

Canadian Churchman.

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Lessons for Sundays and Holy Days

April 18.—First Sunday after Easter.
Morning—Num. 16, to 36; 1 Cor. 15, to 29.
Evening—Num. 16, 36; or 17, to 12; John 20, 24 to 30

Apr. 25.—Second Sunday after Easter
Morning—Num. 20 to 14; Luke 18, 31,—19, 11.
Evening—Num. 20, 14,—21, 10; or 21, 10, Phil. 2.

May 2.—Third Sunday after Easter.
Morning—Num. 22; Luke 22 to 31;
Evening—Num. 23; or 24. Col. 3, 18-4, 7.

May 9.—Fourth Sunday after Easter.
Morning—Duet. 4 to 23; John 1 to 29
Evening—Duet. 4, 23 to 41; or 5; 2 Thess. 1.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.
Processional: 130, 134, 136, 232.
Offertory: 135, 138, 499, 504.
Children's Hymns: 197, 336, 340, 561.
General: 132, 498, 500, 502.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 504, 547.
Offertory: 173, 140, 210, 520.
Children's Hymns: 330, 334, 335, 337.
General: 222, 469, 501, 503.

THE FIRST SUNDAY AFTER EASTER.

The Resurrection of Jesus Christ is the most significant manifestation of divine power, inasmuch as it is a victory over the very forces that have most control over men in this world. Nothing seems easier or more assured than the conquest of sin, nothing more absolute than the coldness of death, nothing more confining than the narrow grave. Yet the grave is not man's eternal home. "For as in Adam all die; even so in Christ shall all be made alive." Christ is risen! Man shall rise!! Furthermore the Resurrection is an earnest of the direction in which the power of God tends. St. Paul is not ashamed of the Gospel, Why? Because it is the power of God unto salva-

tion. Our Lord never forgot that He came into the world to save sinners. The Risen Lord, mindful of His mission of reconciliation, unfolds to the disciples on the first Easter evening something of the nature of their ministry, of their mission to the world: "As my Father hath sent Me, even so send I you." Remember St. Paul's testimony: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19). The reconciliation of man to God and the path of life describes accurately the nature and object of Jesus' ministry, death and resurrection. This ministry must be carried on, this mission extended, by the Church. Now remember that the Resurrection is the earnest of God's power to save, to forgive, to heal, to raise up men, and to reconcile men to Himself. Therefore it is most befitting that on the day when God's power is manifested such an authority and privilege should be conferred upon the ministers of Holy Church. The Lord of reconciliation had been sent to reconcile. Now He sends the Church. And as He does so He endows the Church with His Spirit. "Receive ye the Holy Ghost." For what purpose? To what end? "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." To remit sins, to retain sins, had been hitherto the exclusive privilege of the Master; it was henceforth to be exercised in His Name by the members of the Church; it was to be, in fact, the raison d'être of the Church, the very work which she was sent and inspired to do in the world." This work Holy Church does through the power of the risen Lord. St. Peter's message to the conscience-stricken Jews is: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the Holy Ghost." St. Paul pleads thus: "We beseech you on behalf of Christ, be ye reconciled to God." Our branch of the Church, true to the Master's precedent, sends forth her priests to perform the ministry of reconciliation. And to do so by rebuking the sinful, encouraging the penitent, and nourishing all with the Bread of Life. The Church is the Divine organization against the forces of evil. She is the army of God. And her members must be faithful in every work of rescuing the perishing. She is the ark of salvation. Therefore must we abide in her. "There is no peace, saith my Lord, to the wicked." Jesus says, "Peace be unto you." And what peace can transcend that which abides in the souls of those who have heard the voice of God speaking through faithful priests the words of forgiveness. The Resurrection signified man's power in Christ of putting away the leaven of malice and wickedness, and of being reconciled to God. Most befitting was it then that on the first Easter Day Jesus should give to His Church the privilege and responsibility of the ministry of Reconciliation. Let us conclude with a personal question: Am I benefiting by that ministry?

Confirmation.

One of the most impressive rites of the Church is Confirmation. It is a service of which not only those who are related to the candidates by the ties of blood and friendship, but parishioners at large should avail themselves. There they can both directly aid and encourage those who are being blessed through the laying on of hands by the Bishop, and be blessed themselves in reviving the solemn memories of their own Confirmation, and resolving anew to quicken within themselves the Divine Grace then received. It is a solemn sight to see young, middle aged, and even those who are advanced in life conforming to the command and example of the Gracious Founder of the Church; and of those saintly men and women, who through the long, long years of its existence,

have availed themselves of this "means of grace" and source of spiritual strength. Surely it is a duty, and a privilege for earnest, active Churchmen and women to advise and encourage those who to their knowledge have not been confirmed to take this onward and upward step in the life of faith and testimony here on earth.

Spring.

How gratefully we greet the spring. No true Canadian either thinks or speaks lightly of the climate of his native, or adopted land. He would no more do so than would he disparage the land itself. It is his own. He is identified with it in ways, so many and varied, that it has become, as it were, part and parcel of himself. Other climes may attract him for a season, and by their mildness and novelty minister to his pleasure or comfort, but a longing will come to him that will only pass away when again he breathes the free bracing air and looks up into the bright clear sky of Canada. To most of us the spring time comes as a second youth. There is an elixir in the mellow sunlight, a fascination in the upspringing crocus, and our senses are keenly receptive to all the sights and sounds of unfolding nature. The sharp call of the robin, the twitter of the lesser birds and even the unmusical croak of the crow are all welcome sounds. The eye is pleased with the deepening green of the grass, which the melting snow has moistened, and the swelling buds and fluffy catkins. Even the showers are welcomed as heralds of advancing growth and mellow sunshine. To young and old alike the spring-time of the year will always be deservedly welcome.

Bible Pictures.

A lady writes to the Church Times regretting her inability to find such pictures which mothers with ordinary small incomes could afford to buy and present to the eyes of their little ones. A child's first impressions of the sacred story make a life long difference in the way in which that story is regarded, and the writer, very justly, we think, abhors the current religious Christmas card. We have this Easter seen in shops some cards of a better tone. But it is not cards so much that is needed as pictures of the ordinary size and prices which can be placed on the walls of the ordinary home.

Misconceived Needs.

Reading recently a report of a meeting in London to advocate the needs of the Australian Church, and of North Queensland in particular, we were struck with a remark made by one of the speakers. He stated that in the far off stations of the Bush it was often said, "Oh, if we were black people England would send us plenty of missionaries, but as we are not the people at home think it does not matter." That recalls an old story told us by one of our own missionary Bishops, now passed away. He had been in England, a beggar for his diocese, and had addressed and with fair success many good people in London drawing-rooms. He explained with pathetic humour how he began by pointing out the needs of the emigrant from England, but saw no answering gleam in the eyes of his audience. Partly by accident he touched on a missionary's work which lay among the Indians, lying between one settlement and another. At once he noticed interest and as he enlarged on the lives of the Indians enthusiasm developed and the meeting closed successfully and he took the hint. It is not that people are indifferent, but in the Old Country the good people with so many privileges are unable to comprehend the benumbing consequences of their absence. Partly it is the result of association, just as the English Church emigrant thinks