

# Canadian Churchman.

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## CANADIAN CHURCHMAN.

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### Lessons for Sundays and Holy Days.

April 14.—First Sunday after Easter.

Morning—Num. 16:1—36; 1 Cor. 15:1—20.  
Evening—Num. 16:1—36, or 17:1—12; John 20:24—30.

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.

Appropriate hymns for First and Second 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.

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 249, 259, 262.  
Processional: 169, 173, 408, 440.  
Offertory: 172, 394, 406, 520.  
Children: 167, 715, 732, 751.  
General: 171, 174, 759, 790.

### 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.

## LOW SUNDAY.

"And this is the victory that overcometh the world, even our faith."—1 St. John 5:4.

We are all interested in victorious men and women. We vie with one another in praising them and giving them full credit for their victories. If there be any spark of generosity at all in our being, we forget the untoward things, the weaknesses and prejudices, in our desire to sing the praises of worthy men. All this in reference to the purely material, to victories related to this world, its social and political affairs. But what about the lasting victories and triumphs which occur daily in the spiritual order of things? Are we so keen to notice the spiritual victories of men, and to encourage them to further and more glorious triumphs? Is it not true that the greatest victories of men are known only to themselves and to God? And it is well that it is so. For there is embarrassment in publicity. It is better for us and for all concerned that such victories over sin are unseen at first, and then only made known to men by the fruit of good works. The beginning of the victorious life affects the victor and God; it is the continuation of it that affects friends and neighbours. The encouragement of God must be appreciated before we can enjoy and profit by the encouragement of our neighbours; for God alone can teach us to measure rightly the value and proportion of our spiritual victories. The more closely related to the spiritual order the victory of man is, the more genuine and lasting it is; for it is only by faith that we can overcome the world. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" Now our belief in Jesus as the Son of God depends upon our belief in His Resurrection. How can a dead Jesus give us life? But this is the record of our faith: "God hath given to us eternal life; and this life is in His Son." But only "in His Son" if Jesus Christ is truly risen again. "The world" signifies everything that is opposed to the Kingdom of God, that dishonours the name of God, that seeks to thwart His will. It is our duty to overcome "the world." But we can have victory over "the world" only in so far as we appreciate the fact of the Risen Lord. Victory means life; and spiritual life is ours only in Christ Jesus. "Ye are dead, and your life is hid with Christ in God." The beginning of spiritual life is in the remission of sins. But the charge to the Apostles to minister for Him the remission of sins came only after the Resurrection. Therefore, we realize that our walking in newness of life and our spiritual victories depend upon the Resurrection of Jesus. "In the midst of life we are in death." Day by day we see our friends and acquaintances removed from us. Yet we rejoice. For we view their victories over the world; we consider their positive efforts for the bettering of mankind; we behold their loyalty to principle; and we explain their victories by their faith in the Risen Lord, and to Him we give the praise. The editor of this paper is spending his first Eastertide in paradise. The writer of these Sunday meditations joins with others in testifying to the faithfulness of the late editor to Jesus the Risen Lord, and to the faith once for all delivered to the saints. No one can estimate the holy influence of his work. Week by week he passed on to hundreds of men and women messages of encouragement and hope. He passed them on because they helped him. His, therefore, was a life of faith; a life of victory because of his faith in the Risen Lord. "May his soul rest in peace, and light perpetual shine upon him!" Let us overcome the world by our faith in the Son of God, the Risen Christ.

## After Easter.

What we have said as to the frame of mind of our Church people after Christmas, we repeat as applicable to the after Easter time. It is that we should endeavour to retain the spirit of joy and hope with which these blessed seasons have richly endowed us on through the coming days of this young year. Half and even more of the spiritual profit and blessing of these glorious seasons of the year are lost to those who do not hold them fast, cherish and improve them as opportunities offer from day to day. Each of life's days is a portion of the field to be cultivated throughout each year of a life time. The hopeful, joyous and believing soul goes on his way cheered by strength and solace of these blessed seasons, and thus becomes a source of help and inspiration to all whom he meets by the way. Fresh manna for each day's need will be given if we truly seek it. And it will not only be sufficient for our own need, but ample for the nourishment of the needy brethren we perpetually meet along life's rugged way.

## The Marriage Service.

Much needless discussion has taken place over the wife's promise on marriage to obey her husband. No one suggests the propriety or desirability of there being an undertaking by the wife to disobey him. Such a thing would be too preposterous and unscriptural. We all know that occasions do arise, painful disagreements occur, when the peace of a family is changed to discord. But as a matter of fact, everybody knows that women will neither gain any new position by the omission of the word obey from the marriage service, nor lose any particle of influence by its retention. The engagements which are most likely to be followed by happy marriages are those where the man and woman are friends, chums, already. Among friends we do not find a demand that one should obey the other, such a thing is incompatible with true friendship, though one is generally the leader, and between true husband and wife there must be a just and true friendship, bearing each other's burdens. Women should be careful not to pull down old standards.

## The Revision of the Prayer Book.

In one of his last business conversations Mr. Frank Wootten regretted the popular misconceptions as to the revision of the Prayer Book. Not only in the letters received, but in conversations and newspaper paragraphs, it was apparent that many expected to find a completely new book, with all the old associations swept away and a new set of services in altered phrases. Nothing of the kind was ever thought of. The Committee of the General Synod on Prayer Book adaptation and enrichment used this language in their circular: "In submitting the following questions to the clergy throughout Canada and to the lay members of the General Synod, the Central Revising Committee hopes that the clergy will, before answering, confer with the laymen of their several congregations, so that their answers may represent not only their individual views, but those of the Church as a whole. In their answers all are requested to remember the limitations imposed upon the committee by the General Synod. The committee is to introduce no changes in either text or rubric, which will involve or imply a change of doctrine or of principle; to make only such changes as are necessary to meet the requirements of the Church of England in Canada, and to keep within the lines laid down in resolution 27 of the Lambeth Conference of 1908." This is surely evidence enough of the conservative character of the revision. The committee added that it would be useless to send in suggestions which would violate Morning and Evening

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