

May 21, 1908.

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TORONTO, THURSDAY, MAY 21st, 1908

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Lessons for Sundays and Holy Days.

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.

June 7.—Whitsunday.
Morning—Deut. 16, 18; Rom. 8, 18.
Evening—Isai. 11 or Ezek. 36, 25; Gal. 5, 16 or Acts 18, 24—19, 21.

June 14.—Trinity Sunday.
Morning—Isai. 6, 10, 14; Rev. 1, 10.
Evening—Gen. 1, 8 or 1 and 2, 4; Ephes. 4, 10 or Mat. 3.

Appropriate hymns for Fifth Sunday after Easter, and the Sunday after the Ascension Day, 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.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 217, 219.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

THE SUNDAY AFTER THE ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 342, 343, 346.
General Hymns: 148, 235, 295, 299.

THE FIFTH SUNDAY AFTER EASTER.

The following spiritual counsel is an heritage from the Psalmist, "Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass" (Ps. 37:5). St. Paul reiterates it when he writes to the Colossian converts, "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus" (3:17). Such teaching as this given by St. Paul follows logically upon the teaching that we are members of Christ. Jesus is the vine, we are the branches. Therefore

whatever we do, must be done in the name of the Lord. To do this is to ensure the acceptability of all our service. "Apart from Me, ye can do nothing." He who works in the name of the Lord is a doer of the Word, and not a hearer only. His religion is pure, genuine, and manifests itself in deeds of love, and in purity of life. The Gospel opens with one of those emphasised sayings of Jesus. To the truth contained in the sayings Jesus draws our particular attention: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My Name, He will give it you." And according to the Revised Version the Father's answer will also be "in My Name." Prayer is answered of God if it be in accordance with the conditions laid down in the Lord's Prayer: "Hallowed be Thy Name, Thy Kingdom Come, Thy will be done, in earth, as it is Heaven." Unless our petitions be governed by these three conditions prayer is not being offered in the Name of the Lord, and it cannot be answered in the Name of the Lord. Therefore in the Collect we pray for the guidance of God's Spirit, "That we may think those things that be good," that we may pray in the Lord's Name, and that by the merciful guiding of God we may serve in the Name of the Lord. To-day is Rogation Sunday. The following three days are Rogation Days, a short season of preparation for the Ascension Festival. Will not a genuine fast on our part during this short season prepare us in heart and mind thither to ascend where our Lord hath gone before? Then remember another feature of this Rogation tide. It is seed time in our land. Pray God for a blessing on all sowing. We could turn this world into a Canaan did every man, woman, and child commit his or her work and life to God each day. Truth, purity and love would be the ruling motives of this world did we obey the rule of the Kingdom of Heaven. "Do all in the Name of the Lord." Forth in the Name of God we go to worship and to serve, and in His gracious keeping, to journey towards our Home above. Begin each day, each new enterprise with the words, "In the Name of the Father, and of the Son, and of the Holy Ghost," and, if it be found helpful also with the Holy Sign.

The Ascension Day.

In the High Priestly Prayer Jesus pleaded, "And now, O Father, glorify Thou Me, with Thine own self, with the glory which I had with Thee before the world was" (St. John 17:5). Before that prayer was answered Jesus had to tread the path of suffering and sorrow. But after the Passion and the Atoning Death Jesus is glorified. What does the glorification of Jesus mean? He is divine. Therefore from all eternity He was accorded that pre-eminence and glory which we predicate of the Father. At His Incarnation He laid aside that glory. The Ascension means that He has resumed that glory which He had with the Father before the world was. Jesus is Man. Therefore His glorification may be regarded from the point of view of His Humanity. Man was made in the image of God. Sin defaced that image. But in the sinless man, Christ Jesus, perfect manhood once more exists. His perfection is prophetic of the future perfection of the redeemed. The perfect Man is glorified. He abides close to the Father to whose will He had submitted Himself. And some days after the Ascension, St. Stephen shedding a martyr's blood sees Jesus standing on the right hand of God, standing to meet, to assist and, therefore, to glorify, His faithful servant. How the Angels must have glorified the Son of God returning, the Son of Man, ascending up into Heaven! "There is joy in the pres-

ence of the Angels of God over one sinner that repenteth." How great the joy at the Advent of Him, who called, and is calling, many sinners to repentance! What does the Ascension mean for us? It means that we have a perfect representative before the throne of God. One who has perfect sympathy with us. And whose life and work are devoted to the sanctification of men. The Ascension of Jesus means the sanctification of men and the ultimate ascension of the redeemed. Hear the words of the Lord, "I go to prepare a place for you." He has left us behind, but He has not forgotten us. He is making ready for us an eternal home. Note the greatness of that home. "In my Father's House are many mansions." There must be a place for all where the mansions are many. Are we all making use of the providence of God in Holy Church? The Church's work is to prepare us for that Home on high. What is our attitude to the Church, to the means of grace? Are we by our appreciative use of her, of them, joining the Angelic chorus of glory? Wm. Law tells us that "all things are to be used, and all persons are to act in their several states and employments, for the glory of God." Therefore let us sing:

"Rise, my soul, to Heaven ascend,
Follow Christ, thy Lord and Friend,
Though He seem from Thee to part
Follow Him with faithful heart." Amen.

The Primate's English Visit.

On the morning of the 14th instant Archbishop Sweatman left Toronto to attend the Pan-Anglican Congress in London and to enjoy another visit to his native land. We are confident that the Branch of the Church over which the Archbishop so faithfully and laboriously presides wish him every blessing and prosperity in the discharge of his important duties at the coming Congress. The Churchman joins most heartily in this wish.

Sudden Death.

There are different ways of looking at even the most untoward and seemingly undesirable events of life. When, for instance, sudden death comes to one who by a life of open or secret sin has won for himself an unenviable reputation. It is indeed a sad and distressing event. Those who long and strive for the reclamation of the sinner deeply regret that such an one should have died in sin. The sudden death in the path of duty of the tried and faithful Christian is an altogether different matter. As the staunch and faithful soldier longs for no better death than that which comes to him on the field of battle, beneath the colours, so to the devoted soldier of the cross, ripe in faithful years, rich in fruitful deeds, the call to depart, when and wheresoe'er it comes, never comes amiss. For him there is no sting, or stain, in sudden death. It is but the quick and longed-for call to the rest that remaineth, and later on to the reward that enricheth, not for time, but for eternity.

English Teachers on Children's Books.

At a recent teachers' conference in England Mr. J. E. Barton, of Gloucester Grammar School, held that exceptional children in their early teens might read through Dickens, Scott and Thackeray without tedium. But great numbers of ordinary children had no opportunity to read at all. Teachers must cater to the generality. At a certain age the taste for pirates was a thoroughly sound one, and the teacher's duty was to take advantage of its existence. The headmaster of the Manchester Grammar School in closing the debate upon this subject held that the child's natural desire for