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Lessons for Sundays and Holy Days

May 16.—Fifth Sunday after Easter.
Morning—Deut. 6; John 5, to 24.
Evening—Deut. 9 or 10; 1 Tim. 5.
May 23.—Sunday after Ascension.
Morning—Deut. 30, John 8, to 33;
Evening—Deut. 34 or Josh. 1; Titus 2.
May 30.—Whitsunday.
Morning—Deut. 16 to 18, Rom. 8 to 18.
Evening—Isai. 11, or Ezek. 36, 25, Gal. 5, 16, or Act 18, 24, 19-21
June 6.—Trinity Sunday
Morning—Isai. 6, to 11; Rev. 1, to 9;
Evening—Gen. 18; or 1 & 2, to 4 Ephes. 4, to 17; or Mat. 3

Appropriate Hymns for Fifth Sunday after Easter, and Sunday after Ascension Day, 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: 4, 36, 217, 219.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General: 143, 505, 549, 637.

SUNDAY AFTER ASCENSION DAY.

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

THE FIFTH SUNDAY AFTER EASTER.

The responsibility of renunciation is ever with us. The fulfillment of the responsibility means much to our spiritual development. For renunciation in its negative aspect is the purging out of an evil leaven; in its positive aspect it represents the determination to serve God. Renunciation is only a determining step towards, a preparation for, a life of active goodness. And active goodness is the outward sign of true spirituality of character and nature. The Christian life is essentially an active one. Hear the words of the Master: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Then heed the teaching of the

Epistle for this Sunday. "Be ye doers of the Word, and not hearers only, deceiving your own-selves." To do good, to grow in spirituality, implies the existence of some standard of life. "Show us the way to walk in," we pray to God. And He gives answer. In Holy Scripture we find the standard. The Commandments though framed in negative language imply very positive duties. They say, "Depart from evil." But they also say, "Do good." Then in the teaching of Jesus we have a perfect revelation of the Way of Life. For He came to teach us the worth of the soul, and to set before us the precepts in the due fulfillment of which we find spiritual life and progress. And in addition to all Jesus reveals the supreme teaching that love is the fulfilling of the law. We express our relation of entire dependence on Jesus in the words of St. Peter which needed no reply. "Lord, to whom shall we go? Thou hast the words of eternal life." Further the standard is revealed to us in the life of Jesus Christ. From the four Gospels and the Epistles we learn of the absolutely unique consistency between Jesus' teaching and His personal life. We are fond of the concrete. We learn better from example than from precept. And God meets this trait of human character by revealing to us the way of life in the life of His only Son. The standard of life is set before us in the Bible in many precepts covering every possible circumstance and relation, and in the life of Christ Who, having told us what to do, shows us how to do it, and sends His Holy Ghost to aid us in our life. If then we would be spiritual we must obey the precepts of God, and daily endeavour ourselves to follow the blessed steps of Jesus' most holy life. Such obedience constitutes doing good. And to do good is to develop in the spiritual life. Two things are requisite to doing good. First, a growing knowledge and appreciation of the Word of God. For this is the inspiration of faith which manifests itself in righteousness. God's Word "is a lantern unto my feet, and a light unto my path" testifies the Psalmist. Be diligent in the Holy Scriptures. They illuminate the path of life. They fill our minds with good things, and they guide us to the haven where we would be. They elevate character, encourage weariness, console sorrows, and lift doubts. Every day must our study be in them for therein we discover the way of life. To develop spiritually is to bring forth the fruit of the Spirit. Therefore we must seek the co-operation and guidance of God the Holy Ghost. St. Basil says: "Every being who needs sanctification turns towards the Spirit of God. . . . He is the origin of holiness, He enlightens and enkindles souls in the pursuit of truth." "Let Thy loving Spirit lead me forth into the land of righteousness" should be the prayer of every disciple. The development of spirituality is conditioned and marked by active goodness. Away then with idle criticism and selfish indifference! God wants every one to use his talents. If we would be spiritual let us do good as well as depart from evil. For in the practice of goodness there comes about that development of character and deepening of spirituality which carry us on most surely to a perfect manhood.

Imperial Growth.

To those who have witnessed the amazing growth of the British Empire within the last quarter of a century, perhaps the most surprising fact related to it is, the determined hostility to this beneficent expansion on the part of some few men of British birth. It is hard, nay to many impossible, to reconcile this attitude with the ordinary standard of national self-respect. What reasonable objection can there possibly be to replacing paganism and barbarism with all their attendant crudities and cruelties with the en-

lightenment, civilization and justice of British rule; or to bringing vast areas of wild land under cultivation, developing agriculture, extending commerce and imparting useful knowledge. Surely these good people must realize that the good of mankind is involved in the progress of civilization, the reclamation of wild land, the establishment of law and order, the inculcation of habits of thrift and industry, the promotion of the gentle arts of peace, and the spread of individual and national prosperity, to say nothing of the benign and sanctifying sway of the Christian religion. The advance of the forces of civilization cannot well be stayed, nor, despite certain attendant evils, can the resulting good to mankind be gainsaid. Consider but for a moment what the condition of Canada would be to-day had humanitarian arguments prevailed upon our forefathers to leave the forest an untouched shelter for the wild beast and wandering savage, and the prairies of the West the unviolated home of the red man and his untamed quarry the Buffalo. There are humanitarian foibles and fantasies as well as rights and remedies, but in the long run the common sense of the people maintains the claims of the latter and ignores the persistent plaint of the former. Despite the ceaseless wail of the little Englander the British Empire continues its majestic growth, and the secret of its stability and power lies in the fact that it stands before the nations of the world for the maintenance of peace, prosperity and justice to all races and individuals who share the blessings of her ordered freedom and the mild benignant sway of her wise and beloved King.

Earl Grey.

Very gratifying to Canada, and not the less so, we trust, to Earl Grey, is the extension of his term of office for another year. It is not given to every Governor-General to realize through the action of the Government and the universal expression of opinion through the press of the country over which he has presided that he has borne himself with such consummate tact and ability that his continuance in office for another year is a subject of general congratulation. The noble Earl is a good example of the class of representative men that has contributed so largely to the stability and progress of the British Empire, and which by personal character and influence has stamped upon its various communities the impress, the traditional integrity and honour that have made the Empire not only great but lasting.

Niagara Ice Jam.

The ice blockade at the Falls and the damage sustained below it is a phenomenon of rare occurrence. There was an even greater upheaval according to the oldest inhabitants in 1845, but the damage in those days was small compared to sixty years later. In 1864 there was another jam which resulted in the weakening of a suspension bridge which spanned the river at the mouth of the Gorge, and which was completely wrecked by a hurricane. The cables swinging in the wind formed one of the sights for some time afterwards. This year the power companies' properties and the Gorge Railway have suffered, the tracks of the latter having been buried for several miles under masses of ice, and the wharves have been wrecked. The Niagara Navigation Company, which had planned to begin running its steamers between that port and Toronto on May 17th, now has all its docks to re-build before establishing its summer service. It is reported by those who recall the incident that after the great ice jam in 1864 the City of Toronto landed its passengers by a gangway placed over the ice cakes which lay unmelted above its docks, and had all its freight hauled aboard on sleds. It is an ill wind which blows nobody good. In this case the

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: 31, May