

Canadian Churchman.

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Lessons for Sundays and Holy Days

April 4.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26;
Evening—Exod. 10 or 11; Luke 19, 28 or 29, 9 to 21

April 11.—Easter Day.
Morning—Exod. 12 to 29 Rev. 1, 10 to 19.
Evening—Exod. 12, 29 or 14; John 20, 11 to 19 or Rev. 5.

April 18.—First Sunday after Easter.
Morning—Num. 16, 10 to 36; 1 Cor. 15, 20 to 29.
Evening—Num. 16, 36; or 17, 10 to 12; John 20, 24 to 30

Apr. 25.—Second Sunday after Easter
Morning—Num. 20 to 14; Luke 18, 31—19, 11.
Evening—Num. 20, 14—21, 10; or 21, 10, Phil. 2.

Appropriate Hymns for Sixth Sunday in Lent and Easter Sunday, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymphals.

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 99, 280, 547.
Offertory: 88, 248, 251, 252, 255.
Children's Hymns: 286, 331, 332, 334.
General: 31, 91, 250, 253.

EASTER SUNDAY.

Holy Communion: 126, 127, 315, 316.
Processional: 130, 131, 134, 137.
Offertory: 132, 135, 136, 504.
Children's Hymns: 125, 330, 499, 566.
General: 120, 138, 140, 141.

PALM SUNDAY.

The Church begins the Lenten season by directing our attention to the story of Jesus Christ's Temptation in the Wilderness. Into the life of every man there comes that critical time when the two ways open up, and decision must be made as to the course and nature of life. That time in our Lord's human life is represented by the Temptation. Step by step we trace the conflict. And at each step the position of Jesus grows stronger. Then the devil left Him and the Angels of God ministered unto Him. Jesus made choice of the way characterized by humility and sacrifice. All through that ministry, which means a world's regeneration, He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." We are continually impressed with His humility. And from

the life of Jesus we have learned that humility is the expression of sincerity. As the Lenten season closes our thoughts are centred upon the outcome of the Lord's life. The great thought concerning sacrifice is the completeness of surrender. Sacrifice can never halt. It must abide all consequences. For if in the face of apparent disaster, or great sorrow, we are led to desist from our enterprise, then the spirit of sacrifice has gone, and with it all faith, love, and humility. But Jesus' humility and self-sacrifice are the truest and the most significant the world has ever seen. He "humbled Himself, and became obedient unto death, even the death of the Cross." Our Easter meditation will remind us of the exaltation of Jesus and the consequent exaltation of His faithful disciples. On this Palm Sunday let us think of the deficient characters of those who welcomed Jesus to Jerusalem. Their subsequent conduct showed the selfishness of their desires and, of course, the great lack of those very qualities which were bringing Jesus to Jerusalem, humility and self-sacrifice. Jesus wept over these national defects of character. That which alone pleased Him on that eventful day was the chorus of the children, who unconsciously welcomed Him as the true Messiah. The Jews had not learned that humility is a virtue, and that the way of self-sacrifice is the path to eternity. The life of Jesus teaches both lessons. Have we learned these lessons? An affirmative answer on the part of those who profess and call themselves Christians is absolutely essential. For not to be humble, and not to sacrifice ourselves to God, is to deny the Lord Jesus, is to class ourselves with those who cried "Hosanna!" to-day and "Crucify!" a few days later. Let us consider any walk in life and we shall see that the spirit of self-sacrifice must ever precede effectiveness of effort. This spirit entails consistency and persistency, and these two things make for efficiency no matter what our rank or station in life may be. And in conclusion be it noted that exaltation comes only to those who are possessed of this spirit. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." That is one of the surest principles of life. Behold the supreme illustration! "He humbled Himself . . . wherefore God also hath highly exalted Him." Let us not deny Jesus by ignoring the principle of His life, or by neglecting to follow the example of His patience. Labour for our work's sake; toil on for the sake of the Kingdom of God. Do it in the spirit in which Jesus worked. And we shall find that our life has been effective, and that our humility is rewarded. For if we be patient as Jesus was we shall be made partakers of His resurrection and eternal glory.

Hinduism and the Bible.

Whilst critics and scholars are jangling over the authority and inspiration of the Bible it is intensely comforting to those who believe in its convincing power as the "Word of God" to read such testimony as the following: The Rev. C. B. Clarke, of Burdwan, in Bengal, writing to the Church Missionary Gleaner of Nbrth India says, "I was talking last week to a Hindu Pleader here, and he told me of a most interesting piece of advice that he had once received from a Hindu of the Hindus in the centre of Benares. Some years ago, he said, he had visited Benares on purpose to see the famous Swanie Bhaska Ananda, who was regarded as beyond dispute the holiest man of his day in that holy city. My friend told him that he wanted to learn from him about the Hindu religion. 'But,' said the Swanie 'you don't know Sanscrit. How can I teach you? 'Oh,' said my friend, 'I only want to learn from you some of the deeper truths of the Hindu faith that you yourself

have discovered.' 'There is one book,' replied the Swanie, 'that can tell you all you want to know. It is the Bible. Read the Bible, and you will learn all that is worth knowing about Hinduism.' What marvellous testimony this is from a disinterested source to the inestimable value of the teaching of the Bible!

Control of School Books.

An unexpected but instructive incident reaches us from Edinburgh. In Scotland a certain amount of feeling has been aroused through a proposal to furnish books free not only to board schools but to voluntary schools of religious denominations. Some instructive figures were given at a recent public meeting. In 1872 there were 1,311 Church of Scotland schools, to-day there are 18. At that time there were 523 Free Church schools, there are 6 now. Then there were 46 Episcopalian schools, now there are 6. There were 22 Roman Catholic schools in 1872, which had risen to 213. The powers now given to the school boards to supply books and stationery free were optional. The Labour party, which is steadily growing in numbers and influence, were not in favour of voluntary schools, but of a universal, non-sectarian, national system, and as one speaker said if they were going to give voluntary schools free books without state control they were only binding harder the fetters which they would have to break some day.

Hardening the Sinner.

One of the ill uses of the daily press is the publication with striking headlines and florid language of sensational accounts of the doings of criminals, or those who have taken the first steps towards leading a criminal life. It is one of the dark blots on the journalism of the United States that it gives space so largely and glaringly to the publication of offensive and immoral sensationalism. Surely that which promotes coarseness, sensuality, and a craving for low comedy and gross dramatic details in adults must have a debasing effect on juveniles. We appeal to the strong sense and manly spirit of Canadians to use every fair means to prevent our press from drifting in this direction. Let us keep our homes and firesides clean.

War.

It is a sad commentary on the progress and influence of religion that rumours of war between powers that stand in the van of the world's civilization should be at all possible. But the thirst for military glory did not die with Napoleon. Faith is professed in the spiritual arm, but at the same time a strong material army is in demand. There is, of course, historic authority for this mode of procedure. When Cromwell's troops were about to cross a river and make an attack on their opponents the Puritan leader said to them: "Put your trust in God; but mind to keep your powder dry." The German Emperor, not content with having what is probably the strongest and best disciplined army in Europe, is aiming at providing a navy that will correspond in strength and skill with his army. Were his people islanders and dependent on a navy as is Great Britain for protection and defence, or were they menaced by some warlike foreign nation, there would be good ground for such a step. But as these factors are wanting the effort of Emperor William to speedily develop a navy of unusual strength, whilst some of the journalists and military writers of his people point the new forged weapon at British maritime power may result in complications of the most deplorable character. We hope the time will speedily come when the nations shall cease from bloodshed and rapine, and arbitration will, like a white-winged angel of peace, compose the warring elements of the

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