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Lessons for Sundays and Holy Days.

May 21—Fifth Sunday after Easter.
Morning—Deut. 6; John 7: 1—25.
Evening—Deut. 9 or 10; 2 Tim. 4.

May 25—Ascension Day.
Morning—Dan. 7: 9—15; Luke 24: 44.
Evening—2 Kgs. 2: 1—16; Heb. 4.

May 28—Sunday after Ascension.
Morning—Deut. 30; John 11: 1—17.
Evening—Deut. 34 or Josh. 1; Heb. 3: 7—4: 14.

Appropriate Hymns for Fifth Sunday after Easter and Sunday after Ascension Day, 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.

FIFTH (ROGATION) SUNDAY AFTER EASTER.

Holy Communion: 262, 397, 515, 646.
Processional: 453, 473, 481, 488.
Offertory: 175, 465, 467, 482.
Children's: 703, 707, 708, 710.
General: 176, 177, 455, 484.

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 243, 257, 397, 560.
Processional: 179, 186, 400, 473.
Offertory: 175, 182, 186, 398.
Children's: 686, 688, 693, 701.
General: 6, 37, 177, 627.

THE FIFTH SUNDAY AFTER EASTER.

"The Church that is in their house."—Rom. 16:5 (part).

Last week we learned that the family life must be strong in the recognition and advocacy of well-defined and eternal principles, and in the

exercise of discipline. In the second place, if we would realize the ideal of a branch of the Church in our homes, we must see to it that the family life is simple. Consider the tyranny of luxury. And as you do so, remember that luxury and refinement are absolutely distinct from one another. Luxuriousness is selfishness, and it is as well suicidal. It undermines the physical being and ruins the moral stamina and the intellectual ambition. It vitiates spiritual energy, for it leads us into a condition of life into which no serious thought or ambition can enter. The rich man's lot is cursed by luxury; and, like the poor man's quest for luxury, life ends in debt, disgrace, and hopelessness. The complications and intricacies which inevitably follow in the train of luxurious living hinder the fulfilment of family duties and responsibilities. Witness the falling birth rate amongst the seekers after luxury, the removal of children from direct parental control, and the entrusting of their education and their childhood's environment to persons eminently unfitted for such responsibilities. In the old-fashioned simplicity of the home we have the truest refinement and the surest discipline. And when we see a home dominated by simplicity we may well speak of the Church that is in that home. Then, in the third place, if we would realize our ideal, we must keep our homes pure. Purity results from adherence to definite religious principles, and is in itself the truest form of simplicity. How necessary for us to cultivate a reverent treatment of all things, and especially of the mysteries of our being! Is it not sad to realize that the flippancy of our day largely centres around those mysteries? Learn the distinction between the innocence and the purity of children. Innocence does not protect in an evil world; purity does. For purity implies knowledge, which is power to resist temptations. Ignorance implies weakness, and, therefore, liability to fall. It is no idle boast that England's greatness (and our promise of greatness) and usefulness in the world are in great measure founded on the purity of her homes. Let us keep our homes pure, that the Church may be realized therein, and "that our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple" (Ps. 144:12). The forces of the world, the flesh, and the devil, with all their vanity, godlessness, lack of discipline, easy divorce, hatred of parental responsibility, slack ideas concerning sexual purity, are threatening "Home, sweet home." It is sheer ingratitude on our part not to preserve with care all the beautiful sentiments clustering around the word "home," and all the high ideals of marriage and family life, for which our nation has been famous for many centuries. The home is the training-ground of all the virtues which make for a healthy society. And the more we dwell upon the religious aspect of the family life the closer do we come to the ideal contained in our text, "The Church that is in their house."

Richard Baxter.

Looking over a notice in an old number of the "Spectator" of Richard Baxter's "The Poor Man's Family Book," published two hundred and forty years ago, we were struck with the applicability of most of it to present-day religious life in Canada. Baxter wrote this book with special reference to the farming community round Kidderminster, and history says that its effect was a wonderful improvement. The book is in the shape of questions and answers between the parson and landowner, and parson and tenant. The rich man, Sir Clymas Dives (riches then consisted of lands) in his replies says that the "quiet and sober religion" that the rich "are for" is "to love God and my neighbour, and to

do as I would be done by, and to go to church and say my prayers, and when I have sinned, repent and cry to God for mercy, and trust in Christ, and so be quiet and trouble myself no further." The parson disturbs his quiet by telling him that he (the parson) is much among his tenants; that many are so very poor as to have too little and too poor food and drink. They are so full of cares as to have no heart for the greater business of their souls, and often so tired that when they should pray, or read a chapter, or instruct their families, they would fall asleep; "yea! tired on the Lord's Day with the week's labour." Worst of all, they cannot spare their children from work while they learn to read. The rich man is naturally angry, and there is a controversy, the parson denying that he ever mentions a controversial point in religion to a poor man, and saying that there will always be difference of opinion; and he is not a wise man who will urge a friend to delay a journey "which is for his estate or his life till all the clocks in London strike together." This part of the book is ended by Dives dying of a fever and then the poor man is brought forward.

Baxter's Poor Man

Was not "grossly wicked nor unconscionable," but has his own faults. Does not think much of religion—it is melancholy, might make him mopish, but he will never scorn or rail at godliness, or rebuke the merry sensualist on the other hand. He is fond of children, but careless what company they keep. "At last," says the parson, "I perceive that you are all for yourself, though you are quiet and a good neighbour. You speak best of those who do you any good, be they what they will in other respects, and you will always have an ill word for those that have fallen out with you, or that think ill or meanly of you, let them be ever so honest in all other respects." It is difficult in an abstract of an abstract to give more than an outline, but the above covers the first half of this book, which in its day had such influence, because every reader found so much which applied to himself. We hope to take up the second part in an early issue.

Archbishop McEvay.

It almost goes without saying that our brethren of the Roman Catholic Church have our sincere sympathy in the bereavement they have sustained in the death of the late Archbishop. Death is the great leveller. King, Bishop, peasant, alike in turn bow the head when his messenger comes. It is on such occasions we feel how trivial after all are most of our earthly strifes, and how great is the need of a larger measure of mutual forbearance and respect. Thank God, most of us have human hearts, and they need but the pressure of common trouble or danger to warm them with the glow of friendly concern for one another. The late Archbishop, so far as our knowledge goes, was a man of sterling worth, of marked administrative ability, who gave himself unreservedly to the faithful discharge of his arduous and responsible duties. It may be that his unselfish devotion to duty led him to neglect his own health and comfort, and thereby shortened the span of a diligent and capable life.

Weighty Words.

Archbishop Alexander, in a letter to the Primate of Ireland on the occasion of the meeting of the General Synod held at Dublin a few days ago, asked his brother prelate to say two things for him to his flock of all Ireland. Touching and beautiful was the letter of the aged, devout and eloquent Archbishop to his worthy successor in the Primacy. And the two things he wished repeated are of priceless value to those who are