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# Canadian Churchman.

TORONTO, THURSDAY, APRIL 9, 1908.

Subscription . . . . . **Two Dollars per Year**  
(If paid strictly in Advance, \$1.00.)

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### Lessons for Sundays and Holy Days.

- April 12.—Sixth Sunday in Lent.  
Morning—Exod. 9; Mat. 26.  
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21
- April 19.—Easter Day.  
Morning—Exod. 12, 10 to 29; Rev. 1, 10 to 19.  
Evening—Exod. 12, 29; or 14; John 20, 11 to 19 or Rev. 5.
- April 26.—First Sunday after Easter  
Morning—Num. 16 to 33; 1 Cor. 15, 10 to 29.  
Evening—Num. 16, 36; or 17, 10 to 12; John 20, 24 to 30.
- May 3.—Second Sunday after Easter.  
Morning—Num. 20, 10 to 14; Luke 22, 31 to 54.  
Evening—Num. 20, 14—21, 10; or 21, 10; Col. 4, 7.

Appropriate hymns for Palm Sunday and Easter 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.

### PALM SUNDAY.

- Holy Communion: 193, 197, 321, 322.
- Processional: 36, 98, 99, 547.
- Offertory: 88, 248, 252, 255.
- Children's Hymns: 286, 331, 332, 334.
- General Hymns: 31, 91, 250, 253.

### EASTER DAY.

- Holy Communion: 126, 127, 315, 316.
- Processional: 130, 131, 134, 137.
- Offertory: 132, 135, 136, 504.
- Children's Hymns: 125, 330, 499, 566.
- General Hymns: 129, 138, 140, 141.

### PALM SUNDAY.

Our thoughts this day are drawn towards the triumphal entry of Jesus Christ into the city of His trial, rejection, and crucifixion. With a certain regal splendour, and with a significant band of courtiers, Jesus is conducted into the Holy City. And this His coming, and the manner of it, fulfills an ancient prophecy (Zechariah 9:9). It is worthy of note that this triumphant reception of our Lord was accorded to Him by the common people. The mass of the people of Palestine loved Jesus because of His good works. And they were restrained from showing their good-will by the rulers, the official classes, who did not appreciate our Lord's teaching. Further our Saviour Him-

self restrained the ardour of the people. Once they wanted to enthrone Him, but He disappeared out of their midst. But now the people have their way at last. They greet Jesus as King; they welcome Him to the regal city, and make preparations to enthrone Him. Understanding the actions of Palm Sunday in this light it is easy to understand the cries of "Crucify!" on Good Friday. Once within Jerusalem Jesus begins to restrain the ardour of the people. He does not do what they expect Him to do. From their point of view their recent demonstration was a failure. Disappointment leads to rejection. Why this change of mind within so few hours? Was it not due to their wrong conception of Jesus? They were looking for the meat that perisheth. Jesus offered them the Bread of Life. Jesus emphasized the spiritual aspect of God's Kingdom; the Jews looked for material blessings only. As we meditate upon the events of the first Palm Sunday we may deem the Jews fickle. But let us remember that their inconstancy was due to ignorance of Jesus' person and mission. Now such inconstancy is not peculiar to the Jews. Many in our own day repeat the history of that first Palm Sunday. They take a stand for Jesus without endeavouring to understand the Lord's person and purpose. They are attracted to the Church in an utterly false manner. Operatic music and sensational preaching are often responsible for large evening congregations. The mass still likes the material side or view of the Kingdom. Let us escape this danger, which will result in fickleness, by seeking a right appreciation of Jesus, His teaching, and His Kingdom. Then shall we be in a position to meet every demand made upon us in our relation to God and His Kingdom. Our loyalty to Jesus bids us look forward not to earthly success so much as to the heavenly crown that perisheth not. Let us remember then that it is right for us take a firm stand, to "dare to be a Daniel." But before we assert our loyalty let us have or seek a knowledge of Jesus Christ and His mission amongst men. Truly to know Jesus is to love Him and to abide with Him for evermore. Truly to appreciate His Kingdom is to be happy and secure for all time.

### The Hymn Book's Name.

We have heard a rumour that Mr. J. E. Jones has desired to obtain the opinions of his friends as to the name of the book. This is praiseworthy. We had determined to ask for the opinions of all laymen and women throughout the Dominion on this very point and have now arranged in next week's issue to suggest a simple method of getting their unbiased views.

### Early Training and Advice.

Father Paul Bull, of Mirfield, is one of those writers who says so well what he has to say that we regret, apart from certain peculiarities, that we have not space to reprint his remarks. In a recent paper on the supply of priests in England, and taking up the cause of the decrease, he speaks of the want of system of recruiting, lamenting that there is no method of calling men to this work. "Very little care is taken to cherish vocation in the young. It is supposed that a boy can be called at the age of thirteen to any other work in life, but not to the immediate service of God in the ministry. At twelve years of age one is sent into the navy, at fifteen another joins his army class. His mind is fed with the great traditions of the services, his heart is inflamed with tales of heroism. All that is generous and chivalrous in boy nature is enlisted. . . . But very little is done to inspire the boy to desire the priesthood. The cause of the Church has been utterly betrayed in our great public schools."

"The parents' wishes are a very large factor in a boys' vocation. It is father and mother who surround his soul from his earliest days with suggestion as to what he ought to be. It is their conversation which exalts or depresses various states of life, and gives the first, which is often also the final, direction to his mind." Father Bull points out the need felt in England for a reasonable income, and the certainty of an adequate pension when past active work, a provision made in every dissenting body. Needless to say such provisions would be welcomed here.

### Weariness.

To most of us there comes at times a sense of weariness. The diligent man is of necessity weary at the end of a day of hard work, whether it be mental or physical. When the sunshine has gone out of the indolent man's day of time-killing he too feels weary, but in an altogether different way. To him is denied the refreshing, uplifting conviction that he has striven all day long honestly and energetically to do his duty "in that state of life in which it hath pleased God to call him." True it is that there is a weariness of which no man is ever ashamed, but the delight of which, alas! is known to too few. It is the weariness of continual well-doing. Would there were more of it!

### Rain.

What would spring be without rain? Sitting and writing in one's study the steady downfall of the murmuring rain brings to mind one of the most powerful and beneficent forces in Nature. How the grip of winter relaxes at the steady softening touch of the warm spring rain? The white snow mantle gradually disappears from the farmers' broad acres, mellowing and softening the rich brown soil, preparing it for the ploughing and sowing of the diligent husbandman, and putting new life and vigour into man and beast, and all the infinitely varied forces of Nature. Already those great departments of agricultural, commercial and industrial life, whose energies are measurably stayed by the winter season, are astir, and in the murmur of the April shower we hear the key note of energy and progress all along the line of individual and national life.

### Italian Education.

We know very little of the internal affairs of the countries of Europe. For instance, who among us was startled by the strong evangelical statement of the new King of Sweden. It recalled how his brother had renounced his possible rights to the throne to marry a lady in waiting, and to live the life of the Salvation Army. In the same way in the South, as in the North, we really know so little of Italy as to be surprised to read in a short cable that religious education had been adopted by an overwhelming majority. From a generally well-informed source we gather that the basic Education Act called the Casati Law was adopted in 1859 by the then kingdom, and it provided that the parish priest should examine in religious knowledge at times and places agreed upon, but that children might be withdrawn from the religious lessons. In 1871, by circulars from the Government, the rights of parents and the duty of the parishes to provide religious instruction either by the ordinary or special teachers were laid down. There has been the inevitable friction, chiefly through French influence, resulting in general laxity, especially in the South. But in Milan in 1902 the matter was brought to a head by the City Council, declaring that it was under no obligation to provide religious instruction. The difficulty has been really a political one. It is earnestly hoped that some religious teaching should be given, and that the