

May 25, 1905.]

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Address all communications,

FRANK WOOTEN

Box 2640, TORONTO

Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

May 28—Fifth Sunday after Easter.

Morning—Deut. 6; John 11, to 17.
Evening—Deut. 9, or 10; Heb. 3, 7-4, 14.

June 4—Sunday after Ascension.

Morning—Deut. 30; John 15.
Evening—Deut. 34, or Jos. 7; Heb. 10, 19.

June 11—Whitsunday.

Morning—Deut. 16, to 18; Rom. 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24-19, 21.

June 18—Trinity Sunday.

Morning—Isaiah 6, to 11; Rev. 1, to 9.
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.

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

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 217, 219.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

THE SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 342, 343, 346.
General Hymns: 148, 235, 295, 299.

A Clean, New Broom.

We all remember the old proverb: "A new broom sweeps clean." Most of our readers will remember the futile and, we might almost say, farcical, ventures of the officials under the Ross Government of Ontario at getting the requisite evidence and putting the law in force for the purpose of closing a well-known pool room in Toronto Junction. It reminded one of the royal procession of the King of Spain, who, as every child knows, marched up the hill and then marched down again. Premier Whitney told a large and representative morality and temperance delegation, which waited on him shortly after he had assumed the Premiership, with characteristic frankness and candour, that his Government would enforce the existing law. How promptly and well he has kept his promise—the speedy prosecution and conviction

of the promoters of this illegal resort, and the surrender of its charter, prove. The skillful defence of one of the ablest criminal lawyers in the Province was of no avail against a determined Government, an efficient law, and a courageous and capable prosecutor.

The North-West Passage.

It is a matter of romantic interest that in Capt. Amundsen, the old home of the Vikings should have sent into the vast untravelled ice seas of the remote north a discoverer whose genius and daring appear to have solved one of the most perplexing problems which has vexed the minds of scientific investigators; the existence of a North-West Passage. This brave Norwegian is a worthy descendant of those daring navigators, whose keels first touched the New England and Nova Scotian shores some nine centuries ago. Entering the Arctic sea from the east, Amundsen appears to have succeeded, after two years of effort, marked, no doubt, by thrilling episodes of adventure, privation, and endurance, in opening communication with the Pacific Coast, as the Norwegian Consul at San Francisco has been instructed to forward him supplies. At Point Victory, he found the cairn covering the record of Sir John Franklin's voyages. He also appears to have verified the position of the magnetic pole, indicated by Captain John Ross, in 1831, on the west side of Boothia Felix. The world will await the completion of Amundsen's voyage, and the telling of its story, with absorbing interest.

High Living.

By telegraphic report from over sea, we learn that Society is now earnestly following the lead long ago set by King Edward against long dinners and rich dishes. This is a sane and wholesome move in the right direction. It will reduce extravagance, increase health, and put in practice the maxim of the classic poet: A sound mind in a sound body. A physician in large practice, speaking of the death of an upright and able judge, after a very short illness, said: "Neglect of the laws of health in the matter of diet and exercise had so impaired his strength that he could not withstand the strain of sudden and severe illness." Short dinners, simple food, and even moderate exercise are better insurers of valuable lives than big insurance policies. The community, as well as the family, receive the benefit, in the former case, of the prolonged life, able service, and cherished companionship of the man, whereas in the latter case there but remains to the family the financial provision made possible by his death. There are worse things in the world than "plain living and high thinking." Were this the rule, appendicitis would soon be relegated to the limbo of blood-letting and some other surgical practices of the past.

The British Church Congress.

After a good deal of delay in deciding upon the place at which to hold this year's Church Congress, the committee which was appointed after Weymouth was chosen has prepared an outline programme. They have secured three able preachers for the opening services—the Bishops of London, Durham, and Birmingham. The subjects for discussion are well varied in scope and useful in character, such as: "Christianity and Wealth," "Temperance," "The Permanent Value of the Old Testament," "Revivals," "Christian Marriage," "Lay Work," "Church Work," "Conscience," and "The Church and the Sick."—There is good reason to anticipate a most successful Congress. It is said to be the experience of many Congress-goers that the happiest Congresses are often those held in the smaller towns. The Congress, we believe, has never before been held in the diocese of Salisbury.

Music in Worship.

A correspondent in "Church Bells," amongst other good things, has this to say on the above subject: The chaste and thrilling rendering of the English form of Divine service, as it may be heard in our stately cathedrals, provides a medium of public worship which need not distress the most fastidious dilettante, but may, on the other hand, cultivate a finer appreciation of the sacred words of Holy Writ, and the incomparable Liturgy, which British Christians have used, in whole or in part, for more than a thousand years. An important feature of the English Church service is the responsive part it assigns to the congregation, but if the responses are left to the choir, that advantage is lost, and people lapse into that passivity which is one of the faults of Methodism, or allow themselves to become mere outer-court worshippers, as the R.C. laity mostly are, after the manner of the Jews. The veil of the Temple is now rent from top to bottom, and it is the right of every Christian to enter into the Holy place of prayer and praise and adoration, for all are priests unto God—or may be. Musical members should patiently and perseveringly exert their influence and talent to increase religious emotion in the Church as a whole, and the Church should encourage and foster such efforts by their support, their sympathy, and their conciliation. An individual possessed of any artistic talent is in duty bound to cultivate it. The Church is one body, and as a body she is endowed with musical members, which constitute a faculty she is responsible for utilizing properly, and if she does so she will be the better here and hereafter. If music quickens emotion, and emotion makes worship real and earnest, the effect of this will ultimately reach the least susceptible member of the body.

Expression in Music.

If choirs are careless and thoughtless in rendering simple psalms and hymns, they have only themselves to thank if their claims receive little or no consideration from the congregation. It is shocking to persons of artistic temperament to hear a burst of jaunty noise on such a line as

"Within the hallowed acre."

Well might the departed return and raise a protest! But music is a potent means of grace in private devotion as well as in public worship. Oppressed with care, and harried by the perplexing problems of life and doctrine, the Christian sits down and strikes the first chord of a favourite hymn-tune. He is hard and dry as the summer water-course, but as he muses his heart is lifted into the spirit of the words before him, and he sings:

"My God, how wonderful Thou art,
Thy majesty how bright,
How beautiful Thy mercy-seat,
In depths of burning light"

"How dread are Thine eternal years,
O, Everlasting Lord,
By prostrate spirits day and night,
Incessantly adored."

"Yet I may love Thee, too, O Lord,
Almighty as Thou art,
For Thou hast stooped to ask of me
The love of my poor heart."

"Father of Jesus, love's reward,
What rapture will it be,
Prostrate before Thy Throne to lie,
And gaze and gaze on Thee."

While he sings the springs of his being open, and the rivers flow till a torrent rushes through his arid soul, bringing hope and joy and peace in believing. What cares he then for the conclusions of "Higher Criticism," or for inferences from broken pots and cracked slabs from Babylon, or

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