

# Canadian Churchman.

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### LESSONS FOR SUNDAYS AND HOLY DAYS.

April 30—First Sunday after Easter.  
Morning—Num. 16, to 26; 1 Cor. 15, to 29.  
Evening—Num. 16, 36, or 17, to 12; John 20, 24 to 30.  
May 7—Second Sunday after Easter.  
Morning—Num. 20, to 14; Luke 23, 50—24, 13.  
Evening—Num. 20, 14—21, 10, or 21, 10; 1 Thess. 4.  
May 14—Third Sunday after Easter.  
Morning—Num. 22; John 4, to 31.  
Evening—Num. 23 or 24; 1 Tim. 3.  
May 21—Fourth Sunday after Easter.  
Morning—Deut. 4, to 23; John 7, to 25.  
Evening—Deut. 4, 23 to 41, or 5; 2 Tim. 4.

Appropriate Hymns for First and Second 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:

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.  
Processional: 130, 134, 136, 232.  
Offertory: 135, 138, 499, 504.  
Children's Hymns: 197, 336, 340, 561.  
General Hymns: 133, 498, 500, 502.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.  
Processional: 34, 133, 215, 547.  
Offertory: 132, 173, 219, 520.  
Children's Hymns: 330, 334, 335, 337.  
General Hymns: 222, 469, 501, 550.

### The Aberdeen Association.

We publish the report of the annual meeting of the Association, and insert a letter from an Ottawa correspondent. At the risk of being thought old we must remind those who are indignant at our interference that for many months we begged for information and got no reply until after we had been obliged to tell persons with literature that the Association was evidently dead. Our interference has roused it a little, but evidently very little, as there is still no office in Montreal. We ask "Justice" to say whether we are not now justified in asking local centres to say where the Association has a local habitation, and to give the names and addresses of officers, to whom letters might be written, whether more publicity should not be given to the work of the society, and whether

"Justice" really believes that the work of the Association could not be improved, and that our action was needless.

### Travelling Missionaries.

A favourite proposal of ours to advance the Church's work has been that for establishing mission centres with travelling missionaries. We have felt for those whose lot in life places them out of the beaten track, and felt satisfied that between the parishes or missions there must be many a son and daughter and families belonging to us. As a beginning, we trust only a beginning, in the Maritime Provinces we find this missionary report: "The travelling missionary for the newly-formed mission in the Metapedia Valley reports much work done since he was appointed last October. His district is not quite 200 miles in length, much of it lying on the shore of the Baie des Chaleurs. As there are no church buildings, services have to be held wherever most convenient, in private or public buildings, halls, schoolhouses, or lumber camps. The missionary, the Rev. E. R. Roy, writes: "As the first Church of England travelling missionary in these parts, I rejoice that the Church has undertaken such a work."

### A Missionary Pastoral.

After writing the foregoing paragraph we found the following proposal from far-off California. As a preliminary step, to be followed by more permanent missions, it seems an excellent idea: "Bishop Nichols addressed on Ash Wednesday a special pastoral to Churchmen and Churchwomen 'scattered abroad,' of whom it is apparent that there are many in California, not on any list nor associated with any congregation of the Church. Many are isolated on ranches or in mining regions, and others far removed from the nearest church building, and others still are experiencing the inevitable strangeness of removal, and do not, for one reason or another, make themselves known to the clergy. To all these Bishop Nichols appeals, through the Pacific Churchman and the local press, asking them to fill out an appended blank with their name and address, and to send it to Archdeacon Emery, that the Church may be able to provide ministrations that may be needed, and open the way for more fully giving to Christ's family their portion in due season."

### Tolerance.

We are glad to see that the wise efforts made a few years ago, and more general and accurate knowledge, have reduced the troubles between the varying views of priest and people in the conduct of the Church services. The Living Church has an excellent article on the minority Churchmen in a parish, pointing out that the question is peculiarly one for the laity, and, for obvious reasons; the question of an individual's duty is probably asked more frequently of brother laymen than of the clergy. The latter, perhaps, do not often realize the intensity of the question. It is confined to no single form of Churchmanship. Each wishes honestly to worship God with the Church's liturgy, and each finds it difficult to do so at a service wherein many details jar upon his sense of fitness. A priest may, indeed, be rector of a parish in which local conditions may make it necessary that the service should correspond with the spiritual condition of his people rather than with his own; but in that event he is able to adjust the two senses in such wise as not to jar upon either. It is the layman, in a parish in which no attempt is made to sympathize with his position, who bears the crux of the difficulty. The problem is inseparable from the condition of the Anglican communion.

### Relic Worship.

Travellers to Europe return with the belief that, whatever else for good or evil may result from our mixed communities, one thing is very evident, and that is that the Roman practice is purer and more spiritual than in the older countries. In the Sunday at Home Mr. J. A. Hamerton uncopiously shows this to be the case in an article upon the old Cathedral of Le Puy, in France, a name familiar in connection with Joan of Arc. We were more interested, says the writer, in the contents of the sacristy than in the cathedral itself. Here were stored many rare and beautiful examples of ancient wood-carving, picture frames, missals, altar vessels, and above all, a manuscript Bible of the ninth century. Opening a great oaken cupboard the sacristan produced, first, a brass monstrance, similar to the usual receptacle for the consecrated wafer of the Eucharist, but containing instead, behind the little glass disc, a tiny morsel of white feather sewn to a bit of cloth. "This is a piece of the wing of the angel that visited Joan of Arc." "Indeed," I remarked with every evidence of surprise, "and who got hold of the feather first?" "The mother of Joan," he replied. "It is an object of the greatest veneration, and has attracted pilgrims from far parts of France! It has cured the most terrible diseases; it has brought riches to those who were poor; it has brought children to the childless," and many other wonders I have forgotten. In a very similar setting he showed us a tiny thorn. "This is a thorn from the crown which Jesus wore on the Cross," and while we were still gazing upon the sacred relic, he produced a small box sealed with red wax and having a glass lid, behind which was preserved a good six inches of "the true Cross." Most wonderful of all, he dived his hand into a sort of cotton bag and produced a Turkish slipper, worn and battered, but probably no more than fifty years old. The good sacristan handled the thing as if it had been a cheap American shoe he was offering for sale. Then looking us boldly in the face, he said, "Voici le soulier de la Sainte Vierge." The shoe of the Holy Virgin!

### The Scotch Troubles.

The Commission has reported, as anticipated, that a large portion of the property vested in the old Free Church by the judgment of the House of Lords should be given up by that body as it is manifestly unable to carry out the trusts, and handed by the Government to the United Free Church. So far there is no difficulty; the trouble arises when they attempt to decide how much is to be retained or given up. Principal Rainy, the leader of the larger body, stated lately that the Free Church is now in possession of 114 churches and 33 manses, and admitted that his Church was not disposed to dispute possession in 51 cases, as it was recognized that the Free Church was in a majority in these localities. The pity of it is, The Scotsman says, that the United Free Church did not show something of this reasonable mood when the unhappy dispute first broke out. All Scotland now sees that if the claims of the old Free Churchmen had been considered in a generous, not to speak of a Christian, spirit, the country might have been spared this shameful and most mischievous quarrel.

### Our Immigrants.

We wish to speak a good word for those who are thronging from the Old Land. In some cases they are not altogether welcome, and, of course, bring their habits, prejudices, likes and dislikes with them. Who does not who is worth anything? Remember, they are uprooted, and sore, and lonely. Give them a kind word, and, where possible, a helping hand. Sympathy and

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