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FRANK WOOTTEN,
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Lessons for Sundays and Holy Days.

May 17.—SUNDAY AFTER ASCENSION.
Morning.—Deut. 30, John 5, v. 24.
Evening.—Deut. 34, or Jos. 1, 1 Tim. 6.

APPROPRIATE HYMNS for Sunday after Ascension Day, and Whit-Sunday, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 207, 316, 555.
Processional: 146, 147, 202, 469.
Offertory: 148, 300, 304, 506, 601.
Children's Hymns: 147, 340, 341, 571.
General Hymns: 145, 149, 150, 201, 292, 301.

WHIT-SUNDAY.

Holy Communion: 155, 207, 321, 324.
Processional: 9, 153, 164, 470.
Offertory: 152, 156, 507, 508.
Children's Hymns: 154, 210, 388, 568.
General Hymns: 157, 208, 209, 211, 212.

SUNDAY AFTER ASCENSION DAY.

This week is called expectation-week, in remembrance of the state in which the Apostles remained from the time of our Lord's ascension until the descent of the Holy Spirit; and is to be employed by us as it was by them, in praying for the gifts of the Blessed Comforter, and preparing for His reception. The services are intended to lead us on from the festival of the Ascension to that of Whitsunday, for while they keep up the spirit of the former by still contemplating our Lord's exaltation in heaven, they prepare us for the latter by looking to the Holy Spirit as the Guide whom He has left to conduct us to Himself. For this Holy Spirit, then, the Collect prays. The Epistle teaches us how to use His precious gifts when bestowed; in the Gospel He is promised under the name of "the Comforter," and from the lessons we learn how we may obtain an increase of His precious gifts by seeking Him in the Christian tabernacle in which He dwells.

The Collect opens with mingled feelings of joy and sorrow; we, like the Apostles, rejoice at the event which has procured for us a Mediator at the right hand of God, while with them we grieve at the absence of our Lord; the second part of the Collect prays for an increase of that Spirit through whom we hope to be both guided and comforted here, and exalted to glory hereafter, while the close of the Collect, by reminding us that He who is now our intercessor is also our God, encourages us to hope that our petitions may not be offered in vain. The Epistle carries us back to the lesson inculcated on Ascension Day, by looking forward to the "end of all things," when He whose ascension we have been commemorating shall "so come in like manner as He went up into heaven." It teaches us that to be prepared for His return, we must now cultivate the duties of prayer, watchfulness, sobriety and charity. Having performed the first part of these by praying in the Collect for the gift of the Holy Comforter, let us use watchfulness in diligently improving those precious gifts, so that we may bring forth in us the fruits of sobriety and charity. By sobriety is here meant, exercising such a restraint over ourselves as to bring our own desires in subjection to our duty; and "charity" includes love to God and man; therefore in these two virtues are comprehended our duty to God, our neighbour and ourselves; and by striving to perform them to the best of our power in the different stations in which God has placed us, shall we be making the best use of the talent committed to our charge, and preparing for our Lord's return. The lessons for the day carry out the spirit of the Church's teaching during this season. The word "Comforter," under which He is spoken of here, also signifies Advocate and Teacher. In these three characters, then, does He still communicate Himself to us: as our Comforter, by administering consolation and support in every circumstance of our life; as our Advocate or Intercessor, by pleading our cause with God and helping us to pray; and as our Teacher, not only by the outward instructions of His Church, but also by the inward pleadings of conscience. Therefore let us pray, especially at this time, for the guidance of this heavenly Monitor; let us reverence Him by seeking Him in all the ordinances of His Church, and making a good use of the talents which He bestows. Being thus guided on earth by His counsels, we may hope to be led on like the Apostles, from "gazing up after our Lord into heaven," to being received by Him in glory.

GRATITUDE.

Gratitude has been classed as one of the minor virtues; gratitude to man may perhaps be so considered; but gratitude to God is a positive duty. In relation to men, gratitude has been cynically defined as a feeling based on the expectation of benefits to come. But it is natural and just to think that those who have been kind in the past will continue so to be, and gratitude may well be a sentiment based on expectation as much as on memory. Moreover, it is as much the duty of those who have the power to do good to others to continue to do it, as for those to whom the good is done to cultivate gratitude toward helpers and benefactors. To do good is a very comprehensive expression. It does not only mean to make material gifts. The teacher, the priest, the rebuker

or corrector, do good of the most practical kind to others by their words, their writings, their example, even by the stroke of chastisement which they sometimes deal. The great, the good, the wise, have established a claim of gratitude upon mankind of all ages. Yet gratitude is a virtue which many people find it hard to cultivate. The position of the giver is in some way higher than that of the receiver. "It is" somehow, "more blessed to give than to receive." But those who accept or receive must humbly take the place of lower blessedness. This is the first step in gratitude. The second step is for the receiver to show himself literally grateful, i.e., agreeable to the giver. This he must do by using the gift for the purpose for which it was bestowed; by making the return of active service; by exertion in improving the gift, whether it be a material gift, a gift of knowledge, an inspiring example, or even a rebuke. Gratitude to God is the plain duty of all who believe that God is the source of everything that makes up human life and happiness. To praise God is to stir up the affection of gratitude in the heart of him who praises, and of those who hear the praise. It is to extend the knowledge and glory of God in the world. It is to reflect on earth the power and goodness which in the Person of God is throned in heaven. Practical gratitude to God is shown by witnessing for Him, by interpreting His works, by obedience to His law. Gratitude raises man nearer to the angels than any other feeling of the soul.

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A LAYMAN'S IDEAS UPON CONVERSION.

I am a little late with this criticism of a letter on "Conversion," by a clerical correspondent, but as the subject is not ephemeral, you will, I trust, find it room. It is startling to a mere layman to find a Church clergyman lamenting that his clerical brethren do not enforce the necessity of conversion as the Wesleyans do. He ignores thereby the fact that the whole service of Common Prayer is permeated with appeals to the people to be converted, appeals for divine peace, for help to remain converted, thankfulness for that mercy from the converted, and assurances of divine blessing to the converted. The first words heard in church are, "When the wicked man turneth away from his wickedness," &c., which is the most perfect definition of what conversion means ever stated. A clergyman who can read morning or evening prayer, or the Eucharistic Office, without recognizing how they are dominated with the idea of conversion, must perform his functions like a machine. The Wesleyan service takes no notice of this, the ruling idea in ours, so that the preacher has to introduce it at his discretion, our clergy being compelled at every service to make it the leading theme. But, besides this vital distinction, there is another one which puts the teaching of the Church wholly out of harmony with that of Wesleyans. The Church doctrine of conversion implies a "turning away" from wickedness and a