

Canadian Churchman.

TORONTO, THURSDAY, MAY 16, 1912.

THE SUNDAY AFTER ASCENSION-DAY.

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Lessons for Sundays and Holy Days.

May 16.—Ascension Day.
Morning—Dan. 7:9—15; Luke 24:44.
Evening—2 Kgs. 2:1—16; Heb. 4.

May 19.—Sunday after Ascension.
Morning—Deut. 30; John 6:22—41.
Evening—Deut. 34 or Josh. 1; 2 Tim. 2.

May 26.—Whitsunday.
Morning—Deut. 16:1—18; Rom. 8:1—18.
Evening—Isai. 11; or Ezek. 36:25; Gal. 5:16 or Acts 18:24—19:21.

May 27.—Monday in Whitsunday Week.
Morning—Gen. 11:1—10, 1 Cor. 12:1—14.
Evening—Num. 11:16—31; 1 Cor. 12:27 & 13.

May 28.—Tuesday in Whitsunday Week.
Morning—Joel 2:21; 1 Thess. 5:12—24.
Evening—Micah 4:1—8; 1 John 4:1—14.

Appropriate hymns for First 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 the New Hymn Book, many of which are to be found in other hymnals.

FIRST SUNDAY AFTER ASCENSION.

Holy Communion: 243, 257, 397, 567.
Processional: 179, 186, 400, 473.
Offertory: 175, 182, 186, 398.
Children: 686, 688, 693, 701.
General: 6, 37, 177, 627.

WHITSUNDAY.

Holy Communion: 191, 242, 254, 435.
Processional: 479, 536, 578, 625.
Offertory: 187, 188, 189, 441.
Children: 190, 576, 697, 701.
General: 186, 538, 594, 604.

The writer of the epistle to the Hebrews directs our attention to the High-Priesthood of Jesus. There are two essentials to efficient and universal priesthood which Jesus possesses fully. (1) Sympathy with human weakness. "We have not a High Priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." (2) Divine appointment to office. "Thou art a Priest for ever, after the order of Melchizedek." The High-Priesthood of Jesus is therefore superior to that of the priests of Jewry. "He, because He abideth for ever, hath His Priesthood unchangeable. Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." We have recently meditated upon the priestly work of Jesus in His Cross and Passion. Let us now consider His priestly work in Heaven. I.—The Ascended Lord is interceding for us as our perfect representative before God. Intercession is based on sympathy and worthiness. Jesus has sympathy for He is Man. He is worthy because of His perfect life, a life of love and sacrifice. II.—He brings our prayers and praises before God. And these He perfects, for He Himself embodies all our true spiritual desires. Because of His revelation we are inspired to pray and to offer praises; and by Him alone have we access to the Father. Jesus is our Mediator. III.—He secures access for us to the Holy place where He Himself is. "I go to prepare a place for you. . . . I come again, and will receive you unto Myself; that where I am, there ye may be also." There are four great blessings which result to us from the High-Priestly work of the Ascended Lord: (1) We are assured of the forgiveness of our sins. (2) We are assured of perfect knowledge through the ministry of God the Holy Ghost. (3) We are assured of perfect response to our prayers. (4) Our joy is perfect. For there can be no higher human happiness than to share the joy which Jesus ever feels in being loved by the Father, and in doing the Father's will. Let us put all confidence in this High-Priestly work of the Ascended Lord. "Our fellowship with God will grow closer, more perfect, more conscious, but still our approach to God, our worship, our spiritual harmony, must always be in Him in Whom we have been incorporated."

Goodbye.

It is with no ordinary feeling that the old writers in "The Canadian Churchman" bid farewell to the readers thereof. By the terms of his will, Mr. Frank Wootten directed that the paper should be sold. This has been done, and we hail the new proprietors with all good will and good wishes. It is part of the changes and the chances of this mortal life. So this may be the last number from our hands, although like prudent housekeepers, we leave well-filled drawers and a good connection. Church journalism in Canada has been precarious. The first to make its mark was the "Church," a remarkably high-toned, pious periodical, conducted by the late Bishop Bethune when Archdeacon. After a considerable interval the "Church Herald" was launched over forty years ago by the late Rev. E. R. Stimson; this same weekly has steadily continued without a break, for some time under the title of the "Dominion Churchman," and the present name of "The Canadian Churchman," bestowed on it by Mr. Wootten when it fell into his hands. Several competitors have entered the field during these long years, many having amalgamated with "The Canadian Churchman." The success of this enterprise is largely owing to the unflinching allegiance to the determination stated in the first

number that it would not be the organ of any person or party in the Church. The utmost effort has been made to be fair to all, to be independent. This has been often admitted by writers whose withering sarcasms or insulting epithets had disappeared from their letters to the editor without injury to the substance of the communication. To our successors we leave a number of letters long enough sometimes to fill half a number. And now with a sigh of regret, but with the warmest good wishes to "The Canadian Churchman" and the new owners, we say, God be with you.

Prayer and Money.

The secular press gave prominence to a recent address by the Rev. Dr. R. P. MacKay, Moderator of the Presbyterian General Assembly. He is known to be a spiritually-minded and keen-sighted man, and has a wide and close experience of Christian work at home and abroad. It is startling and alarming to be told by such a man, that men generally did not know how to pray, and to have a London paper announcing in heavy head-lines in its report, "Christian people no longer pray." He is also reported to have said, "There was a danger of over-emphasizing the financial side of problems." Dr. MacKay is no sensationalist, and spoke no doubt with his customary reserve and care to this London Synod. If he spoke truly, or even approximately truly, what becomes of the endless organizations which have devised to carry on the Church? Are they all too busy to pray, and too anxious to present a good balance sheet at the end of the year? When our mind dwells on some of the things done in the name of religion—theatricals, women's teas, men's banquets, etc.—we are inclined to think Dr. MacKay's address contains more truth than poetry, and that Christians could not go wrong if they gave more time to their prayers and a little less time to the things that have ousted prayer.

Canada.

The Rev. Dr. Tucker lectured on "Canada" to the Men's Club of St. John's Church, London, at its last meeting, and Mr. Henry Macklin after the lecture moved a vote of thanks, remarking that Dr. Tucker, Hon. George Foster, and Sir George Ross were, in his opinion, the three most competent and eloquent advocates to tell Canada's story as it ought to be told. Dr. Tucker has the first-hand knowledge needed for such work, and eloquence of a high order no less necessary. Parsons are often called sky-pilots, stargazers, salvation-peddlers, and what not, but do they always get credit for the public-spirited work of a high order that they so often do. There is no more eloquent or competent tongue to expound such subjects as "Canada," "immigration," etc., than that of Dr. Tucker, and the Rev. Dr. Taylor has done a signal service in delivering so many illuminating addresses on "China." There are two among many illustrations of the valuable services to the State performed by some of our clergy, and we think Mr. Henry Macklin did a good service in calling public attention to the high value of Dr. Tucker's addresses from the patriotic standpoint.

Ireland.

Just now Ireland and Home Rule are to the front in the public press. It may be interesting at this time to recall the words written by the famous old Chronicler Orderic after the death of William the Conqueror concerning that august and imperious sovereign. "The Britons land was in his rule and he made castles therein, and the people of Man with all authority. So also Scotland, he brought under him by reason of his great strength. The Norman land was his inheritance;

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