

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

April 10.—Second Sunday after Easter.  
Morning—Num. 20, to 14; Luke 9, 51-10, 17.  
Evening—Num. 20, 14-21, 10; or 21, 10; Gal. 1.

April 17.—Third Sunday after Easter.  
Morning—Num. 22; Luke 13, 18.  
Evening—Num. 23; or 24; Eph. 1.

April 23.—St. George, Mar.  
Morning—1 Sam. 14, to 24; Luke 17, 20.  
Evening—1 Sam. 14, 24 to 47; Eph. 6, 10.

April 24.—Fourth Sunday after Easter.  
Morning—Deut. 4, to 23; Luke 18, to 31.  
Evening—Deut. 4, 23 to 41; or 5; Phil. 1.

St. Ph. & St. Ja., A. & M.  
Morning—Isai. 61; John 1, 43.  
Evening—Zech. 4.

May 1.—Fifth Sunday after Easter.  
Morning—Deut. 6.  
Evening—Deut. 9; or 10; Col. 3, to 18.

May 5.—Ascension Day.  
Morning—Dan. 7, 9 to 15; Luke 24, 44.  
Evening—2 Kings 2, to 16; Heb. 4.

Appropriate Hymns for Second and Third Sundays 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.

## SECOND SUNDAY AFTER EASTER

Holy Communion: 159, 261, 397, 584.  
Processional: 50, 168, 422, 624.  
Offertory: 433, 476, 520, 536.  
Children's: 214, 701, 707, 718.  
General: 494, 605, 614, 617.

Holy Communion: 252, 257, 258, 259.  
Processional: 384, 424, 601, 664.  
Offertory: 387, 394, 422, 423.  
Children: 688, 710, 714, 716.  
General: 172, 174, 400, 642.

## THE SECOND SUNDAY AFTER EASTER.

When Jesus Christ speaks of Himself as the Good Shepherd He refers to the sincerity and the continuity of His mission to men. He proves His sincerity by willingly laying down His life for the sheep. And after His death comes His resurrection which is the earnest of His continual service on behalf of mankind. And by reason of His resurrection that service becomes universal in

scope and import. "And other sheep I have, which are not of this fold! them also must I bring, and they shall hear My voice; and there shall be one fold and one Shepherd." The unity of the fold is presented for our meditation this day. The Old Testament scriptures warn us of schism. The rebellions of Korah and his 250 princes, of Dathan, Abiram and On threatened the unity of God's congregation. They had their roots in pride and jealousy. They were brought into being because their leaders forgot the nature of the office and ministry of Moses and Aaron. Their pride led them to despise their own ministry and service. They sought a higher privilege and service to which they were not ordained of God. They forgot the blessings attendant upon obedience to the Father of all. And obedience, the mark of true sonship, is essential to united and effective service. We must not forget that Jesus is the Good Shepherd because of His loyalty to the Father. His Sonship is asserted and confirmed by the sentiment so often upon His lips: "Thy will, not mine, be done." Last week we sought to learn the lesson of sonship. To-day let us learn that our loyal service is the result of our sonship. See the necessity of our loyal service. The undaunted efficacy and utility of Christian service are sure proofs of Jesus' resurrection from the dead. The preaching of, and the walking in the way of life, the dispensing and the accepting of the means of grace, the development of saintly character, and the united efforts in things spiritual, all these prove that Christ is risen. For these are the marks of life, unity, and progress. And the inspiration and stimulation of such marks can come only from a risen Saviour to whom all power has been given in Heaven and on earth.

## Reproduced Heathenism.

We always turn with interest to the paper of "Presbyter Ignotus" in the "Living Church." His is a keen and trenchant pen. He writes with competent knowledge and undoubted sincerity, in a bright engaging manner. In the Easter number under the general heading, "Blue Monday Musings," the infamy of those who seek to reproduce Heathenism in a Christian land is thus referred to: "A young girl told me the other night that she had spent a miserable year at the 'Raja Yoga School' in California, where an priestess of necromancy propagates a bastard Hinduism under the name of 'Theosophy,' and that the children there are called 'Lotus Buds.' Ill-omened name, surely. But all 'liberal religion' tends to drift back to pantheism; and pantheism begets the growing idols and awful vices of Hindustan. From the denial that Jesus is of One Substance with the Father to the horrors of 'Temple Dedication' may seem a long road; too long, perhaps, for an individual to travel. But the tendency is that way; and the land that ceases to be Christian will relapse into that antique slime soon or late, I doubt not. God save us all!" "Lotus Buds" are referable, as the writer says, to the girl-children who lead lives of shame unspeakable around the shrines of Hindu idols.

## Housekeeping.

There is good authority for saying that one of the secrets of the extraordinary success of Germans in all the chief intellectual and useful departments of life is the fact that German girls, rich and poor, gentle and simple, receive a thorough training in housekeeping. A German girl would not consider herself fit to be married unless she were a good Housekeeper. The point of the matter is that so thoroughly capable are German women in this regard that the men are relieved of the mental strain and nervous worry

that bad housekeeping on the part of their wives invariably burdens them with and are so enabled to give all their undimmed energy and unabated enthusiasm to their own special work in life, conscious that when the day's work is over—a home of cleanliness, order, and cheerfulness will greet and refresh them. It is a known fact that German maid-servants so far as our experience has gone in Canada have given excellent satisfaction. It would be well for our girls if they would take to heart the lesson that not pleasure, but duty, is the important thing in life; and that one of the most important and far-reaching duties of womanhood is good housekeeping. Good housekeeping is one of the surest means to an honourable, healthful and happy life. There is lots of cheery sunshine in the home of the good housekeeper. But that of the bad housekeeper is for the most part beset with gloom, that neither sun nor wind can brighten or blow away.

## What is an Accident.

There is a good deal of surprise in England over a recent decision of the House of Lords. A man was turning a nut, no arduous task, when he died. Examination showed that death was due to the rupture of an aneurism, a progressive ailment—and the end might have come at any moment, sleeping or waking, idle or busy. The employment neither aggravated or retarded the inevitable end. Yet the House of Lords declares that this end was an accidental death, and this decision will be a ruling judgment, binding all our courts of law. After such a decision who can say what is not an accident? Sometimes the spirit of Bumble stirs us.

## Amalgamation of Scottish Seminaries.

There is to be a great religious conference in Edinburgh, and possibly its approach has hastened the actions of the religious bodies. A Church Union Association has been doing good work and is now taking up the subject of the union of the colleges of the Church of Scotland, the United Free Church, the Free Church and the Congregational. Addressing the conference Principal White said "that he hoped and believed the time of pulling down and rending the Church of Scotland had come to an end. . . . That when these churches had united that it would be a church of a character and a status in the land and of a power and influence filled with gifts and graces far more than was represented by the individual churches as they now stood." There was another significant incident at the same time, and a very unusual one, the union of three congregations of one of these bodies showing how needless much of the competition has been.

## Voluntary Offerings.

An interesting and instructive schedule has recently been published in the "National Church," compiled from authoritative sources setting out with sufficient detail the sources and amount of such offerings during last year in the Church in the Motherland. Accompanying the schedule is the following comment on its contents: "The statement of voluntary offerings of the Church of England for the year ending Easter 1909 . . . shows a healthy increase upon those of the previous year. The figures, indeed, are very remarkable, the total amount raised being £8,060,280 5s. 5d., as against £7,976,746 18s. 7d. for those of the period ending Easter 1908. When we 'think in millions,' an increase of an odd thousand or two does not seem to make much difference, but the advance in these figures is in reality very considerable, being no less than £83,542 6s. 10d. These voluntary offerings tell their own tale of the loyalty, devotion, and self-

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