

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

April 26.—THIRD SUNDAY AFTER EASTER.  
Morning.—Num. 32. Luke 19, v. 11 to v. 28.  
Evening.—Num. 23, or 24. Philip. 3.

APPROPRIATE HYMNS for Third and Fourth Sunday after Easter, compiled by Mr. F. Gattward, 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:

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 126, 313, 316, 538, 556.  
Processional: 135, 175, 292, 392, 493.  
Offertory: 86, 133, 233, 300, 503.  
Children's Hymns: 329, 339, 499, 571.  
General Hymns: 139, 141, 199, 220, 410, 500.

### FOURTH SUNDAY AFTER EASTER.

Holy Communion: 128, 309, 314, 552.  
Processional: 202, 298, 393, 516.  
Offertory: 138, 294, 228, 304, 497.  
Children's Hymns: 231, 381, 335, 567.  
General Hymns: 196, 207, 222, 290, 411, 520.

### THIRD SUNDAY AFTER EASTER.

Having been received into the congregation of Christ's flock, and having made Christ's Church our home, we must walk as "strangers and pilgrims" here on earth. This is what the Church on this day would teach us to do. Such is indeed her object in all the services of this sacred season, in which she is gently leading us on from earth to heaven; but this being the Sunday on which the early Christians were accustomed yearly to commemorate their baptism, it is on this day especially that we call to mind the solemn vow, promise and profession which we have also made, and the manner in which we have kept them. The state of Christians here on earth answers to that of the Israelites in the wilderness. They were strangers and sojourners as all their fathers were, journeying onward towards that good land whither God would bring them,—so have we here no continuing city, but we seek one to come. As "strangers and pilgrims" we "have our conversation in heaven," "looking for, and hastening

unto the coming of the day of God." The Collect reminds us of the solemn profession which in holy baptism we took upon ourselves. We were then admitted into the "fellowship of Christ's religion," that is, we were separated from the world around to be brought into the Blessed Assembly and Church of the First Born, which are written in heaven. Like the Israelites of old, we were blessed with the light of God's presence; for the Holy Spirit which was given to us in our baptism, guides and illumines our path, just as the pillars of the cloud and of fire guided and enlightened theirs. But as the Israelites were laid under obligations by their privileges, so are we. Like them, we have to pass through the wilderness of this world as "strangers and pilgrims." As strangers, then, who have here no continuing city, but who seek one to come, we must "set our affections on things above, not on things on the earth," and as pilgrims who turn not aside to the right hand or to the left, until they reach the spot to which their vows have led them; so we, "forgetting those things that are behind, and reaching forth towards those things that are before, must press forward towards the prize of our high calling." Like them also we have enemies to encounter in our Christian course. The corrupt desires and inclinations of our own hearts, which the Epistle calls "fleshly lusts," are the enemies from whom we have most to dread. Of these, some one or other is continually rising up against us, clothed in some tempting form, to turn us out of the right way. Selfishness, pride, and uncharitableness, love of the world, and forgetfulness of God and of holy things, are amongst the beginnings of those "works of the flesh" of which St. Paul says that they who do such things shall not inherit the kingdom of God. These then are the things which we must "eschew" or "abstain from," as contrary to our Christian profession; for they are the enemies we bound ourselves to resist, when we promised manfully to fight under Christ's banner against the world, the flesh, and the devil, unto our life's end. Having thus, in the former part of the Epistle, learned to renounce those things that are "contrary to our profession," the latter part of this Scripture teaches us how to live agreeably to the same. By each one striving to do his duty in that particular sphere in which God has placed him, and in subjection to the powers set over him by God, Christians may be in the world, and be not of it; they may remain in the midst of it, and yet be freed from the evil of it.

### THE BISHOP OF NIAGARA WILL GO TO OTTAWA.

At the meeting of the House of Bishops in Montreal last week, Bishop Hamilton handed in his resignation as Bishop of Niagara, which was accepted. The House of Bishops confirmed his election as Bishop of Ottawa, and he will be consecrated in that city on May 1st.

### THE SEE OF NIAGARA VACANT.

By the action of the House of Bishops a few days ago, the Lord Bishop of Niagara has been translated to the See of Ottawa, and Niagara has become vacant. The eyes of all Churchmen will now be turned from Ottawa to Niagara. Let us review briefly the work done in this latter diocese since its formation. It consists of six of the small-

est counties in the province, and is still the smallest diocese in Canada in point of geographical extent. It comprises the counties of Wellington, Halton, Haldimand, Wentworth, Lincoln and Welland. It has been called the parlour diocese on account of its size and beautiful situation and fertility. Until 1875 it was a portion of the Diocese of Toronto. In that year it was set apart as the Diocese of Niagara. The first bishop, the Right Rev. T. B. Fuller, was consecrated on the 1st May, 1875. He had held the important parishes of Thorold, now in the Diocese of Niagara, and afterwards of St. George's Church, Toronto, and was Archdeacon of Niagara. There were 36 clergymen and 47 lay-delegates present at the first synod. There were then 51 licensed clergymen and 47 parishes. On December 31st, 1876, there was invested to the credit of the Episcopal Endowment Fund \$17,720. From May 1st, 1875, to Dec. 31, 1876, there was collected for missions, Algoma, and widows and orphans, a total of \$10,411. In December, 1884, Bishop Fuller passed to his rest at a ripe old age, and after long and active service in the sacred ministry. In May, 1885, when Bishop Hamilton came to the diocese, having for many years previously been Rector of St. Matthew's Church, Quebec, and Secretary of the Provincial Synod, there were 60 clergy in active service, and 51 organized parishes. The Episcopal Endowment Fund had invested capital amounting to \$26,000. For the year ending March 31, 1885, there was collected for missions, widows and orphans, etc., a total of \$6,292.

The present Bishop of Niagara has made special efforts to increase the Episcopal Endowment Fund, and the figures show that he has been successful. There is at present to the credit of E. E. Fund capital account the sum of \$70,000, and as soon as the capital will have reached \$75,000, the interest on the whole amount will be available for the stipend of the bishop; in the meantime the bishop is receiving interest on only \$42,000. The bishop has been allowed from another fund the sum of \$250 a year towards his travelling expenses. Three years ago the diocesan secretary made an urgent appeal for a See House Fund, resulting in subscriptions amounting to a little over \$2,000. Owing to the stringency of the times and the fact that most of the parishes were making strenuous efforts to wipe off parish liabilities, and to redeem the Episcopal Endowment bonds which they had given many years ago, nothing further has been done in the direction of a See House. A Pension Fund has also been created during the past few years. The capital now amounts to over \$7,000. There was collected last year for missions, widows and orphans, students and Algoma, and North West, over \$6,000. Considering the hard times and the heavy debts most of the city churches are carrying, this is regarded as a very fair showing. There were 62 clergy in active service last year; 7 new parishes have been created in the past eleven years, 19 new churches have been opened, and 10 consecrated.

The Church population, according to the records of the clergy, increased from 25,000 in 1886, to 31,000 last year, and the number of communicants from 5,887 in 1886, to 8,000 last year. Sunday-school pupils, from 6,200 to 7,538. The salaries of the clergy, from \$35,000 to \$41,000. If the laity of the diocese could, within the next few weeks, make up the Episcopal Endowment Fund