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Lessons for Sundays and Holy Days.

April 19.—SECOND SUNDAY AFTER EASTER.
Morning.—Num. 20, v. 14. Luke 14, v. 25 to 15, v. 11.
Evening.—Num. 20, v. 14 to 21, v. 10, or 21, v. 10. Eph. 3.
April 25.—ST. MARK, E. & M.
Morning.—Isaiah 62, v. 6. Luke 18, v. 31 to 19, v. 11.
Evening.—Ezek. 1, to v. 17. Philip. 2.

APPROPRIATE HYMNS for Second and Third 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:

SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 811, 816, 458, 557.
Processional: 95, 184, 299, 390, 504.
Offertory: 180, 187, 282, 258, 498.
Children's Hymns: 125, 380, 384, 578.
General Hymns: 126, 182, 188, 178, 278, 502.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 126, 318, 316, 588, 556.
Processional: 185, 175, 292, 392, 488.
Offertory: 86, 183, 283, 300, 508.
Children's Hymns: 329, 389, 499, 571.
General Hymns: 189, 141, 199, 220, 410, 500.

SECOND SUNDAY AFTER EASTER.

Last Sunday we were taught to look to the Church as the fold in which we shall find safety and protection, while like lost sheep we wander through the dangers of this troublesome world. To-day we learn to look up to Christ as the Shepherd who receives us into this fold, and feeds and sustains us in it. It is under this emblem, therefore, that the services for this day consider Him. "A good shepherd," says our Lord Himself in the Gospel, "giveth his life for the sheep,"—so was Christ unto us a sacrifice for sin, "bearing our sins in His own Body on the tree." As a good shepherd delivers his sheep from the wolf at the expense of his own life, so did Christ through His death destroy him that had the power of death, that is, the devil. But a good shepherd is not only the saviour and defender of his flock—he is their leader also. When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice, so is Christ to us not only a "sacrifice for sin," but also "an ensam-

ple of godly life." He expects that those whom He has brought into His fold should "hear His voice, and follow Him." It is on this account that the Epistle sets before us our Saviour's conduct to His enemies, as being one point in which the disciples of Christ may imitate the example of their Master. He, who was Himself "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth," would have His followers to bless them that curse them, and to pray for those that despitefully use and persecute them—when they are reviled, to revile not again—when they suffer, to "threaten not," but to "commit themselves unto Him that judgeth righteously; copying as disciples of the good shepherd, the harmless and in-offensive character of the sheep. He was subject to His parents, so may we be obedient and submissive to ours; He did resist temptations, that we might not be overcome by them; He went about doing good, that we might learn from Him not to be backward in works of charity; He did deny Himself, that we might not indulge our vain desires. He was meek, so should this meekness, then, be the rule of all our actions. To follow even at a distance such a heavenly pattern, is indeed a high and lofty aim; but we may without presumption attempt it, when we remember that "our sufficiency is not of ourselves"; it is the gift of God. If only we be humble and obedient, the great Shepherd of the sheep, Who once renewed us in the image of Christ, will lead us on, step by step, until the "same mind be in us which was also in Christ Jesus." Of the watchful and tender care of God over His flock, the lesson for this morning gives us abundant proof. Israel was the chosen flock or people of God. He had separated them to be a peculiar nation unto Himself, above all the nations that were in the earth; He had taken them out of Egypt, and given them, as it were, "the strength of an unicorn." But now that the wickedness and idolatry of the surrounding nations had increased, God's people would need some more signal declaration of His peculiar favour. This, then, is the object of the blessing uttered upon them in this morning's lesson. The Lord looks down from heaven, and beholds with delight the peace, unity, and harmony enjoyed by its faithful members. He "feeds them in green pastures, and leads them forth beside the waters of comfort." It is only when they wilfully go astray, and refuse to return, that He leaves them to themselves, and gives them up to destruction. To the faithful and obedient members of His fold He has promised that they "shall never perish, neither shall any man be able to pluck them out of His Father's hand." He has said to them: "Fear not, little flock, for it is your Father's good pleasure to give you His Kingdom."

THE PRAYERS OF THE CHURCH.

When is prayer most complete and efficient? Is it not when the whole man prays? The spirit and the understanding both are seen in the fixed prayers of the Church. A fixed order of divine service is a guarantee of the rights of the understanding against the eccentricities of unregulated spirit, of enthusiasm, or irreverence. There are things that the soul can say only to God in its own words; things we cannot put in words; thoughts, feelings, desires that none but flaming cherubim

could bear to the Almighty; but acts of faith, hope, charity, repentance, the Creed, the Lord's Prayer, petitions for protection, for guidance, for perseverance, intercessions for those who have a claim upon us, all these can be said as common prayer, can be sent up with the glowing heart, the wrapt soul; the strong faith of the entire Church can be fixed, as they have been fixed, in the noble, reverent formulas which have come down to us no later than the fourth century.

FREQUENT COMMUNION.

Jeremy Taylor, the great English divine and preacher of a former age, was one of the wisest, noblest of Churchmen; a man who suffered for conscience sake, and whose voice ever had the clarion ring of deep, yet intelligent, conviction. On the subject of the Holy Communion he has some weighty words of advice. He says: "All persons should communicate very often, even as often as they can, without excuses or delays; everything that puts us from so holy an employment when we are moved to it, being either a sin or an imperfection, an infirmity or indevotion, and an inactiveness of spirit. All Christian people must come. They, indeed, who are in a state of sin must not come so, but yet they must come. First they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come; that is no excuse for their not coming; only they must not bring the enmity with them, but leave it and then come. They that have variety of secular employment must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God."

TRUE DEVOTION.

You long for holiness, beloved; because being a Christian, you know that it is most acceptable to the Divine Majesty. But, seeing that the little faults that one is liable to, at the beginning of any work, increase greatly as it advances, and becomes at last most irreparable, it is necessary before all things that you should quite understand what this virtue of devotion is. There is only one true way of holiness. There are many which appear true, but are false and vain; so that if you do not discern which is the true, you may be deceived and waste your time in following that which is foolish and superstitious. A devotion which is true and real pre-supposes the love of God, indeed it is nothing else than a sincere love of God; I say a true love, and not a love of one kind only; for when the Divine love shines into our hearts, it is called grace, and renders us pleasing in the sight of God. When it gives us the strength to do good to others, it is called charity; but when it is arrived at this degree of perfection that it not only strengthens us to do good, but still more, helps us to do it carefully, frequently and promptly, then it is called devotion. In one word, devotion is nothing else than spiritual activity and life, by means of which the love of God works in us, and we by it, promptly and lovingly. And as it is the influence of love that makes us practice universally God's commands, so it is devotion's influence that makes us perform them with all the diligence and earnestness possible. Therefore, he who pays no attention to all the commands of God, can be neither good nor devout; he is not good, because