

Young People's Department.

CALENDAR.

May 1—3rd Sunday after EASTER, St. Philip and St. James; A & M.
 " 8—4th Sunday after EASTER.
 " 15—5th Sunday after EASTER.
 " 16 }
 " 17 } ROGATION DAYS.
 " 18 }
 " 19—ASCENSION DAY.
 " 22—Sunday after ASCENSION.
 " 29—WHITSUN-DAY.
 " 30—Monday in Whitsun-week
 " 31—Tuesday in Whitsun-week.
 June 5—TRINITY SUNDAY.

THE FOURTH SUNDAY AFTER EASTER.

ST. JOHN xvi. 5-15.

IF you look (as it is to be hoped you always do) at the place from which the Gospel for this Sunday comes, you will see that it is this part of the chapter which comes immediately before the portion which makes last Sunday's Gospel. At first this may seem strange. One asks, why not follow the regular and natural order when two Gospels relating to the same subject are used for two consecutive Sundays? What reason can there be for reversing the order in which the New Testament, reciting the Lord's words, puts these passages? Now it is always worth while to ask "Why not" in any such matter in the arrangement of Church services, especially in that most ancient part of them, the Liturgy, or Eucharistic service. One almost always gets a good reason, or at least is led to believe that there is a good reason, since the Church is not apt to do things unadvisedly or lightly, especially in regard to that which is the central and most important rite of worship.

Of course there should be a good reason for changing the order in which the Saviour's words are read. But first we must remember that the order is not really changed since that is always kept in the New Testament, and one can always read this entire chapter from St. John, and also what goes before and comes after it. And next we are to remember that these words were spoken to the disciples by the Saviour before His death and resurrection, but the Church in reading them in public worship uses them after these events. That may make a very great difference in the order in which they are to be arranged in our thoughts.

Last Sunday's Gospel presented the Lord's prophecy of His Resurrection. We get in this series of Gospels for the Easter season first, as is most proper, the history of the going from the dead. Then we get the Commission to the apostles to preach that Resurrection and bear witness to it. Then we have the Lord's prophecy of His own death, spoken while He is yet living. Then we have the promise of future rejoicing and the prophecy that the disciples would at first sorrow at His going from them. Now for this Sunday is given the reason for that rejoicing, the promise and prophecy of the sending of the Holy Ghost, the Comforter of Promise.

There is thus given a series of thoughts all leading up to Ascension Day and Whitsun Day. Our attention is thus called emphatically to the fact that all the events of the Lord's Passion and Rising again from the dead were fore-known and foretold to the disciples, and that the disciples did not at first comprehend or receive them, which is the strongest of all proofs that when they did believe them they were convinced by evidence which they could not mistake or doubt. If they had been all along looking for the Resurrection, men might have said that they believed it because they had made up their minds it must be so, and so were deluded by their own imaginations. On the contrary, they had to believe because they could not help it, though they were entirely hopeless that it should be so.

You will see, children, as you read this Gospel, what is the chief thought in it, that it was needful for the Lord to go away in order that the Comforter might come to them. And unless the Comforter was to be to them all that He, their Lord and Master, had been and even more, this would not have been a consoling promise. Now this shows that the Holy Spirit is equal in the unity of the Godhead with the Son, or He could not take the place of the Son. And He was also to be to the disciples the unseen presence of their departed Lord. He was to bring all things to their remembrance which Christ had spoken. The Master had spoken many words to the disciples, but some they soon forgot for a time, because they did not rightly understand them. When the Holy Spirit came to them He would not only bring back these forgotten words, but show the apostles their true meaning and help them to feel rightly, as well as to understand clearly,