

The Church Guardian

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CALENDAR FOR APRIL.

- APRIL 4th—4th Sunday in Lent.
 " 11th—5th Sunday in Lent.
 " 18th—6th Sunday in Lent.
 " 19th—Monday before Easter.
 " 20th—Tuesday before Easter.
 " 21st—Wednesday before Easter.
 " 22nd—Thursday before Easter.
 " 23rd—GOOD FRIDAY.
 " 24th—Easter Eve.
 " 25th—EASTER DAY.
 St. Mark, Ev. & M.
 " 26th—Monday in Easter week.
 " 27th—Tuesday in Easter week.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

PALM SUNDAY AND HOLY WEEK.

The last week of Lent has ever been observed by Christians as a time of special solemnity; and from the awfully important events which occurred in the last week of our Lord's earthly life, which it represents to us, it has been called, from primitive times, the Great Week and the Holy Week. During this period there was, as early as the days of St. Chrysostom, a general cessation of business among the Christian part of the people; fasting was observed with greater strictness than in the other weeks of Lent, and special acts of mercy and charity were engaged in by all.

The first day of the Holy Week is called Indulgence Sunday in the Lectionary of St. Jerome, and in many other early writers. The name has been explained by a custom of the Christian Emperors, who used to set prisoners free and close all courts of law during Holy Week.

But a far more common name is that by which it is familiarly known to us—Palm Sunday. It is called *Dominica in ramis pal-*

marum in the Sacramentary of St. Gregory, and *Dominica in ramis olivarum* in that of St. Ambrose, and in the former there is a plain reference to the ceremony of branch-bearing as then in use, as well as to the act of the Jews which originally gave the name to the Sunday. The words are in the Benediction of the people: "May Almighty God grant unto you, that as ye present yourselves before Him with branches of palms and of other trees, so that after this life, ye may attain to appear before Him with the fruit of good works and the palm of victory."

In the ancient English Church the Benediction of the Palms took place before the beginning of the Holy Communion. First, an Acolyte read Exodus xv. 27-xvi. 10, the narrative of Israel's encamping by the twelve wells and three-score and ten palm-trees of Elim. Then a Deacon read St. John xii. 12-19, the account of our Lord's triumphal entry into Jerusalem. After this, the palm, willow, or yew branches being laid upon the Altar, the Priest pronounced a blessing over them, which was followed by four Collects. A procession then passed round the church, singing Anthems, and distributing the branches; after which began the celebration of the Holy Eucharist. The custom is still represented in some places in England by decking the church with willow-branches on Palm Sunday; and almost everywhere by the country people bearing them in their hands as they walk out in the afternoon.

On this day the Church has always begun to set before God and men the Gospel account of the Passion of our Lord.

The distinguishing characteristic of that day in the Last week of our Lord's life is not now represented in any of the Scriptures for the day, which are altogether occupied with our Lord's Passion. This omission is, we think, to be regretted, as there is clearly a connection between the usage of palm-bearing and the Divine ritual, both of Sinai and the New Jerusalem. One of God's commands to the Jews was, "Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." (Levit. xxiv. 40). And in the Revelation St. John writes, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms were in their hands." (Rev. vii. 9).

In the Greek Church the following beautiful Collect is used on this day:—

"O Lord our God Who sittest upon the oherubim, Who didst stir up Thy power and send Thine only-begotten Son, our Lord Jesus Christ, to save the world by His cross, His burial, and resurrection; at Whose coming into Jerusalem for His voluntary sacrifice, the people that sat in darkness took palms, the emblems of victory, foreshowing thereby the resurrection; do Thou, O Lord, preserve us who, in imitation of them, bear on this festal day boughs in our hands; and even as those multitudes and the children offered their Hosannas to Thee, so guard Thou us that we, in

our hymns and spiritual songs, may be deemed worthy of the life-giving resurrection of Christ our Lord after His three days' sojourn in the grave, with Whom, and the all-holy, life-giving Spirit, Thou art blessed now, evermore, and to all eternity. Amen."

The following is a specimen of the Hymns used in the Holy Eastern Church on this day:

Jesus, hastening for the world to suffer,
 Enters in, Jerusalem, to thee;
 With His twelve he goeth forth to offer
 That free Sacrifice He came to be.

They that follow Him with true affection
 Stand prepared to suffer for His Name;
 Be we ready then for man's rejection,
 For the mockery, the reproach, the shame.

Now, in sorrow, sorrow finds its healing;
 In the form wherein our father fell,
 Christ appears, those quick'ning wounds
 revealing,
 Which shall save from sin and death and hell.

Now, Judaea, call thy priesthood nigh thee,
 Now for Deicide prepare thy hands!
 Lo! thy Monarch, meek and gentle, by thee,
 Lo! the Lamb and Shepherd in thee stands!

To thy Monarch, Salem, give glad greeting!
 Willingly He hastens to be slain
 For the multitude His entrance meeting
 With their false Hosanna's ceaseless strain.

Blest is He that comes, they cry,
 On the Cross for man to die!

A QUESTION FOR EVERYONE.

Ought we not to sacrifice a good deal of our business and household convenience to attend the Good Friday and other services of Holy Week? So asks the pastoral of the Rector of an Ohio parish; and the words are so plain, appeal so directly to the common sense and common conscience, if we mistake not, of all who will give attention, that we extend the question to our readers generally.

"It is not asking too much for Christians and Churchmen to be called upon to count these days, and especially the Great Day of Atonement, sacred time, belonging to Him who suffered and died for us. Let us be deceived by no mistaken idea that any time will do as well as this in which to re-read the story of our Lord's Passion and think the thoughts we ought to think before the Cross. Any time will not do. This is the Church's time, and in God's providence, then, His time for leading us near to the Cross and teaching us its lessons. We may be sure it is the best time, and almost equally, and very sadly, sure that those who will not look upon the Cross and its Burden now, when so much the larger portion of the Christian World is turning its eyes that way, will hardly look upon it at all as it deserves; that those who go 'one to his farm and another to his merchandise' on Good Friday will be in great danger of never finding a convenient season for learning what Christ's Cross and Passion means for them."—*Exchange*.

DIVINE LAW OF MARRIAGE.

It would be well for those who in this Canada of ours are in favor of relaxing the