs in Zech. xii. 10. Forms part of a great prophecy on the future of Israel. Referred by some to a coming conversion of the Jews. Perhaps the reference general. More than once God was merciful to His people in pouring upon them the Spirit of Grace. Most touching is the appeal: "Me Whom they have pierced." They "grieved the Holy One of Israel." God condescends to adopt human experience in describing what He had suffered from His people. They had pierced Him. But the time would come when they would know how evil had been their mind. They shall mourn "as one mourneth for his only son."

ii. The piercing of Jesus was the piercing of the God-man.

Hence words spoken of God might be applied to our Lord.

1. Another act of rebellion. Such had been their sin in the past—unwillingness to be ruled by God. Disobedience. Idolatry. So now in the highest illustration of His tender mercy, they rejected His offers, and once again pierced Him.

2. And it was the Jews who pierced. It was by Roman law that He was condemned to death: it was by the soldiers of the Empire that He was nailed to the cross and watched. But the real slayers were the Jews—they compassed His death.

iii. And now they looked upon Him pierced. The whole nation implicated as such. It was the act of the people, an act for which the whole people were to suffer: "His blood be on us and on our children." It was upon them. The evil anticipated—the taking away of their "place and nation" was the penalty of the crime by which they thought to prevent it. They had pierced Him and they looked.

1. Some looked in anger and bitterness against One who had disappointed their hopes.

2. Some looked in triumph and scorn, congratulating themselves on having crushed the man who would not do their will.

3. Some looked with broken hearts, fearing that the delivery and salvation of Israel were still remote.

4. Some with love and longing—remembering what He had been, waiting for Divine teaching and guiding.

iv. Application to ourselves.

On this day we stand before the cross. Have we not crucified the Son of God afresh? Let us then look on Him Whom we have pierced. (1) With deep abasement. (2) With humble confession. (3) With undoubting faith. (4) With adoring love. (5) With absolute dedication and submission.

Gospel for the First Sunday after Easter.

St. John xx. 20: "Then were the disciples glad when they saw the Lord."

Condition of the disciples of Christ at death

of Master fitly compared to that of a benighted traveller, lost his way. Uncertainty and fear—as darkness deepens. So with these loving men. But just as the first glimmering of dawn awakens hope, so with the mourning in Jerusalem. Light sprang up and grew. Trembling—"Fearless." Doubting—"Peace;" and now joy. Consider the reasons for this joy.

i. The Master was restored to them.

1. He had called them friends. A perpetual strength and joy.

2. Such friendship, they hoped, might be perpetual.

3. But suddenly interrupted. Perplexing, alarming. Unintelligible. Hence no ground of hope.

4. And now suddenly He is again among them. The past like an evil dream. Now restored.

ii. They were delivered from their fears.

1. Fears great, reasonable. They were few and weak. A little band, and the world against them. (1) Jewish nation. (2) Roman power.

2. But now He was with them again to protect them. He who stilled the waves, raised the dead: now Himself come back to His people.

iii. Confidence in their Master restored and confirmed.

1. Many their doubts and fears. (1) Never thought of Him as a deceiver. (2) Yet feared they had misunderstood Him. Could this be the Deliverer of Israel? At least not such as they expected.

2. But now all doubts dispelled. They might not understand all the meaning of His work; but they trusted.

iv. Because of the new and better and higher hope that arose within them.

1. They had hoped in Jesus as Messiah—King of Israel—Saviour. As universal Ruler. How far beyond this we cannot tell. But certainly vague.

2. But now recognized in Him a mightier power. Conqueror of death. Light of immortality and eternity shone upon them. "Because I live ye shall live also." Well might they be glad with a joy no one could take away.

v. These words may apply to ourselves.

As to the Apostles. Their experience repeated. We, too, have views of Christ which bring joy. Although now we see Him not, yet believing, rejoice. And faith gives a true view. We do truly see Jesus now, and rejoice.

1. Glad when first we behold Him as Saviour. In different ways this faith arises. Sometimes by slow degrees, sometimes in a moment. But at least: "I was blind, now I see."

2. When obtain fresh views of grace and strength. Sometimes we almost lose sight of Him.: Dull, listless, cold. No real interest in heavenly things. Suddenly the Lord appears in His glory; and we are glad.

3. When we shall see Him in glory. Every