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LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 20.—QUINQUAGESIMA.

Morning.—Gen. 9 to 20. Matt. 27, 27 to 57.

Evening.—Gen. 12 or 13. Rom. 4.

Appropriate Hymns for Quinquagesima Sunday and First Sunday in Lent, compiled by Mr. F. Gatward, 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:

QUINQUAGESIMA SUNDAY.

Holy Communion: 210, 314, 321, 557.
Processional: 197, 260, 273, 291.
Offertory: 192, 259, 295, 365.
Children's Hymns: 210, 334, 337, 567.
General Hymns: 195, 256, 262, 307, 511, 547.

FIRST SUNDAY IN LENT.

Holy Communion: 88, 309, 314, 552.
Processional: 107, 265, 353, 465.
Offertory: 91, 92, 104, 252.
Children's Hymns: 94, 332, 334, 574.
General Hymns: 84, 94, 198, 254, 354, 490.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Quinquagesima.

St. Luke xviii. 41: "He asked him, 'What wilt thou that I should do unto thee?'"

When a needy petitioner applies to another, he is often asked what he wants. Sometimes reproved. Sometimes asked impatiently. Not in this spirit did our Merciful Lord receive blind Bartimaeus. Rather to make him aware of need and to assure him of relief. Let us apply the incident to the present season.

i. Christ comes to us in a special sense at the beginning of Lent.

1. In one sense all places and times the same. God everywhere.

2. Yet associations and divine ordinances

make a difference. And this useful and helpful.

3. Certainly most feel a special appeal made at this season. (1) Self-examination required. (2) Special means of grace offered.

iii. Have we no special application to make? To answer in the negative—to betray ignorance.

1. Some may be in the State represented by blind Bartimaeus. Unvisited by the light of truth and life. What request?

2. Not of such now thinking. Assume reality of spiritual life—faith—consecration. Self-examination will reveal needs. (1) Perhaps Ideal of Life grown dim. First love grown cold. (2) Faults allowed to dim the lustre. Cares. Deceitfulness of riches. Lusts. (3) At least a duty always—now specially—to see how this may be, and consider what help.

ii. Our Lord is able to supply our need.

So evident hardly needs to be asserted, and no proof required. Yet practically not quite recognized.

1. Told to have entire faith in God. Do we thus believe and trust, and live in faith and by faith? In a measure, yes. Yet often wavering; and we say, we "cannot expect," etc. Does that mean, Christ cannot effect?

2. Told of the necessity of entire consecration. And we purpose this, "Be ye perfect." But often seem to despair of this. What does this mean?

3. We are conscious of faults—native and acquired. Striven against them: failed: acquiesced in failure. What means this?

4. Now, let us be quite sure—Christ is able to do all. There is nothing needed by us: Grace sufficient. Save to the uttermost.

iv. He is willing as He is able. His love as certain as His power. "What wilt thou?" etc.

1. Practically we doubt this: (1) Need, (2) desire, (3) Yet despond. Is this because He cannot or will not?

2. Consider how we are assured of His willingness. (1) His very coming and undertaking. His honour pledged. (2) His whole dealing with men on earth proves: Readiness to respond—Patience—effectual help. (3) Apparent exceptions only confirm. (a) Because of unbelief—no mighty works. Easy to understand. (b) Syrophenician woman. Withheld only to bless more.

3. Let us then well consider what we need, and present our petition. Take it to Him and ask Him to help. He will remove, grant, sustain.

Gospel for Ash Wednesday.

St. Matt. vi. 16: "When ye fast, be not, as the hypocrites, of a sad countenance."

One of the duties of Lent, Fasting or Abstinence. Generally understood. Different meanings and ways—according to circumstances, needs—and personal constitution. Note some things suggested by the text.

i. Fasting assumed as a duty. "When ye fast." This meant abstinence from food or from some kinds of food. Granting that in-

valids and the aged may be exempt from this rule, for normal men and women it is sometimes a duty. On occasions of great solemnity we find in the New Testament preparation was made by prayer and fasting.

ii. Fasting must be sincere. We must not be "as the hypocrites." Nothing more odious in the sight of God than hypocrisy. Falsehood, and the worst kind of falsehood. An attempt to impose upon God and man.

iii. Fasting must not be ostentatious. Often connected with hypocrisy. Yet not entirely the same. There may be an ostentatious devotion which is not entirely hypocritical. Indeed, there is a subtle temptation to ostentation connected with all our best words and deeds. Often a plausible reason—an example to others. So with Prayers, Almsgiving, Fasting—all separately mentioned here. Every act of devotion should be done to God. iv. The Reward.

Ostentatious fasting has its reward in the admiration and approval of men. Fasting done as to God—for His sake, for the ends which He has designed—will be rewarded by God.

SERMONS AT ALL SAINTS' CHURCH, TORONTO.

V.—The Work of Christ.

We have now arrived at the last stage of inquiry. Having ascertained what the inspired writers have taught concerning the Person of Christ, we are now to consider what we may learn respecting His work. And the most comprehensive statement of that work is found in the word Salvation. He is a Saviour and a Saviour of Sinners. It is well known that some who have called themselves Christians have objected to this designation of our Lord as involving aspects of His Person and work which they could not receive. It is obvious that this amounts to a rejection of the testimony of Christ Himself, as well as His appointed representatives. "The Son of Man" He said Himself, "is come to seek and to save that which was lost." It was predicted of Him: "He shall save His people from their sins," and St. Paul says: "Christ Jesus came into the world to save sinners."

It may indeed be granted that a good many Christians and Christian teachers have taken these words in too narrow a sense, or rather, perhaps, have given too much attention and emphasis to the mere pardon of sins, and so to the atonement, as though this was the one and only work of Salvation. We must not, however, for that reason utterly deny that which others have exaggerated, but endeavour to give to every part and aspect of our Lord's saving work that attention which it properly claims. When we take a general survey of the work of Christ on earth, we are impressed with the comprehensiveness of His attitude towards the human race and its needs. We see Him at once as a fulfiller of the law, as a Teacher of heavenly truth, as a worker of beneficent