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LESSONS FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY AFTER EASTER.

Morning—Numbers 20. 1-14; S. Luke 13. 1-18.
Evening—Numbers 20. 14 to 21. 10, or 21. 10; Gal. 6.

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, 215, 504, 547.
Offertory: 132, 140, 173, 219, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 469, 501, 550.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 179, 215, 302, 306, 393.
Offertory: 307, 441, 499, 532.
Children's Hymns: 446, 565, 568, 569.
General Hymns: 447, 498, 572, 537.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Third Sunday after Easter.

Numbers xxiii., 10. "Let me die the death of the righteous, and let my last end be like his."

Often struck by the sayings of prominent men. Sometimes a special fitness to character or position. Sometimes struck with incongruity. So in the case of Balaam. A pious aspiration from a rebellious prophet. The sight of the people of God under divine protection drew from him words often repeated rightly and wrongly.

i Different from the Christian point of view in the New Testament. Often overlooked.

1. Shows how shifted from primitive Christian thought. They spoke of life. We of death. Their "account" at the second advent. We at last judgment.

2. For example, St. Paul, (1) He does contemplate death. "In a strait." "Ready to be offered." But a special reason. Aged, worn. (2) Habitual thought, life. "Waiting for the coming."

3. Here the true attitude of the Christian. (1) More difficult for us after many ages. (2) Yet our Lord says—"like unto servants, etc." (3) And most salutary. Hope, Watchfulness. But more, words of text.

ii. Often used as embodying an erroneous idea. By those who have no real desire to be good, but only want to escape the consequences of evil-doing. Some such thought that of Balaam. People of God safe. May I be so? Try to see the truth and falseness of the notion.

1. Grant that death a crisis. 2. As found, so judged at the coming of Christ. 3. But may there not be a death-bed repentance? Probably the thought generally connected with text. "However we may live, we will hope, etc." 4. Let us look at this expectation, and see its fallacies. (1) There is a terrible risk. We may not have the opportunity. (2) Repentance probably more difficult in the future. The growing power of habit. Weakening of will. Repentance possible—is it likely? (3) Rests on the notion that repentance is better deferred? That an ungodly life is better or happier than a godly. Better to serve the world than God.

iii. Yet the words may be used in a good sense. 1. Recognizing the excellence of righteousness. 2. Expressing the resolve to enter upon that way. 3. The conviction that a righteous death is the end of a righteous life. 4. The aspiration: May I be faithful unto death. "Let him that thinketh he standeth take heed lest he fall." Here, then, we stand, not knowing how near may be the coming of the Lord. But whether we die or are changed, we pray that we may be found in Him, occupying until He comes, so that we may be found faithful.

TITLES FOR HOLY ORDERS.

We have, at different times lately, received complaints on the subject of the conditions for ordination imposed by some Canadian bishops; and we quite admit that it is a subject of considerable importance from various points of view. To begin with, it is curious to note the different usages in England, in the United States, and in Canada. In England a Bishop, as in Canada, has absolute power in regard to the ordaining of

priests and deacons and the licensing of curates. As a rule, however, there is nothing arbitrary in the exercise of this power. It is requisite that a candidate shall first have some stated qualification in the way of education. For example, graduates of Oxford, Cambridge, Dublin, or Durham would be regarded as eligible, and also those who had passed through certain theological colleges, although probably not all the bishops would accept men from the same colleges. Still there would be such a clear understanding as to what a bishop would or would not accept, that there would seldom arise any suspicion of unfairness or arbitrariness on the part of the bishop. This, then, is the first requirement for ordination. The second is what is called a title, which generally means the nomination to a curacy by an incumbent, together with an undertaking to pay him a certain stipend. The canons of the English Church forbid a bishop to ordain without such a title, and, in case of his doing so, require him to maintain the person ordained at his own expense. Beyond these two requirements, the candidate must present certificates of good character and of soundness in the faith, and must pass an examination on subjects appointed beforehand. As a rule, the responsibility of the selection is thrown upon the incumbent, who gives the nomination. The bishop requires an interview with the candidate, but seldom objects to one who possesses the qualifications already mentioned. It is very seldom, we believe, that an English bishop can be suspected of arbitrariness or unfairness in these matters. In the United States the case is very different, at least in the older dioceses. Here, although not, we understand, in most of the Western dioceses, a bishop is not at liberty to ordain a candidate until he has been accepted by the Standing Committee of the diocese. We believe that many American bishops feel aggrieved at this provision, although some are satisfied at having their responsibility thus lessened. We have no present need to discuss this question, and we pass on to consider our own circumstances. The position of a Canadian bishop differs from that of an English one in this respect, that he has the responsibility of actually nominating a good many of those who are to be ordained. In England, as we have said, nominations generally come from incumbents, whereas in Canada a considerable number of the candidates are selected by the bishops. This imposes upon the rulers of the Canadian Church a kind of responsibility from which the English bishop is generally free. The bishop, in such a case, has to make the same kind of inquiries that an incumbent would have to institute in England. And here is a grave additional responsibility. Every reasonable person will sympathize with a bishop in the discharge of duties thus imposed upon him, and even