

Canadian Churchman.

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Lessons for Sundays and Holy Days.

April 21.—Third Sunday after Easter.

Morning—Num. 22; Luke 16.

Evening—Num. 23 or 24; Eph. 4, 25—5, 22

April 23.—Fourth Sunday after Easter.

Morning—Deut. 4, 10 23; Luke 20, 27.

Evening—Deut. 4, 23 to 41 or 5; Col. 3, 10 21.

May 5.—Fifth Sunday after Easter.

Morning—Deut. 6; Luke 23, 10 26.

Evening—Deut. 9 or 10; 1 Thess. 2.

May 12.—Sunday after Ascension.

Morning—Deut. 30; John 3, 10 22.

Evening—Deut. 34, or Jos. 1; 1 Tim. 1, 10 12.

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, 550, 552.

Processional: 179, 302, 306, 303.

Offertory: 307, 441, 499, 532.

Children's Hymns: 440, 505, 508, 509.

General Hymns: 447, 498, 527, 537.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.

Processional: 224, 242, 300, 302.

Offertory: 138, 239, 292, 295.

Children's Hymns: 233, 329, 333, 336.

General Hymns: 220, 240, 260, 281.

THE THIRD SUNDAY AFTER EASTER.

During the season of Easter tide the services of the Church gently lead us on from things temporal to things eternal, from earthly thoughts to heavenly. It was on this Sunday in ancient times that the early Christians were accustomed yearly to commemorate their Holy Baptism. To-day we call to mind in our Collect the solemn vow, promise and profession which we also have made in our Baptism, and the manner in which it has been kept. We were admitted into "the fellowship of Christ's religion." We have come into the "general assembly and Church of the first-born, which are written in Heaven." Blessed, we have been, with the light of God's presence, as the Israelites of old in the wilderness. The Holy Spirit given in Baptism, guides and illumines our path, like the pillar of fire, and cloud guided and enlightened the Israelites. It is He who leads us into all truth and when we are in error brings us back into the right way. He comforts us in tribulation and when we have

erred and strayed from our ways like lost sheep, He brings us to the foot of His Cross, the "only refuge" of repenting Christians. Ever does the thought stand out clearly before us, "We are strangers and pilgrims." This is not our home, "Here we have no continuing city, but we seek one to come." And all through this wilderness God is guiding us on our way as surely and certainly as He did His ancient people. They originally did not belong to Egypt and so were now journeying home. Man came from God and must return to God. And the Son of Man came from Heaven, and ascended again to Heaven. Our place is Heaven and thither we are now wending our way. As God provided oases, and manna, and clothing to Israelites, so now in His Holy Church are provided Divinely appointed means of grace—Baptism, Confirmation, Holy Communion. All to help us on the way. To sustain and strengthen, to light and to guide. The Gospel for this Sunday is, indeed, the "good news," full of encouragement. "Yet a little while," says our Lord Himself, "and we shall see Him"—only a little while longer and then our journey over and we shall see Him "face to face." If we can learn to walk by faith here with a devout and trustful acceptance of all God's Sacraments, and means of grace given for us, we shall soon, with joy, come "to the Father" and "your heart will rejoice and your joy no man taketh from you."

An East-End of London.

Last week we mentioned the addresses that the Bishop of Birmingham would deliver during Lent, and this week we refer to the Whitechapel mission held by the Bishop of London. In the course of his mission journey he addressed forty candidates for confirmation in Spitalfields' Church, "who," he said, "had come out in the open from a district which has been described as containing the largest and lowest doss house population in England, whose occupants had touched bottom level." Whitechapel is now the Ghetto of London, and apparently more densely inhabited and covering a much larger area than the old Ghetto ever did in Rome. Russian and Polish names are over the shops, and Yiddish is the language most largely spoken. Mr. Charles Booth estimated that 53 per cent. of its population live in an over-crowded state, over 30 per cent. exist in poverty, and that there are as many as 3,000 souls to the acre. Sunday does not exist and in the social conditions which must necessarily prevail, it would require devotion and sacrifice far beyond what John Bunyan ever contemplated, to bring up families to lead a Christian life, and for the obscure, and, therefore, most heroic of the Church's people to minister to and aid her children.

The Bishop of London's Mission.

These few salient facts will, without going into detail further, give some idea of the ceaseless toil of the parish workers and suggest the kind of services which the Bishop held. Largely, we would say they resembled the Salvation Army work. In straits like over-crowded London and sparsely settled Canada, the lay element is a mainstay, without it the clergy would be quite unable to cope with the difficulties. The Bishop varied his discourses, answered questions which had been sent in, and spoke chiefly of God's call. As specimens we select a few sentences. "It was to the heart of man that the call of the Father came that night, and no one could realize that call unless they first understood the love of God. A slave can give the will, the conscience can be given from fear, but the heart is the only real way to worship. What we love, we worship. The most crucial question then of the mission

was, 'Can a man love God?' The first difficulty was that no man has seen God, but," said the Bishop, "we only know our friends by the manifestation of their actions towards us; we may know God by His manifestation of love to man in creation, in nature, and, above all, in Jesus Christ. No new theology was wanted, the old theology, which drew the love of St. Paul to a Saviour, was all that was required." At the last meeting, and after meeting, he said he "had already spoken on Trust, Prayer, and Work, as a response to the Father's call, and he was guided in his subject that night by the words a member of the congregation said to him on Sunday, 'How can people respond to the call of the Father, if they do not open their Bible?' People think that modern criticism has upset the value of the Bible; it does not matter, however, when the Book of Job was written, or whether the latter half of Isaiah was by another writer. 'What has the Bible to tell man?' He, the Bishop, found within its pages comfort for the mourner, hope for the downhearted, warnings for the sinful, instruction for the righteous. By all means 'take an intelligent view of inspiration,' but remember, 'it is the work of the Church to teach, and the Bible to prove.' Thank God, this was the teaching of the Church of England, and the message he left with Whitechapel was: Read your Bible, make it a living reality; be assured of its inspiration, its hope, and its truth, and respond to the Call of the Father by a deeper study of His Holy Word."

Bible Study.

We find in a very different land and in an exchange of a very different character another need to emphasize the Bishop's concluding words. The evil is as widespread as the English language and as deep as school teaching wherever that language is taught. If we would maintain the old English greatness we must keep the old traditions. There is no need of any great flourish and formation of societies, but there is the greatest need that we Christian people should each and every one use his and her personal influence (and we all have our influence for good or evil) to have religion the basis of all school work. We read the result of a test of students following the exposure of ignorance of Bible knowledge among them by Professor Phelps. Dr. Alphonso Smith says of the students of the University of North Carolina: "My own observation leads me to the belief that the current ignorance of the Bible among college students is not an ignorance of 'supposedly familiar stories' of the Old Testament or of the New Testament; nor is it an ignorance primarily of Bible doctrine or of Bible sanctions. It is an ignorance (1) of Bible history as a continuous whole, (2) of Bible geography, (3) of the distinctive types of Bible literature, and (4) of the books of the Bible as units. The Sunday School of the future will devote not less attention to the former things, but more attention to the latter things."

A Mission for Laymen.

At the Temple Building, Toronto, on the afternoon and evening of Tuesday, the 9th instant, a convention and dinner took place with the object of interesting lay members of what a leading speaker called the "Protestant denominations," in a general and active propaganda or campaign for the evangelization of the heathen world. Not by any new missionary society, nor by any interference with existing organizations does this new movement—instituted in the United States—seek to attain its end. But by enlisting the laity through a simple pledge to band themselves together in an earnest, zealous and persistent effort to arouse in the hearts of their brother laymen the same warm interest and hearty co-operation

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