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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 1—THIRD SUNDAY AFTER EASTER.

Morning.—Numbers 22.

Evening.—Num. 23 or 24. Colos. 3, to 18.

Appropriate Hymns for Third and Fourth Sundays after Easter, 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 hymnals:

THIRD SUNDAY AFTER EASTER.

Holy Communion: 307, 315, 320, 554.

Processional: 140, 299, 432, 435.

Offertory: 126, 129, 138, 436.

Children's Hymns: 135, 339, 342, 571.

General Hymns: 30, 139, 141, 411, 522, 546.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 197, 316, 555, 557.

Processional: 125, 127, 232, 302.

Offertory: 137, 202, 274, 499.

Children's Hymns: 133, 330, 336, 569.

General Hymns: 128, 137, 138, 140, 550, 498.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the 4th Sunday after Easter.

St. John xvi., 14: "He shall glorify Me."

Glorify a remarkable word. But the glory of God not that which man counts glory. His glory to manifest Himself, to come forth in His love. And our Lord is glorified in doing His work, and glorifies His Father thereby. So the Holy Ghost, who came to carry on the work, glorifies the Son. Thoughts preparatory to the great festivals of the Ascension and of Pentecost. How does the Holy Ghost glorify Christ?

i. By revealing to men their need of Christ.

1. Man needs God, and sinful man needs a Saviour.

2. Yet with many no consciousness of such a need. Sinful. Without God. Think they do well enough.

3. The Holy Ghost works conviction—of sin—of need. Human Sin, Divine Righteousness; bringing home sense of guilt and weakness and need.

ii. By revealing the nature of the Work of Christ.

1. No mere oral teaching does this. Useful, necessary, preparatory; but inward illumination also needed.

2. Effected by inward spiritual power. When Peter confessed Christ, it was said, flesh and blood had not revealed, but "My Father." Only by the Holy Ghost can Jesus be known as "Lord."

3. This is to glorify Christ. To let us know all His sufficiency.

iii. By uniting us with Christ. Different kinds of union—sacramental, spiritual. Work of Spirit.

1. By one Spirit baptized into body.

2. Brings into harmony.

3. Conserves the union.

iv. By working in us Christian graces.

Necessary result of Spiritual union. Radiation of the glory of Christ. Supreme illustration of His power. "Every virtue we possess."

1. Faith. (1) Root of all higher life. Without faith slaves of the world. By faith overcome the world. (2) No natural gift, nor effect of mere human endeavour. One of the fruits of the Spirit. (3) By which He glorifies Christ.

2. Love. Inseparable from faith. (1) Mutually cause and effect. (2) And love the greatest. Faith without love dead.

3. Hope. "Saved in hope." needful support. Outcome of faith. Also a fruit of the Spirit, and glorifies Christ.

4. Obedience. (1) The final test: "if ye love Me, etc." Supreme blessedness to serve the Highest. (2) And this the work of the Holy Ghost. Only an unction from the Holy One sufficient.

Great is the work of the Spirit on our behalf; yet not wonderful when consider work of Creation, Redemption. "Let your light so shine."

SUMMER SCHOOLS.

To-day, more than ever, amid the intellectual activity and unrest in all types of minds and thought, practical and systematic study is an urgent demand upon the clergyman who loves his work, and believes in the privileges and blessings of God's Church. Coupled with this demand, the difficulties by which the average clergyman is surrounded in his active parochial life, creates a problem of no small moment to the Church to-day. The necessity is apparent; the difficulties, possibly, only fully appreciated by the clergyman himself. He leaves the walls of his theological college to prosecute the work of Christ in spheres which are often scarcely calculated to

stimulate further intellectual effort. Frequently cut off from the centre of active theological thought, constantly beset by the cares, duties and interruptions of parochial work, the practical accomplishment of the priestly vow becomes a matter of grave consideration. While the temptations of the "Study of the World and the Flesh," may not be great; the systematic and careful "reading of the Holy Scriptures, and such studies as help to the knowledge of the same," becomes daily a matter of increasing difficulty. To what extent these difficulties are more than a vague phantom in the mind of the theorist, may be judged by the establishment of summer schools for the clergy, and the marked success with which they have been attended. These schools, the product of characteristic American energy, and subsequently transplanted to English soil, have been attended with increasing success and growing usefulness. Annually the isolated servant of Christ may be brought again within the spirit and sympathy of intellectual activity. Fresh interest is aroused. Timely topics of religious work are brought to his attention. Branches of useful study are suggested. Difficulties discussed, and opinions exchanged. And he can scarcely fail to return to work with new interest, fresh vigour, and increased activity. It is a matter of congratulation that the Canadian Church has undertaken to provide such a means to increase the efficacy of her clerical ministrations. In July next, a summer school for clergymen will be held at the residence and school of the Rev. A. W. MacKenzie, Lakefield, Ontario. The development of this movement is very simply told. For some years the Deanery of Northumberland has met annually at Stony Lake, for transaction of business and discussion of subjects of importance to the clergy and their work. The success and profit of these meetings prompted the desire to extend the sphere of such work. At the outset the movement found a friend in the person of the Rev. A. W. MacKenzie, who generously placed his entire establishment at the disposal of the promoters. The project in this initial stage of development was brought before the Archdeaconry of Peterborough, meeting at Lindsay, in November last, and was enthusiastically endorsed by its members. A committee was appointed consisting of the Revs. Rural Dean Allen, Rural Dean Webb, Canon Farncomb, A. W. MacKenzie, H. Symonds, F. W. Shepherd and E. V. Stevenson. And at the suggestion of Mr. Hodgins, of Toronto, it was decided to extend the privileges of the school to the clergy of the province, and not confine it merely to the members of the Archdeaconry. Subsequently the names of the Rev. Prof. Cayley, Trinity College; Rev. Prof. Cody, Wycliffe College; Rev. C. H. Shortt, Rev. G. A. M. Kuhring, Rev. J. S. Broughall, Rev. T. C. Street Macklem, and F. B. Hodgins, Esq., have been added to the Committee of Management. The school has