

# Canadian Churchman.

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THE SECOND SUNDAY AFTER EASTER.

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### Lessons for Sundays and Holy Days.

April 21.—Second Sunday after Easter.  
Morning—Num. 20:1—14; Luke 16.  
Evening—Num. 20:14—21, 10 or 21:10; Eph. 4:25—5:22.

April 25.—St. Mark Evan. and M.  
Morning—Isai. 62:6; Luke 18:31—19:11.  
Evening—Ezek. 1:1—15; Phil. 2.

April 28.—Third Sunday after Easter.  
Morning—Num. 22; Luke 20:1—27.  
Evening—Num. 23 or 24; Col. 1:1—21.

May 1.—St. Ph. & St. Jas. A. & M.  
Morning—Isai. 61; John 1:43.  
Evening—Zech. 4; Col. 3:1—18.

May 5.—Fourth Sunday after Easter.  
Morning—Deut. 4:1—23; Luke 23:1—26.  
Evening—Deut. 4:23—41 or 5; 1 Thes. 2.

Appropriate hymns for Second and Third Sunday 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 the New Hymn Book, many of which may be found in other hymnals.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 169, 251, 397, 584.  
Processional: 58, 168, 422, 624.  
Offertory: 433, 476, 520, 536.  
Children: 214, 701, 707, 718.  
General: 494, 605, 614, 617.

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 252, 257, 258, 259.  
Processional: 384, 424, 601, 664.  
Offertory: 387, 394, 422, 423.  
Children: 688, 716, 714, 716.  
General: 172, 174, 400, 642.

"For whatsoever things were written aforetime were written for our learning." Herein St. Paul states a great principle. The Old Testament was designed for the instruction and confirmation of New Testament believers. At the present time the Church is putting before us some of the wilderness-experiences of the children of Israel. Last Sunday we read of the rebellion of Korah, Dathan, Abiram, and on. These men disputed the priestly authority of Aaron, and indeed the leadership of Moses. The terrible result of this rebellion manifested to the people the rightful authority of Aaron. And the brasen censers of the rebels were beaten into a covering for the altar "to be a memorial unto the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near to burn incense before the Lord." Still the people murmured and a plague fell upon all the people. And this plague was stayed only after an act which further confirmed the priestly power of Aaron. Then came the final confirmation of Aaron's prerogatives. The rod of Aaron budded. The position of Aaron as High-priest, as the chief religious officer of Israel, was established beyond doubt. And the recognition of Aaron as such meant that the religious life of the nation would be upheld. The disputing of Aaron's authority threatened the religious unity of Israel. It was summarily dealt with. But there is another evil besides the disputing of authority, and that is the abuse of authority. To-day's Old Testament lesson (Matins) gives us an illustration. Moses and Aaron are bidden speak unto the rock. But the spirit of Moses is not right, "And Moses lifted up his hand, and with his rod he smote the rock twice." Water came forth abundantly but God was not well pleased. "And the Lord spake unto Moses and Aaron, Because ye believe Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." This abuse of authority also threatened the religious unity of Israel. And the result was that to others was given the glory of leading the children of Israel into the land of promise. Now all these things were written for our learning. Have we learned? The Gospel for to-day speaks of One Shepherd and One Fold. Thank God! We Christians are united in our love of the One Shepherd and Bishop of our souls, the Lord Jesus Christ. But the flocks are many. How has this come about? The Old Testament tells us. Authority has been disputed and abused. Therein lies the interpretation of Church History, from the earliest days to the present. Men have abused the priestly authority and have therefore failed of opportunity and privilege. Others have disputed their authority instead of correcting the abuses. And the result is that altar has been set up against altar. The sin of both is a common one. They have weakened in their faith in God, and have not sanctified Him in the eyes of the congregation. The present condition of Holy Church bids us reflect upon the rightful use of and the rightful attitude to authority. The exercise, and the recognition, of authority have one aim alone, viz.: the sanctifying of God in the eyes of mankind. "Hallowed be Thy Name" is the prayer of those who are called to any office in Holy Church; it is also the prayer of those who are under authority. This unity of conception depends upon our common relationship to the Risen Lord. Clergy and laity alike must bow before Jesus with this confession:—"My Lord and my God." With this confession there must be the abandonment of all self-aggrandisement and selfish pride. The leaders of Holy Church must have but one object, viz.: to bring mankind to the Bishop and Shepherd of their souls. The

laity must have but one ambition, viz.: to enter into the One Fold of Christ Jesus and abide there forever.

### Dr. Parkin.

It was a welcome sight to read in an account of the meeting of the Algoma Association in London the name of Dr. G. R. Parkin. Those of old time connected with Upper Canada College in Toronto would be gladdened to find that he was present, and all Canadians would welcome one who was, and is still, a loyal and fervent friend. We need not say more save that Dr. Parkin in his speech showed that he was fully informed of the changes in Canada: its expanding population, the flow from England to our West, and the need to build new churches. "Who was to build them? The vast mass of settlers were hewers of wood and drawers of water, and almost every man looked forward to a keen struggle before he made a livelihood."

### The Church in Wales.

We understand that the Primate of England is visiting the Church in Wales this month, and addressing meetings as a tangible token of the deep sympathy the English Church is extending to her tried and troubled sister Church in the ancient principality. Prominent amongst the distinguished advocates of the cause of the Church in Wales is Sir Alfred Cripps, M.P., the well-known King's Counsel. At a recent mass meeting, held at the Royal Albert Hall, Sir Alfred delivered a stirring speech, from which we have taken the following eloquent passage: "The ideal of all Churchmen handed down through a series of ages is a Christian State founded on the union of Church and State under our old Church Establishment. That is an ideal for which we strive now, an ideal for which we will strive unflinchingly in the future. But if, as I deny, it can be shown that the principles of Establishment are inconsistent with the principles of justice, the Christian ideal—the Christian Churchman's ideal—of a Christian State becomes impossible for ever in future. I do not believe that. This veneration for our Church has been born and bred in our bone and blood. We will stand by her now as we stood by her in the past. I ask you as your motto to take the homely words of one of our great Church poets, George Herbert:—

"Do well and right, and let the world sink."

### Kirkpatrick—Irongray

Is the unusual and romantic name of the parish in Galloway which, legend says, was founded by St. Patrick when he preached in Scotland, and the "Scottish Chronicle" publishes some verses written on this story. But the parish has other claims on public notice of a modern character which have been lauded by the late Dr. Boyd, of St. Andrew's. In his early life he was the minister of the parish, and while there, over half a century ago, he began a long and successful career as a writer by the publication of the "Recreations of a Country Parson." In his last volume he says that he wrote the introduction to this first publication "in a solemn churchyard on a sunshiny morning of July—a churchyard which a guide book to Scotland calls a romantic cemetery on the banks of the Cairn. I see the great daisies widely opened in the morning sunshine. That churchyard was never locked up, God be thanked. It was a cheerful and beautiful place; and pilgrims without number visited it for the sake of her whom Sir Walter made known to all the world as Jeanie Deans. The clear, swift river ran by it on two sides; on the other sides were oaks four hundred years old. From what was once my

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