

# Parish and Home.

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## Calendar for May.

### LESSONS.

- 1—**St. Philip and St. James, A. and M.** *Morning*—Isaiah 61; John 1, v. 43. *Evening*—Zech 4; Col 3 to v. 18.
- 5—**3rd Sunday after Easter.** *Morning*—Num. 22; Luke 23 to v. 26. *Evening*—Num. 23 or 24; 1 Thess 2.
- 12—**4th Sunday after Easter.** *Morning*—Deut. 4 to v. 23; John 3 to v. 22. *Evening*—Deut. 4, v. 23 to v. 41, or 5; 1 Tim. 1 to v. 18.
- 19—**5th Sunday after Easter.** *Morning*—Deut 6; John 6, v. 22 to v. 41. *Evening*—Deut. 9 or 10; 2 Tim. 2.
- 23—**Ascension Day.** Proper Pss. *Morning*—8, 15, 21. *Evening*—24, 47, 108, Ath. Creed. *Morning*—Dan. 7, v. 9 to v. 15; Luke 24, v. 44. *Evening*—2 Kings 2 to v. 16; Heb. 4.
- 26—**Sunday after Ascension.** *Morning*—Deut. 30; John 9, v. 39 to 10, v. 22. *Evening*—Deut. 34 or Josh. 1; Heb. 1.

## THE GREAT CATHEDRAL BELL.

When the streets are hushed and still,

Lone the thoroughfares,  
And the heart, or good or ill,  
Burdened is with cares,  
Sounds the great cathedral bell  
Out of midnight deeps:

"He that keepeth Israel  
Slumbers not nor sleeps!"  
"He that keepeth Israel  
Slumbers not nor sleeps!"

When the reapers on the plain  
Heed the morning call,  
And the hosts of golden grain  
Like an army fall,  
Floats upon the pure, sweet air  
With its stroke sublime,  
Like a blessing from a prayer,  
The cathedral chime:

"He that keepeth Israel  
Slumbers not nor sleeps!"

When the children from their play  
Mid noon shadows pause,  
Their whole life a holiday  
'Neath God's gentle laws—  
Aye, from childhood to old age,  
As their feet go on  
To fill out life's pilgrimage,  
All unchanged the tone:

"He that keepeth Israel  
Slumbers not nor sleeps!"

When the toiler of the sea  
Spies familiar land,  
Back brings heart of constancy  
And an outstretched hand,  
Hark! the old accustomed note  
Melts his eye to tears,  
Out the benedictions float  
As in long-gone years:

"He that keepeth Israel  
Slumbers not nor sleeps!"

When the day of life is o'er,  
And night-shadows fall  
When from that mysterious shore  
Comes the mystic call,  
Mingled with the "dust to dust"  
Said by open grave  
Is that word in which we trust  
Mighty still to save?

"He that keepeth Israel  
Slumbers not nor sleeps!"

—J. E. Rankin, D.D., LL.D., in *Family Churchman*.

ASCENSION DAY.—When Jesus gathered His apostles together on Mount Olivet, forty days after His resurrection, they asked Him this question, "Lord, wilt thou at this time restore again the kingdom to Israel?" There was the undying hope of the Jew. God had said to David, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." The kingdom of David and Solomon had been destroyed six hundred years ago, but, relying on that promise, the Jew looked for its resurrection. He took this and similar promises literally, and was impatient of all spiritual interpretation. His heart was set on an earthly empire, and, by the light of the later prophets, he associated its restitution with the coming of the Messiah.

From the time that Jesus began to teach and put forth His Messianic claims, the test by which He was tried was the restoration of the kingdom. The Pharisee, who rejected Him, saw in Him no hope of the revived kingdom of David, and pronounced Him no Messiah. The apostles, who believed in Him, looked to Him for the kingdom, and actually saw it foreshadowed in His many discourses on the kingdom of God. Their conceptions of it certainly became more and more spiritualized as time went on, but the expectation was none the less real. Day by day, however, their hopes were doomed to disappointment, until the last and most bitter sorrow overwhelmed them when He was crucified. On the way to Emmaus it was with heavy hearts that the two said to the stranger who overtook them, "But we trusted that it had been he which should have redeemed Israel." At the news of

His resurrection, the sorrow of the twelve gave way to amazement, and at the sight of the risen Lord hope returned. The expectation of the restored kingdom was again strong as ever, but their conception was very little changed. Their last recorded question was, "Lord, wilt thou at this time restore again the kingdom to Israel?" That is, "Lord, after so many vicissitudes, and so much ignominy and suffering, with hopes long deferred, are we now at length, that thou hast triumphed over death complete, to see the restoration of the kingdom of David?"

To-day, we wonder at the slowness of their understanding, but it is certain that on the morning of the ascension they had no true conception of the kingdom of Christ. They had not yet gone entirely below the letter. There was yet unfulfilled one condition necessary to the proper understanding of the kingdom of God—the ascension of Jesus. As long as He remained on earth, the old idea of a temporal kingdom would remain. The ascension was needed to dispel it forever. When the apostles saw Jesus ascend into heaven, the long-cherished vision of a temporal kingdom vanished. But no despair followed, as after the crucifixion. Their minds were simply lifted to the higher plane of spiritual conceptions, and when the Holy Ghost descended on Pentecost they were ready to go forth and preach the true spiritual kingdom of Christ built up of believing hearts, and animated by the power of love to Him who died for men.

The question which the apostles asked on the first ascension day we can answer for ourselves. The greatest, the mightiest kingdom on earth to-day is that kingdom owing allegiance to the one invisible Lord in heaven. Nations have risen and fallen, dynasties have passed away from the earth since then, but the kingdom of Christ, ever widening its bounds, goes on from victory to victory. When Jesus ascended into heaven, the promise of God to David was completed. He then *established the throne of his kingdom forever*.

CONFESSION.—There are some words of the Apostle John which it is our privilege to hear very frequently at church to