

# Canadian Churchman.

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**Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year.**

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### Lessons for Sundays and Holy Days.

May 7—Third Sunday after Easter.  
Morning—Num. 22; Luke 23:50—24:13.  
Evening—Num. 23 or 24; 1 Thes. 4.

May 14—Fourth Sunday after Easter.  
Morning—Deut. 4: 1—23; John 4: 1—31.  
Evening—Deut. 4: 23—41 or 5; 1 Tim. 3.

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 Third and Fourth 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.

### THIRD SUNDAY AFTER EASTER.

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

### FOURTH SUNDAY AFTER EASTER.

Holy Communion: 253, 256, 260, 386.  
Processional: 440, 636, 650, 664.  
Offertory: 165, 388, 577, 583.  
Children's: 708, 709, 732, 757.  
General: 19, 25, 171, 390.

### Round the World.

Amongst the benefactions, endowments, and provisions for the welfare of others, a notable one is the travel endowment provided by Mr. Albert Kahn, a Parisian banker. This endow-

ment is available in certain countries selected by the donor—England, France, Germany, and the United States have so far received his favour. We hope Canada may be added to the list. The selections are made by trustees, and the person selected will have the sum of £600 placed at his disposal to defray the expenses of a year's journey round the world. The donee on his return has to furnish the trustees with a report of his impressions of the countries visited during his tour. Mr. Kahn's object is to increase the number of men who have a sane, kind, accurate and just conception of the world, and the general movement of civilization.

### Dr. Hodgins' Report.

No one interested in the history of education in Ontario should fail to read this admirable and instructive report. It seems almost unnecessary to say that no man in the province is better qualified than the learned doctor to deal with this important subject from its biographical and historical side. From intimate knowledge, from within, of the rise and progress of education in Ontario, extending over the life-time of an ordinary man; from association with our great educators, Dr. Ryerson, and others, and from the possession of data and documents gathered for many years under most favourable circumstances; from love of this his favourite study, and devotion to the great Empire whose freedom and progress are founded on education in the highest and noblest sense, Dr. Hodgins is pre-eminently qualified for his position as Historiographer of the Department of Education for Ontario. We forbear making quotations from the report. It will tell its own story of the enlightenment, courage and indomitable perseverance of such men as Bishop Strachan, the Rev. Robert Addison, Mahlon Burwell, Dr. Charles Duncombe, the Hon. W. H. Merritt, and other founders of the educational system of Ontario. It also makes clear the great debt the United States owe to their early British colonists, the founders of their educational system.

### The Corinthian Love Feast.

In the course of his lectures on the first epistle to the Corinthians, Bishop Gore, who is always so interesting and unexpectedly instructive, tells us of the Love Feast, which in that period the Gentile Christians solemnly held in order to reproduce the last supper at which the Eucharist was instituted, and how this feast was abused, and how such abuse led to the writing of the letter. What, he says, St. Paul intended was to conceive the sacred meal and the prayers which surrounded the actual sacrament, as it had been instituted by Christ. But what had come about was very different. These Corinthian Christians had come into the Church with all the associations of the idol feasts and club feasts, which were familiar sacred meals, to which the members of the club came and brought their contributions for a common supper. Instead of the sacred meal in which all partook together in a love feast of friendship and equality in the Christian Church, what had come about was a number of independent supper parties about which there was nothing sacred at all.

### The Methodist Love Feast.

In the desire of the early friends of Wesley to revert to primitive practices, among other innovations the love feast was instituted, and the loss of this symbol of the communal basis of the early Church is lamented by a recent writer in the States. It has gone with circuit riders and saddle bags, with plain dress and a rooted antagonism to worldly amusements. "On the even-

ing of the long ago the love feast was a living reality, with the emblems of bread and water, it was dignified and impressive. Here there was the extreme of simplicity—white china pitchers and heavy mugs, platters filled with a sort of sweetened cracker, the plain message of the clergyman, not always elegant in phraseology or clerkly in diction. Down the aisles passed the stewards, wardens of the spiritual welfare of the church, bearing the symbols, while the stillness, often painfully profound, was broken only by an occasional pious amen from some uplifted sister or brother. Everybody partook, from the veteran nearest the front, his feeble strength almost unequal to the weight of the cup, to the tiniest tot, whose father lifted it to her lips. And the hymns! At no other time did the congregation sing so fervently that old stand-by, with its oft-repeated refrain:

There is a fountain filled with blood,  
Drawn from Immanuel's veins,

To this day—and that is longer than she cares to recall—one woman can remember the indescribable, thrilling exaltation, when, after a brief prayer, the people, kneeling in the old Methodist fashion now seldom to be met with, sang softly, as if they waited for the immediate answer.

Lord, I hear of showers of blessing,  
Thou art scattering full and free;  
Showers the thirsty land refreshing;  
Let some drops now fall on me,  
Even me! Even me! Let some drops now fall on me.

### Cheerfulness.

If there is one most welcome lesson that spring-time brings us it is the lesson of cheerfulness. All Nature is abounding in cheerful sights and sounds to those who will only but see and hear them. Alas, too often the corking, corroding care within blurs the eye to outward beauty, and the ear to the soothing strain of Nature's pleasing sounds. That was a wise word of quaint Jeremy Bentham:—"Look out for the bright, for the brightest side of things, and keep thy face constantly turned to it." This is the time of the year to set about tidying up the mind and heart, just as it is to rake the dead leaves and dry stalks off the flower bed, to give the tender shoots of the perennials a chance to see the sun, feel the rain, and gradually grow in beauty and fragrance. As with the flower of the garden so with the grace of cheerfulness which grows to noblest purpose in striving to make others cheerful. "When you rise in the morning," says Sidney Smith, "form a resolution to make the day a happy one to a fellow creature. It is easily done; a left off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves, light as air, will do it at least for the twenty-four hours." Truly, the best way to be cheerful ourselves is to try and help others to be cheerful.

### Arrest Of Labour Officials.

A great sensation has arisen through the arrest of some prominent labour officials in the United States on a charge of having been parties to the committal of a barbaric crime. The law will decide between these men and their accusers. We have always written against the crimes that from time to time accompany strikes, especially when the strike is on a large scale and feeling is heated between employer and employed. We hope for the cause of civilization and humanity that these Union men will not be found guilty of the dreadful crimes with which they are charged. Crimes so unfeeling and remorseless that the atrocities

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