

# Canadian Churchman.

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THE THIRD SUNDAY AFTER EASTER.

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### Lessons for Sundays and Holy Days.

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.

May 5.—Fourth Sunday after Easter.  
Morning—Deut. 4:1—23; Luke 23:1—26.  
Evening—Deut. 4:23—41 or 5; 1 Thes. 2.

May 12.—Fifth Sunday after Easter.  
Morning—Deut. 6; John 3:1—22.  
Evening—Deut. 9 or 10; 1 Tim. 1:1—18.

May 16.—Ascension Day.  
Morning—Dan. 7:9—15; Luke 24:44.  
Evening—2 Kgs. 2:1—16; Heb. 4.

Appropriate hymns for Third and Fourth 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.

### THIRD SUNDAY AFTER EASTER.

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.

### FOURTH SUNDAY AFTER EASTER.

Holy Communion: 253, 256, 260, 386.  
Processional: 440, 636, 650, 664.  
Offertory: 165, 388, 577, 583.  
Children: 708, 709, 730, 751.  
General: 19, 25, 171, 390.

"Whither shall I go, then, from Thy Spirit; or whither shall I go, then, from Thy presence?"  
—Ps. 139:6.

The story of Israel shows that the words of Moses were unheeded: "Ye shall walk in all the way which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" (Deut. 5:33). They forgot God, and their days in the Land of Promise were shortened. God's punishments are educational. In captivity Israel turned to God, and He revealed Himself to them. Clearer light is thrown upon such a doctrine as immortality, and in captivity Israel recognized as never before the Omnipresence of God. His ears were open to their petitions; He beheld their wanderings; and they felt at once the nearness and the vastness of God. His doctrine comforted them, and threw out bright rays of hope for the future. The doctrine of the Omnipresence of God does the same thing to-day. First notice how that doctrine is being confirmed by the progress of knowledge. The discoveries of science make us more conscious of the doctrine. And the only true interpretation of history is that the purposes of God are being worked out. Then God is nearer to man than in the world around us.

"In Him we live, and move, and have our being." Therefore, our tendency is to draw near to God; for our only refuge from sin is in the wounded side of Christ, in cultivating the sense of His nearness to us. And that sense is a mighty deterrent from sin. To be near God is to be aware of the horror of sin. The greatest misfortune that can befall us is godlessness. To be without God in the world is to lose the breath, the zest, the meaning of life. "Cast me not away from Thy presence, and take not Thy Holy Spirit from me" must be the prayer of all. This doctrine affords us the real meaning of sorrow and pain. These come to us because we have sinned and come short of the glory of God. And they come as God's means of correcting and educating us, and of calling us back to the better life. Remember the Godward relation of sorrow and pain; for by such remembrance alone can we endure them and profit by them. The thought of Divine Omnipresence teaches us to live worthily. No man can live worthily without the inspiration of high ideals and the encouragement derived from example and consistency. These two essentials are manifested in the life of Jesus. And the influence of them is all the more pronounced in the light of the Easter message. "Christ is risen!" we say; and that means that we are supremely conscious of Divine Omnipresence. In the Risen Lord we live, and move, and have our being. This doctrine also teaches us to die worthily. Death can have no terrors for the believer in Christ. "To draw near to God is our truest happiness; to be withdrawn from Him is our greatest misfortune. Herein have we the supreme standard by which to measure the true worth and glory of our lives." Are we with God in the world?

It is hard to give adequate expression to one's sorrow and sympathy at the terrible loss of life and consequent bereavement and suffering caused by the wreck of the White Star steamship "Titanic." This dreadful tragedy has been referred to natural causes. To the Christian it brings thoughts of sudden death and preparation to meet one's God. The "Churchman" extends to the bereaved families and afflicted individual its deep sympathy. There is one consolation not to be denied them, that those who went down to death in this sudden disaster bore themselves like men. Their memories are hon-

ourable, and will be cherished by their fellow-countrymen, whatever their nationality may have been.

### St. Alban's Cathedral.

The affairs of this Diocesan House of God is, we are glad to say, making sure and steadfast progress. Quite apart from the loyal and affectionate attachment to the late Archbishop Sweatman, which won the support of many Churchmen in the diocese to the Cathedral, a new and increasing interest has been roused in the hearts of a much wider circle of Churchmen by the courageous and determined stand taken by Bishop Sweeney, the successor of the late revered Primate of Canada. When the Cathedral question was raised in his Synod, and was raised in a most determined manner, Dr. Sweeney, with the prescience of a true ecclesiastical statesman, after most thorough and patient deliberation, ranged himself firmly and finally alongside the deep desire and conviction of his beloved predecessor, that the Cathedral of the Diocese of Toronto should be held aloof from party affiliations, and in the widest and truest sense of the word should be a free and untrammelled Diocesan Church for all the Churchmen of the diocese.

### A Resolute Purpose.

The battle is half won when an able general firmly decides on his plan of campaign. After Bishop Sweeney delivered the strong and convincing address in which he announced his cathedral policy to the Toronto Diocesan Synod, a successful business man, on leaving the Synod meeting after the address, was heard to say: "I have not taken any interest in this matter, but I like the stand the Bishop has taken, and I will back him up." Now, this is the way in which business men and other fair-minded Churchmen in Toronto Diocese are looking at this matter. Like the sensible men that they are, they have begun to realize, with the wise man of old, that "To every thing there is a season, and a time to every purpose under the heaven," and that, after years of waiting, we have reached the "time to build up." And now, stirred by the resolute spirit and untiring energy of Bishop Sweeney, roused to the necessity of having a Diocesan Cathedral as broad as the Church, the Cathedral of St. Alban is bound to be built. One of the chief reasons of this gratifying condition of things is that, as in the days of Nehemiah, "the people have a mind to work." As in the days of Nehemiah, there will be kickers and knockers. But the more these opponents of the good work kick and knock, the harder will the true Cathedral builders build, until the day dawns when, with humble spirits and happy hearts, we can thank God for the completion of the beautiful Cathedral of Toronto Diocese.

### Church Records.

A great deal of Church history comes under review at the annual Easter vestries, and the value of careful Church records is becoming better understood as the years pass by. The utmost care ought to be taken in making entries in church registers and in keeping the church books. Who can tell how much valuable Church history is thus made for future generations? Little did the old chroniclers know what a service they were performing for future generations when they wrote down their seemingly trivial details. Such writers as Bishop Asser, who described the stirring days of Alfred the Great; or the monk, Eadmer, who gives us such a vivid picture of St. Anselm; or Orderic, the chronicler, who, with voluminous detail, described Norman monasteries, have conferred a priceless boon on all succeeding ages. Like Boswell's life of Dr. Johnson, they preserved life-like portraits of their great heroes. Records of births, baptisms,

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