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Lessons for Sundays and Holy Days.

May 9th.—THIRD SUNDAY AFTER EASTER.

Morning.—Numbers 22. John 1 to v. 29.
Evening.—Num. 23; or 24. 2 Thess. 1.

APPROPRIATE HYMNS for Third and Fourth Sundays 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. & M., but many of which are found in other hymnals:

THIRD SUNDAY AFTER EASTER.

Holy Communion: 187, 316, 319, 554.
Processional: 35, 133, 299, 504.
Offertory: 126, 138, 498, 523.
Children's Hymns: 136, 336, 387, 575.
General Hymns: 18, 128, 141, 170, 499, 519.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 207, 312, 313, 559.
Processional: 202, 291, 390, 478.
Offertory: 129, 306, 367, 500.
Children's Hymns: 135, 329, 335, 565.
General Hymns: 139, 196, 220, 290, 502.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Fourth Sunday after Easter.

St. James i. 18: "Of His own will He brought us forth by the Word of truth, that we should be a kind of first fruits of His creatures."

"Every good gift . . . from above."

All of God, temporal and spiritual—past, present, future.

Yet not all of equal value.

Life more than food—body than raiment.

So God greater than His gifts, and the communication of the life of God the highest blessing.

It is of this new and higher life that the Apostle here speaks.

Of its origin, means, end.

i. *Origin or cause of new life.*

"Of His own will."

1. Not of human origin.

(1) Even of natural life God the author. But, in a lower sense, transmitted through man.

(2) Not thus with the life of grace. "Not of blood, nor of the will of man, but, of God."

2. But of God's will.

(1) Not a Divine response to man's demand.

Man needed to be taught his need.

(2) Not the result of any external necessity.

(3) But of His own free will and love.

"God so loved." "Of His own will."

ii. *The means by which conveyed.*

"The Word of truth."

Note the word "begat" or "brought forth."

And by a special means—"Word of truth."

1. Not the eternal Word.

True, He the source of all good.

But here, probably, the Gospel.

(1) Not the law—that failed.

(2) The economy of grace.

Brings God down.

Draws man up.

Establishes living relations.

3. Divine truth fosters the new life.

"As new born babes desire, etc."

iii. *The end and aim of the new life.*

To be "first fruits."

1. Reference to provision under law.

(1) First fruits offered to God.

(2) As a sign that all belonged to Him.

2. Primary application to Apostles.

They the leaders and pledges of many to come.

3. Applicable to ourselves.

In one sense the after harvest.

In another the forerunner.

The whole Church, but the first fruits of creation.

"The whole creation groaneth," etc.

Consider what we owe to God.

1. Our life—power to offer to Him.

2. The power to bless.

If we do not, then the salt has lost its savour.

RICHARD HARRISON.

"He was my friend, faithful and just to me."

This may be said by every one who knew the sterling qualities of that fearless soldier and humble priest who, through the ever-changing anxieties and crosses of an arduous ministry, held on his faithful course of loyalty to his Church, his Saviour and his God. Richard Harrison, the sad task of writing a few sentences about whose retiring and genuine worth, we have, with deepest sorrow, undertaken, was born of Irish parents, in the city of Toronto, fifty-five years ago last February. His eldest brother, the late Chief Justice of Ontario, having selected the law, the subject of this notice chose divinity. He entered Trinity University, and in looking over the calendar, we find his name as first in classics, and hon. iv. in mathematics for the year 1861. When we turn to the list of M.A.'s in 1861, we find numbers after his name that tell us that he was a silver medalist in music, jubilee scholar, prizeman in the divinity class, and also prizeman for Greek Iambics. He was ordained April 24th, 1865, to the curacy of St. George's, Toronto. He did yeoman service for the Church for some years in the parish of

Copetown, now in the Diocese of Niagara. He next served the Church at Holland Landing, thence he moved to the parish of Woodbridge, and finally, leaving Woodbridge, he commenced the task of starting and bringing on to its present high state of efficiency, the church and parish of St. Matthias, Toronto. His lot in life was the lot of the pioneer; his aim was that the church and congregation which he founded should have, in all its entirety, the full services of the Church of England. He often said, if it were possible to give it to them, that the congregation worshipping in the log church in the backwood settlement ought to have a service as ornate as that of Westminster Abbey, and thus the people be made familiar with the service of the Church from the plainest to the most gorgeous. A Churchman of the truest type, he gloried in having everything in and about St. Matthias' silently telling the story of the Saviour's love to mankind. With the cordial co-operation of his faithful choir-master, Mr. Timms, the choir of St. Matthias' was the second in the city to wear the surplice, and for years to lead in the proper rendering of the services, which were divided up into Early Communion, Matins, High Celebration, Litany and Evensong. A man of quiet, retiring, and very reticent disposition, a man of deepest piety, a man whose heart melted at the sight of human misery, and whose hand was ever open to relieve the wretched, yet, when after due consideration and reflection, he became convinced that such and such a line of action was the best to take, no power on earth could shake his steadfast purpose. During a protracted acquaintance with our brother we never saw him angry or ruffled in temper, and we never heard an unkind or biting sarcasm uttered by him against any person. God had thought it well not to bless him with a superabundance of this world's good things, but He did bless him with patience, and trust in Himself. He had many sore trials, but he had the manliness to keep them to himself, and few, except his most intimate friends, knew anything of them. The line of conduct which he had mapped out for himself was:—

"I never yet could ask, howe'er forlorn,
For vulgar pity, mixed with vulgar scorn,
The sacred source of woe I never ope,
My breast's my coffer, and my God's my hope."

Though failing in health for some time, he discharged his sacred duties with untiring zeal, till at Easter of last year he was forced to take to his bed. The same patience, the same cheerfulness and resignation that marked him in health were present, and forsook him not in the hour of trial, till step by step, little by little, at every advance firmer and firmer, still abiding in Christ and resting entirely on Him, he approached the "insuperable threshold" that separates time from eternity on Wednesday, 28th ult., and now we trust and rest confident in the blessed assurance that his abiding place is with the Saints in Paradise, awaiting, with his earthly patience still more purified, matured, and refined, the day above all others welcome to the Saint of God, when the dead in Christ, in the first resurrection, shall lay aside the cerements of the tomb and hold the Easter of the redeemed where God is all in all. He married in 1870, Miss Leslie, daughter of Col. Lealie, of Puslinch. He leaves her a widow with two children, one married and living in Chicago, and the younger