

Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 5.—Fifth Sunday after Easter.
Morning—Deut. 6; Luke 23, to 26.
Evening—Deut. 9 or 10; 1 Thess. 2.

May 12.—Sunday after Ascension.
Morning—Deut. 30; John 3, to 22.
Evening—Deut. 34, or Jos. 1; 1 Tim. 1, to 18.

May 19.—Whitsunday.
Morning—Deut. 16, to 18; Rom. 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 27.

May 26.—Trinity Sunday.
Morning—Isai. 6, to 11; Rev. 1, to 9.
Evening—Gen. 18, or 1 and 2, to 4; Ephes. 4, to 17, or Matt. 3.

Appropriate Hymns for Fifth Sunday after Easter and Sunday after Ascension, 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.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 310, 314, 549, 553.
Processional: 147, 280, 297, 301.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 342, 343, 346.
General Hymns: 148, 299, 235, 295.

THE FIFTH SUNDAY AFTER EASTER.

A special season for supplications arises from the fact of Christ's Ascension into Heaven. Having departed He sends the Holy Ghost to teach us how to ask for what we need, to guide us when He is gone away from us and to comfort us till He comes again. This Sunday, we make our supplications for all things necessary for our souls, and on "Monday, Tuesday and Wednesday before Holy Thursday or the Ascension of Our Lord" being Rogation days, for all things necessary for the body. In all our supplications we implore the assistance of God's Holy Spirit, that we may know what to ask for and how to ask. Our Collect to-day is, " . . . that by Thy Holy Inspiration we may think those things that be good and by Thy merciful guiding may perform the same." Ascension Day teaches us, amongst other things, to depend

upon the Holy Ghost, the Comforter, because our Lord promised to send the Holy Spirit to us and not leave us destitute. Our prayers are not addressed to the Holy Ghost, except in one clause of the invocation of the Litany, and in the "Veni, Creator Spiritus," the Hymn Prayer in the Ordinal, but we ask the Father for the Holy Spirit. There are numerous prayers to God for His Holy Spirit's graces. The opening prayer in the Holy Communion is "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit." There used to be "a calling down" of the Holy Spirit upon the elements of bread and wine in the Prayer of Consecration, but unfortunately this was expunged from our Prayer Book. It is retained, however, in the American Church Prayer Book. The gift of the Holy Spirit is the guarantee that Our Lord has left His Presence in the Church until He come again. He has ascended to prepare a place for us and gives the Holy Spirit to His Church to guide and comfort His people till He comes. Although removed from our sight He is powerfully and helpfully present to bless, sanctify and preserve us through Sacraments and prayers, able to supply abundantly all our needs both for body and soul and bids us ask in His Name and we shall receive.

Caution.

In these times of growth, plenty and abundant life, there are some classes of society on which the changes bear hardly, and whose members do not rejoice in the increased incomes and raised salaries. Such classes are largely composed of the widows of professional men, old people who have only fixed incomes to live upon, and the clergy, and of them especially, the country parsons. These unfortunate ones see with dread the rising cost of living, and cannot restrain sighs of regret or envy on reading of governmental, municipal, and business salaries soaring to figures far beyond their ideas of what were proper or even liberal. The good times have another effect on those who benefit by them, and they too often create feelings of unrest and dissatisfaction at working old schemes framed on lines well enough in past times (as they think) but quite unsuited to modern views. We leave to other journals to note the evidences of this very natural spirit in business and banking expansion. But in Church matters we deem it is just the time when a note of warning is needed. New enterprises, new dioceses, new colleges and societies are very attractive, but before entering on such novelties let our readers first do justice to the older endeavours which have borne the burden during the days of small things. Treat them fairly, supply them with all needed funds, and equip them with the most modern appliances. Now is the time to endow colleges, such as the Western University at London and Windsor, Trinity and Lennoxville. But far beyond the appliances for the education of youth are the most needed and the most neglected schemes of the Church. Let us see to place on sound ground our schemes for retirement, sustentation and for sickness and infirmity, and those for widows and orphans. When such as these are put on adequate and proper bases, Church people can tackle new proposals with easier consciences. All that we have said presumes that the present Bishopricks are kept thoroughly efficient and amply supported and that the growing suburbs are aided and provided for in a very different way than they seem to be now.

A Coadjutor Bishop.

One of the most important matters to be dealt with by the Synod of the Diocese of Toronto at its coming session will be the appointment of a

Coadjutor Bishop to His Grace the Archbishop. We look forward with no little concern to this event. Bearing in mind the prominent position that diocese occupies in the Canadian Church, the important arduous and varied duties devolving upon its Bishop, the relation of the diocese, not only to those of our country, but as well to those of the United States and Great Britain, it will readily be seen that to fill such a position with credit and capacity calls for a combination of qualities of no ordinary character. As a prime requisite we should say—the place must seek the man—not the man the place. Then there are such requisites to be considered as learning, piety, judgment, knowledge of men and measures, an intimate acquaintance with our own country and its institutions, and a sympathetic interest in the character and aspirations of our own people, whether in country or city; sound and progressive Churchmanship; ability to plan; force of character to lead, whether for executive or administrative purposes; untiring energy; firmness tempered by gentleness, and strengthened and adorned by courtesy and kindness—unfailing and supported and sanctified by unfeigned humility. If the dioceses of Canada are to measure their strength and usefulness with the dioceses of Great Britain or the United States they must exert themselves to the utmost—when the occasion arises—to seek out men for the office of Bishop, who will be in deed, and in truth, Princes in Israel.

Mrs. Maybrick.

One of the most prominent convicts of this generation has been Mrs. Maybrick. Convicted in England about nineteen years ago for poisoning her husband, she was sentenced to death, but at the last moment and with the greatest reluctance her sentence was commuted to life imprisonment. Since her conviction every Home Secretary has been bombarded with petitions, sometimes something stronger than petitions, from the United States for a commutation or reprieve, but they were all stubborn. The obvious explanation is that, besides and behind the evidence at the trial, the authorities were convinced of her guilt. However, some three years ago she was released on parole on condition of going to the States, where so much sympathy had been aroused on her behalf. When she left prison Mrs. Maybrick rejoiced to be free again. She said that all she wanted was to have a chance to earn her living. That chance, she now declares, she has never had. She failed to recover some coal property in Virginia, and failed to attract support by delivering lectures or writing a book. One real friend she had, who lived near Brooklyn, who gave her a home. But her one friend died. Mrs. Maybrick now lives alone in a small apartment in New York. Few persons visit her. Persons hurrying past her windows sometimes catch a glimpse of a pale, tired face, framed in thin brown hair, at the window. They think it is the face of a woman who has been ill or who mourns. They are struck with the pallor of it. Curiously the old prison pallor, which had gone from her face in the three years of her freedom, is returning. The pinkness of her cheeks and the evanescent prettiness of her face vanished with the forging of the first of the new links upon the last of the old chain of her misfortunes. She said to a reporter, "Sometimes I think I shall go to the British Consul and ask to be sent back to prison, where I shall know that I will be clothed and fed, and have a roof over my head." What an existence!

A Good Idea.

Not long ago it was reported that the Rev. Dr. Morrison, of Trinity Church, Portland, Oregon, was presented by six laymen with a life insur-

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