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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 22—SUNDAY AFTER ASCENSION.

Morning—Deut. 30. John 7, 25.

Evening—Duet 34, or Jos. 1. Titus 1.

Appropriate Hymns for Sunday after Ascension Day, and Whitsunday, 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:

SUNDAY AFTER ASCENSION.

Holy Communion: 241, 304, 305, 315, 316.

Processional: 147, 148, 201, 506.

Offertory: 148, 149, 220, 223.

Children's Hymns: 228, 233, 301, 340, 341.

General Hymns: 37, 144, 150, 236, 298, 306.

WHITSUNDAY.

Holy Communion: 324, 155, 157, 281, 275.

Processional: 152, 153, 156, 508.

Offertory: 211, 524, 525, 532.

Children's Hymns: 270, 338, 470, 566.

General Hymns: 207, 208, 209, 212, 507, 541.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Whitsunday.

St. John, xiv., 26. "But the Comforter, even the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I have said unto you."

Difficult to over-estimate the benefit of the Festivals of the Church. Light up periods of year—break through monotony—calling to remembrance great Events. To-day celebrate the Birthday of the Church, just as Christmas Day the B. D. of Christ.

i. Celebrate the Gift of a Divine Person to dwell in the Church for ever.

1. Holy Ghost very God. Hence N. T. teaches doctrine of Holy Trinity—rightly celebrated on Octave of Pentecost.

2. A mighty Helper to mankind. "Comforter"—Advocate. "We have an advocate" (paraclete—same word). Means one called to the side of another (Paracletos=Advocatus), especially in a court of justice. So "advocate with the Father"—Intercessor.

3. The Gift of the Father. All of God: Fountain of Deity. Only one God: Sent Son: Gave and gives His Spirit.

4. A gift conditioned on the Work of Christ. "I will send Him." (1) "Not yet given, because Jesus not yet glorified." "If I go not away the Comforter will not come." (2) True, always in the world: Before the Incarnation the source of life. But so was the Eternal Word. (3) A close parallel between the gift of the Word and that of the Holy Spirit. By the Incarnation and birth of Christ the Word personally revealed. So on Pentecost the Holy Ghost personally revealed.

5. The Gift of God Himself: "That the Lord God might dwell."

6. An abiding Presence. Not coming and going. Not for a season; "that He may abide with you for ever."

ii. One particular aspect of the Comforter's work. "Teach all things," a great work that of teaching.

1. Consider: the work of Christ, the perfecting of mankind. Unity of God and man. God should dwell—Man should manifest. The end of all. (1) Realized in Jesus Christ. (2) To be realized in the Church—"the fullness" as Christ was. (3) Fully realized only as men knew and recognized the truth of their relation to God. Taught by Christ. Made known by the Holy Ghost. (4) His work of teaching. Actually recalled the words of Christ. (b) Taught to appreciate them. Illumination. Deepened feeling. Further development and application.

iii. May God help us.

1. To know something of our infinite debt. Thanks be to God—for Himself!

2. To cherish the Presence and Power of the Holy Ghost.

(1) By the Imitation of Christ. "He shall glorify Me."

(2) By "drinking in His Spirit." "Come, Thou Holy Spirit, come: And from Thy eternal Home."

THE BISHOPS AND THE ROMAN CATHOLIC UNIVERSITY.

It will be within the recollection of many of our readers that we published quite recently an article upon the proposed Roman Catholic University in Ireland, and the action of the Archbishop of Canterbury and the Bishop of London with reference to that proposal. We did so not merely in order to vindicate the action of the bishops, but rather to bring out clearly the principle on which they acted, as the only principle on which the Church in

England could plead for the maintenance of her own elementary schools. We publish a letter in our present issue which shows that one at least of our readers has failed to appreciate our argument; and, although we have no intention of entering upon a controversy on the subject, we shall yet take advantage of this misunderstanding to make our meaning clearer. In the first place, let it be observed, we were contending for denominational education. We are quite aware that, at the present moment, this subject concerns England a good deal more than ourselves. Still the time may come when Mr. Lawrence Baldwin's "Utopian" scheme may, even among ourselves, enter the field of practical politics, so we may as well consider the subject of education from that point of view. Moreover, the manner of education in England is by no means a matter of indifference to us here in Canada, since we are continually receiving multitudes of young people who have received their education in English Schools. Now, in advocating and assisting denominational schools in England, we do not propose to give public money to any religious body, as such. If Anglicans, Romans, Presbyterians, or any other communion will set up elementary schools at their own cost, and maintain them, they may obtain government grants on exactly the same terms. And in so doing they are not receiving other people's money, but their own money. They contribute their own share to the taxes and they receive no more than their own share from the taxes. Our correspondent says that such justice would not be meted out to Protestants in Spain or Austria. But this is only to say that the Roman Catholics of those countries have not yet fully learnt the lessons of liberty and equity which we have learnt. Does he mean to say that we are to abandon our own principles and adopt those of the people whom he is inveighing against? Our correspondent says that the Archbishop of Canterbury, by favouring a Roman Catholic University for Ireland, is confessing—or is perilously near confessing—"that Romanism is a good and proper religion," and not merely so, but "that they and their Church are wrong!" So far we have been thinking merely of the principle of allowing denominational schools the same privileges as non-denominational or secular schools; and, if that principle is to be accepted, then all denominational schools must be put on the same basis. On this point we need say no more. But the case of the Roman Catholic University for Ireland rests on somewhat different grounds, since it is probable that public money will be required for the setting up of the University. But—must we ask—will this public money be the money of Protestants? Will English Churchmen be chargeable with the offence of setting up a religion that they condemn? We think not. In the Home Rule discussion it has been abundantly conceded on both sides that Ireland must be governed according to Irish ideas. In no other way can the argu-