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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 14—Third Sunday after Easter.

Morning—Num. 22; John 4, to 31.

Evening—Num. 23 or 24; 1 Tim. 3.

May 21—Fourth Sunday after Easter.

Morning—Deut. 4, to 23; John 7, to 25.

Evening—Deut. 4, 23 to 41, or 5; 2 Tim. 4.

May 28—Fifth Sunday after Easter.

Morning—Deut. 6; John 11, to 17.

Evening—Deut. 9, or 10; Heb. 3, 7—4, 14.

June 4—Sunday after Ascension.

Morning—Deut. 30; John 15.

Evening—Deut. 34, or Jos. 1; Heb. 10, 19.

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 Hymns Ancient and Modern, many of which may be found in other Hymnals:

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.

Processional: 179, 215, 302, 306.

Offertory: 307, 498, 499, 532.

Children's Hymns: 336, 565, 568, 569.

General Hymns: 294, 500, 527, 537.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.

Processional: 224, 242, 390, 392.

Offertory: 138, 243, 292, 295.

Children's Hymns: 233, 329, 332, 333.

General Hymns: 220, 240, 260, 261.

The Moravians

A writer in the Outlook describes Passion Week as spent by the Moravians, the United Brethren, at Bethlehem, Pennsylvania. We reluctantly condense his article; it is so good, and loses in condensation, but we wish to give our readers some idea of it, and too few of them will see the Outlook. "Three or four times each day the crowds from every point of the compass wend their way toward the great white church on a hill." "Thursday evening business stops. In solemn silence the people enter the church. Noiselessly the large doors on either side of the chancel open, and reverently but with radiant expression come about seventy young boys and girls, who occupy their places in the first pews across the church, to take part in their first communion. With prayer, praise, comprehension at last of what the hour means, every one extends the right hand of fellowship to his neighbours, singing softly:

"My peace I leave with you.
Amen, amen, be it so."

Every fifth seat is empty and corded off. Down each aisle come two ministers bearing the consecrated bread. The cords are dropped one at a time, and a minister enters the empty pew. Those in front rise, face him, and receive the wafer, one at a time. The minister turns, and those he faces receive the wafer. When all occupants of the pews are served, they seat themselves, joining in the singing—solemn, prayerful, beautiful. When the ministers return to the chancel, all rise and stand with bowed heads. Clearly, reverently, the voice is heard, as though it echoed through the ages: "Take, eat; this is my body, which is given you." All kneel. . . . After the blessing of the wine the scene is repeated. . . . Before the last hymn the right hand is given to each neighbour again.

Good Friday Afternoon.

The church is crowded. At three o'clock the vast crowd is kneeling. High above its head in the tower the silver-toned bell tolls—that tolls there only through the year. Not a sound comes from the outside world. "It is finished." A clear, beautiful soprano voice is heard:

"Only one prayer to-day,
One earnest, tearful plea,
A litany from out the heart—
Have mercy, Lord, on me."

Saturday, the Great Sabbath.

"At two o'clock the people turned again to the church. The first hymn gave the keynote:

"Peace be to this congregation,
Peace to every soul therein;
Peace which flows from Christ's salvation,
Peace, the seal of cancelled sin;
Peace that speaks its Heavenly Giver,
Peace to earthly minds unknown;
Peace divine, that lasts forever,
Here erect its glorious throne."

Without interruption to music and prayer, large trays with buns and mugs of coffee were passed. The people broke bread together—a family. Again at night they came together for the Easter vigils, a time of meditation and of memory.

Easter.

The words, "The Lord is risen," in tones triumphant, break the hush of the throng, reaching far out into the street. "The Lord is risen, indeed," respond the people. The organ causes the building to quiver as it leads in

"Hail, all hail, victorious Lord and Saviour,
Thou hast burst the bonds of death.

Joyful we with one accord
Hail Thee as our risen Lord."

The people follow the clergy and choir out of the church into the graveyard. In the hymn that follows all the people join. It is a moment never to be forgotten: the trees above just bursting into life, the song of the birds, and the people lined in rows about the low graves lighted by the first rays of the sun, rising slowly over the mountain, the valleys to the west and south still lost in the gray gloom of a yet unbroken night. Was it only the sunlight we saw as we sang, "What are these in bright array, this innumerable throng?"

Spanish Religion.

The following paragraph has been inserted without comment as ordinary news in the daily papers from Madrid: "A magnificent jewelled

crown is to be placed on the famous image of the 'Virgin of the Pillar,' the Patroness of Aragon, in the Saragossa Cathedral. Thirty-one experts were employed in the manufacture of this splendid offering, which has an intrinsic value of £30,000. The crown is a contribution from Queen Maria Christina and a committee of Madrid ladies, six of whom will take it to Rome to be blessed by the Pope, prior to its presentation at Saragossa. There are 10,000 brilliants, emeralds, pearls, sapphires and rubies in the diadem, while the golden nimbus which encircles it is set with 5,000 pearls, amethysts, topazes and garnets, and an enormous central diamond." On reading it one wonders what religion does this image represent, paganism or Christianity.

New Foes to Face.

A Methodist minister in joining the Church in New York has had to submit to the inevitable interview, and made the following statement: "I have not changed my faith. There is no difference between the faith and doctrine of the Episcopal and the Methodist Episcopal Churches so far as essentials go. I have given the matter the maturest consideration, and I feel now that I am returning to the faith which John Wesley in reality never left, and from which Methodism gets all its forms and ceremonies. I believe that the Protestant Episcopal Church can be of more use to the world than the Methodist Episcopal Church, and I, as a member of the former, can likewise be of more use to the world. I have observed the parish work, the organization, the mode of government of the Episcopal Church, and in all these particulars the Episcopal Church is superior." We are glad that there is at the present time a greater friendly feeling among all Christian bodies, so that the causes of separation may be examined without passion. Many of these causes are obsolete, and, as Bishop Gore pointed out, there are new difficulties for the Church to face.

The Modern City Parish.

Bishop Lawrence, of Massachusetts, has recently visited Trinity Church in Boston, associated to many with the memory of Bishop Phillips Brooks, and there discussed the past and future of the parish in connection with the coming of its new rector, Dr. Mann. He thought what Trinity needed more than anything else was building up from within—the development of a great parish along the lines of administration work, service and preaching, and that it would be unwise to turn it into a cathedral. The Bishop emphasized the fact that parish ties are less strong than they used to be. People may come six or eight miles to attend "their own church," and in travelling the distance pass by one or more churches of their own faith. "If I had my way," said the Bishop, "they would not do this, but would attend the nearest Episcopal church. But my way is not the modern way, and we must adjust ourselves to modern conditions."

The S. P. G.

The S.P.G. announces that it is to have among its forces in Burma a brotherhood composed of three clergymen, and probably later, of laymen for medical, educational, and other forms of work. Those joining the brotherhood will be unmarried, and pledged to remain so for at least five years. Mandalay is selected for its field of work, as being the point best suited for attacking Buddhism in its very centre and citadel. This is going quite unnecessarily to a distant part of the British dominions. The Society for the Propagation of the Gospel need not go further than the newer parts of Canada to find as needed a field as Burma for a settlement. Whether, we

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