

Canadian Churchman.

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Lessons for Sundays and Holy Days.

- May 10.—Third Sunday after Easter.
Morning—Num. 22; John 1, 29.
Evening—Num 23 or 24; 2 Thess. 2.
- May 17.—Fourth Sunday after Easter.
Morning—Deut. 4, to 23; John 5, 24.
Evening—Deut 4, 23 to 41 or 5; 1 Tim. 6.
- May 24.—Fifth Sunday after Easter
Morning—Deut. 6; John 8, 31.
Evening—Deut. 9 or 10; Titus 3.
- May 31.—Sunday after Ascension.
Morning—Deut. 30; John 12, 20.
Evening—Deut. 34 or Josh. 1; Heb. 7.

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: 312, 548, 556, 559.
- Processional: 179, 302, 306, 393.
- Offertory: 307, 441, 499, 532.
- Children's Hymns: 446, 565, 568, 569.
- General Hymns: 447, 498, 527, 537.

FOURTH SUNDAY AFTER EASTER.

- Holy Communion: 309, 319, 321, 322.
- Processional: 224, 242, 390, 392.
- Offertory: 138, 239, 292, 295.
- Children's Hymns: 233, 329, 333, 336.
- General Hymns: 220, 240, 260, 261.

THE THIRD SUNDAY AFTER EASTER.

True peace and perfect joy, as we have seen, are known only to those who keep the vows of renunciation and faith. Now these two vows call for a third, that of obedience. To renounce the devil is to believe in God and also to fulfil His will. To be at peace we must eschew those things that are contrary to our profession, "and follow all such things as are agreeable to the same." What is our profession? "To follow the example of our Saviour, Christ, and to be made like unto Him." That example is portrayed for us in the four Gospels. Study the fourfold picture well and learn of Jesus how to

live and how to die. Recall our Lord's interview with a certain lawyer. Said the latter: "Master, what shall I do to inherit eternal life?" Replied the Master: "What is written in the law? How readest thou?" And in reply to the answer which was the recognized synopsis of the two tables of the Law, Jesus said: "Thou hast answered right; this do and thou shall live." To our question, "What must we do to be saved?" the Church replies, "Believe in God!" "Obey the will of God!" As Christians we have a twofold duty—duty to God and duty to our neighbours. The fulfilment of our various duties is the earnest of our loyal attachment to God and to His kingdom. And fulfilment of the will of God is an absolute condition of our appreciation of that inalienable joy which is spoken of in to-day's Gospel. And inasmuch as we can rejoice only in the presence of the Risen Lord, who has promised to be with His Church all the days, we realize that there must be an indissoluble connection between faith and obedience. Holiness of living depends upon our faithfulness to the Catholic Faith. For that faith tells us why and how we have been redeemed, why we have been called to a holy life, and how we are to obtain the grace essential to our carrying out of God's will. The purer our faith the holier our living. For the more vivid the error, and the brighter the light of truth the more earnest must be our walk in the way of righteousness. In these days of destructive criticism let us be loyal to the Catholic Faith. For the world needs that faith, the only effective incentive to brotherhood, stewardship, or any other phase of holy living. The Risen Lord gave His disciples the blessing of peace. The same blessing is ours as long as we renounce what is hostile to God, believe what God reveals and obey what He commands.

The S.P.C.

This venerable Society's new house in Tufton Street, Westminster, was opened by the Archbishop of Canterbury and by a great many friends and supporters of the Society, including several Australian and Asian Archbishops and Bishops. In his address, founded in great part on the 84th Psalm, and before enlarging on this latest development the Archbishop referred to the historic site as follows: "The plot of land whereon we have builded our new house has, I suppose, from time quite immemorial been in some sense holy ground. It was sacred, if tradition speaks true, in Christian Britain before the name or the fact of 'England' had been born. Here, we are told by the most vivid of its chroniclers, here, 'amid the bristling thickets and the stagnant channels of the Isle of Thorns, beside the swollen current of the dark and stormy river, in the savage solitudes parted by many a rushing stream and many a broad green field from the Roman or British fortress on the adjacent hills of London,' stood once the humble precursor of our great Abbey Church. Then, at last, 'from strength to strength,' came the great Abbey Church itself, and round it in mediæval days rose buildings which were needed for the then life of Church and realm. Some of them still stand in almost pristine strength, rich in unbroken tradition of active and beneficent use. Some of them have passed clean away and given place to other structures—sacred or secular—which were called for in the passing generations of those who here ruled and wrought and legislated, or who lived the quietly busy life of English citizens."

"What Will My Captain Say?"

With these memorable words on his lips the dazed British bluejacket recovering his senses,

finding himself on the deck of the "St. Paul"—at once jumped back to the place of duty—though it was on the sinking cruiser "Gultea" and the backward jump to him meant death. The writer could not help contrasting the unselfish heroism and devotion to his captain of this single-hearted sailor with the lack of these qualities too often shown by the up-to-date divinity student who, when his Captain invites him to take duty in some obscure backwoods or side line parish, or mission, says: "I pray thee have me excused." "I much prefer to be a curate in Montreal, Halifax or Toronto, or to pay a visit to New York or Boston or some other place further west." The question with such an one is not "What will my Captain say?" but "How can I best gratify my own ambition?"

Women's Settlements.

Mrs. Creighton, the widow of the late Bishop of London, has written a very good and quietly worded reply to an attack on these institutions in a recent number of the Nineteenth Century, by Mr. Free, who claimed that they "unsettled" things. His article and this reply show the need of tact and forbearance in human affairs. Mrs. Creighton's article also gives an idea of the enormous usefulness of combined and well directed woman's work in large and crowded cities. We have in our large cities some admirable institutions of this kind, and Mrs. Creighton's article gives many quiet hints from her own experience. The need of working in co-operation with the clergy—the advantage of living together in keeping the ideals high and the vision clear in the midst of discouraging work and in the constant presence of lives lived under conditions which one is powerless to change but which seem to make anything like a true life impossible. Mrs. Creighton also enlarges on the usefulness of a settlement as a place of training and study. Training, she says is requisite for Church workers as well as for other kind of workers. Such work we in Canada, reading of what is done in England, are apt to think is only applicable to dense populations. But reading the Nineteenth Century in Canada we realize that such work is even more needed in our poorer, sparsely settled districts than in London. There is hardly a point which Mrs. Creighton emphasizes which would not while applying directly to our larger cities, be of equal value to rural settlements if people had courage to make a beginning with them.

Hospital Visiting.

We congratulate Dr. Sheard of Toronto upon his courage in proposing such unpopular action as the refusal to admit visitors to hospitals. The reasons he adduced were uncontrovertible, but in addition to what was reported we would add that as disease weakens all functions of the body and recovery is apt to be retarded by excitement, mental strain and interrogation by strangers. True, the motives of visitors are generally beyond reproach. But we might draw the attention of the generous public to two needed aids to a hospital's beneficence. One is a provision for the family when the breadwinner is stricken down and taken to a hospital; the other is a provision for the weak convalescent, unable, from the result of his illness, to fulfil his old-time duties for some time.

Modern Fables.

Æsop will never be without imitators. One of the theologic fables which is cherished by some people on which the term "dogma" acts as the proverbial red rag does upon a nervy bull is the illusory one that Henry VIII. was the founder of the Church in England. It is worth while now and then to refer to this fable, as it is apt to put

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