

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

April 3.—SIXTH SUNDAY IN LENT.

Morning.—Exodus 9. Matthew 26.  
Evening.—Ex. 10 or 11. Luke 19, 28; or 20, 9 to 21.

Appropriate Hymns for Sixth Sunday in Lent and Easter Day, 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:

### SIXTH SUNDAY IN LENT.

Holy Communion: 119, 120, 309, 314.  
Processional: 99, 100, 107, 467.  
Offertory: 98, 117, 122, 494.  
Children's Hymns: 98, 332, 340, 575.  
General Hymns: 109, 112, 184, 188, 241, 495.

### 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.

## 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. CLARK LL.D., TRINITY COLLEGE.

### Gospel for Palm Sunday:

St. Matt. xxvii. 54: "Truly this was the Son of God."

To-day we enter upon the most solemn week in the year. Well and needful to consider its significance—more especially who is

that august Being to whom we seek to do homage. A week of deep humiliation and suffering, ending in shameful death. Who is He who thus suffers and dies?

i. Consider Him on Palm Sunday.

A new attitude towards Israel.

1. Formerly avoided the question of Messiahship. Sometimes forbade men to speak of His miracles. Declined expressions of homage and the like.

2. But now presents Himself as claiming to be their King. Deliberate preparation. Solemn procession. Approval of the ascriptions of the children and the multitude. It was a time of decision.

3. So far it was merely the claim of a King.

ii. But it is not merely a human King, who is presented to us in this week: it is the Incarnate Son of God.

1. Our Lord does not force the knowledge of His divinity upon the people. For a time He keeps back all such knowledge.

2. Yet He does indirectly claim an authority which could be justified only on such an assumption. This made itself felt more and more.

3. Consequently one of the accusations against Him that He made Himself equal to God. (1) The accusation of treason a mere blind. His enemies cared nothing for this: but could not otherwise obtain the co-operation of the Roman Government. (2) The essential accusation was blasphemy.

4. The charge was finally sanctioned by Himself. The High Priest put Him on His oath. "I adjure Thee." Christ practically took the oath. "Thou hast said." "I am," and further confirmed His testimony by His subsequent words.

5. Here the key to the words of the Roman Centurion. "Truly this was the Son of God." He knew of the charge, and had followed the events of the trial, condemnation, death. He had seen the portents accompanying the crucifixion. At first, probably thought the Sufferer an impostor or an enthusiast. By degrees interested, reflecting, marking all the accompaniments, and the sublime and divine composure, sense of power, love of the Crucified One, and then the testimony (as it were) of nature. The charge is true, he seemed to say. This was the Son of God.

iii. Consider the light thus thrown on the Work of Christ. Jesus Christ is God. Surely, then, His work no ordinary work. Not a mere phenomenon in human history. A manifestation of God: an Incarnation: God taking man's nature into union with His own: becoming second Adam, Head of Human Race. Prophet, Priest, and King. Thus God in man satisfying God.

iv. Learn how the solemnities of Holy Week should be celebrated.

We are following the footsteps of the God Man, hearing His words, witnessing His acts, contemplating His sufferings. Finding Peace at His cross, Purity through His Blood, Strength in His fellowship.

### Gospel for Easter Day.

St. John xx. i.: "Now on the first day of the week cometh Mary Magdalene early... unto the tomb."

St. John does not say, in so many words, that the first appearance of Christ was to Mary of Magdala. It appears, from St. Mark that this was the case. Some lessons to be learnt.

i. The love which led Mary to the cross.

1. She was certainly not the "woman who was a sinner," a notion arising from a double confusion—that of Mary of Magdala with Mary of Bethany, and the latter with the sinful woman. No immorality chargeable to Mary Magdalene.

2. Yet under the deepest obligations to Christ. Out of her had been cast seven demons. We cannot be quite sure of the meaning of this possession. The number indicates a high degree of demoniacal influence. Probably some kind of frenzy the effect—cutting her off from social intercourse with men, and from the peaceful fellowship with God. From this terrible affliction (of whatever nature) Jesus had delivered her.

3. And her heart was filled with gratitude and love. (1) She was among the women who "ministered unto Him of their substance." Her gratitude not a mere internal sentiment, nor did it find its only expression in words: it led to sacrifice, to acts. (2) So after the burial of Jesus she was among the women who came to the tomb to testify to their love by care of the sacred body.

ii. The love of Jesus for His faithful disciple. Mary showed her love—last at the cross—first at the grave—longing, weeping, inconsolable.

1. To her the high honour of first saluting the risen Lord. (1) We are surprised. Why not John, the beloved? Why not Peter, the head of the Apostolic College? Yet these not forgotten. "Go," He said, "tell the disciples and Peter," and it was Peter and John who heard from her. (2) Yet not to them, but to Mary, the first sight of the risen Lord given.

2. And granted in the most gracious manner. How merciful, how considerate! Not all at once. She might have been alarmed, hurt. She thought it was the gardener, and she asked. But that tender, loving voice taught her the truth. "Mary!" and she answered, "Rabboni." She had found the living Lord.

iii. Manifold Lessons.

1. The reality of the Resurrection of Jesus Christ. These men and women knew the Crucified One. Their whole life changed by the revelation of the risen Christ.

2. We owe to Him the same debt which they sought to pay.

3. Do we love as we have been loved? Do we serve, as we have been served? "Now is Christ risen from the dead:" and we are "raised with Christ" to a life which is hid with Christ in God.