

# Canadian Churchman.

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### Lessons for Sundays and Holy Days

Apr. 25.—Second Sunday after Easter  
Morning—Num. 20 to 24; Luke 18, 31, 19, 11.  
Evening—Num. 20, 14, 21, 10; or 21, 10, Phil. 2.

May 2.—Third Sunday after Easter.  
Morning—Num. 22; Luke 22 to 31;  
Evening—Num. 23; or 24. Col. 3, 18-4, 7.

May 9.—Fourth Sunday after Easter.  
Morning—Duet. 4 to 23; John 1 to 29  
Evening—Duet. 4, 23 to 41, or 5; 2 Thess. 1.

May 16.—Fifth Sunday after Easter.  
Morning—Deut. 6; John 5, to 24.  
Evening—Deut. 9 or 10; 1 Tim. 5.

Appropriate Hymns for Second and Third 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.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.  
Processional: 34, 133, 504, 547.  
Offertory: 173, 140, 210, 520.  
Children's Hymns: 330, 334, 335, 337.  
General: 222, 469, 501, 503.

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.  
Processional: 179, 215, 302, 306.  
Offertory: 307, 441, 499, 532.  
Children's Hymns: 446, 565, 568, 569.  
General: 447, 498, 527, 537.

### THE SECOND SUNDAY AFTER EASTER.

At Easter-tide we reach the summit. We start from the lowly manger-bed wherein lay the Infant of promise. We follow along the line of fulfillment, and, with the first disciples and Apostles, we grow in the knowledge and appreciation of the mission of Jesus Christ. We learn of His love and power. Of His love when we see Him on Calvary; of His power when we view the empty grave and hear His voice. The Resurrection of Jesus Christ is the climax of all His ministry inasmuch as it interprets and justifies His every claim. The Resurrection compels us to ask ourselves, and to answer, the question of the ages, "What think ye of the Christ?" The Collect for this Sunday

teaches us how to answer the question. Jesus Christ is both a sacrifice for sin, and also an example of godly life. A view of present-day circumstances teaches us how necessary it is for us to be clear as to what our belief in Jesus Christ implies. Every age is characterized by vagueness of belief. And it is not an unjust thing to say that vagueness of belief and carelessness of living are necessarily connected. Christianity is a religion of faith and practice. It is impossible to think of a dissociation of these two factors in a sphere dominated by Christian thought and methods of life. Therefore in the case of Christians much depends upon what we believe. The fuller our faith, the keener our appreciation of the life and ministry of Jesus Christ, the more god-like our habits of life, our principles of being. The more remote the interpretation of Christ's mission, the dimmer the portrait of the Son of God, the grosser the mentality, the more crude the civilization of men. Now in the light of the Resurrection what think we of Christ? Remember the witness of St. John Baptist: "Behold, the Lamb of God, which taketh away the sin of the world!" How pregnant the symbolism of the Bible! The triumph of modern scholarship is that it is throwing new light upon that symbolism. Biblical criticism interprets to succeeding ages the truth revealed in Christ. And every age must have its own criticism else it would fail to grasp that truth, fail to have any positive thoughts of Jesus Christ. The Lamb of God as a designation of Jesus taught the disciples to look for atonement, for self-sacrifice, in the life of Christ. And the more they learned of the love of Jesus the more reconciled did they become to His Passion. Sin is the great disintegrating power in the world. How meet then that Jesus, Who is the sacrifice for sin, should be regarded as the good shepherd. Indeed Jesus knows that His death is necessary to the unification of mankind. His death and burial brought the faithful to the upper room. The knowledge of His Resurrection will some day bring all men together. Then "there shall be one fold, and one shepherd." The death of Jesus means our redemption. But it is not necessary for us to die before we are redeemed. We, by faith in Him, are in a state of salvation. Therefore, day by day, we must note the effects of redemption in our lives. Jesus is not only a sacrifice for sin. He is also an example of godly living. To live aright we must know the life of Jesus. How did He live? Find out the answer to the question. And in all things imitate Christ. And let us do so particularly under the very circumstances to which St. Peter refers in the Epistle. The unsheltered character of the Jews aroused the deepest sympathy of Jesus. Sin was a terrible burden to them. They had no inspiring example of life. How differently are we placed! The Lamb of God hath borne our sins in His own body on the tree. By His stripes we are healed. He has left unto us an example of living. Let us thankfully receive the inestimable benefit of His sacrifice. Let us follow the blessed steps of His most holy life. For He is "the Shepherd and Bishop of our Souls."

### Canadian Authors.

We are glad to see that Canadians are in various fields of literary effort taking more generally to the use of the pen for the instruction and entertainment of readers. It is to be regretted that there are occasionally books put on the market that to the unwary are positively harmful. It is a source of gratification on the other hand that we find issuing from the press such bright, readable and interesting contributions to religious biography as the two handy little sketches of "Cranmer" and "Wycliffe," by the Rev. Dyson Hague, M.A. Though to some readers Canon

Hague's estimate of these historic Churchmen will be deemed too eulogistic yet it cannot be denied that the learned writer has acquitted himself in a manner that will rouse the enthusiasm of sympathetic readers. The influence of these two great Churchmen was not only great in their respective generations but as moulding forces of religious thought and opinion they maintain their position as two of the most distinguished leaders and reformers of the Evangelical school in the British Church. We may say in passing that the letter press is beautifully clear and that these booklets can be obtained from any bookseller.

### Dick Whittington

Is so often thought to be the hero of a fairy tale that it is a relief to find that a Bill has been introduced into Parliament to regulate a charity which he endowed and of which the present gross yearly income is over one hundred thousand dollars derived from property in the old City of London. Richard Whittington was a mercer (shall we call him a dry goods man) in the City, became a sheriff in 1392, was Lord Mayor in 1397, 1398, 1406 and 1419 and was elected a member of the House of Commons for London in 1416. He died in 1425 and among his many benefactions was this very charity now managed by the Mercer's Company under trusts confirmed by King Henry VI. on petition to Parliament in 1431. What a blessed continuity and honesty of life our Old Country has had and what an illumination is shed on old history by an incident such as this.

### A Financial Fact.

How far the active co-operation of the laity in a forward Missionary Movement may have contributed to the marked advance in giving to the varied enterprises of the Church it may be difficult accurately to estimate. Of one thing we may be sure that of late there has been a notable increase in giving to Church objects. Single-minded and devout Churchmen do not look for praise at their self-denying labour, or their open-handed generosity. Their sufficient reward is the consciousness of having earnestly and persistently endeavoured to promote the most beneficent cause that can possibly appeal to the mind and heart of man. Nevertheless the fact remains to be gratefully and sympathetically acknowledged that by the blessing of God both the clergy and laity have been enabled of recent years to raise the standard of giving to religious objects to a remarkable and most gratifying degree.

### Lending Books.

A grievous habit is that of lending books. Not to the borrower, however, we hasten to say. He, on the contrary, is entertained, instructed, or it may be enriched by the spendthrift generosity of his friend, the book lover, who in his eager desire to share the delight, that a good book has afforded him, places it in the honest palm of his friend and visitor, all forgetful in the benevolent enthusiasm of the moment that time and the unconscious operation of the old maxim, "possession is nine points of the law," may cause his beloved volume to take up its permanent abode on his friend's book shelf. Who can adequately describe the pang suffered by an unfortunate lender? May we be pardoned for the suggestion that in this genial spring-time when nature prompts us to sow good seeds in the ground and form good resolves in the heart that we gather up the "waifs and strays" from other libraries and gladden the hearts of their owners by returning them, with suitable acknowledgments to their accustomed shelves.

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