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Lessons for Sundays and Holy Days.

April 9—6th Sunday in Lent.

Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19: 28 or 20: 9—21.

April 16—Easter Day.

Morning—Exod. 12: 1—20; Rev. 1: 10—19.
Evening—Exod. 12: 29 or 14; John 20: 11—19 or Rev. 5.

April 17—Monday in Easter Week.

Morning—Exod. 15: 1—22; Luke 24: 1—13.
Evening—Cant. 2: 10; Matt. 28: 1—10.

April 18—Tuesday in Easter Week.

Morning—2 Kgs. 13: 14—22; John 21: 1—15.
Evening—Ezek. 37: 1—15; John 21: 15.

April 23—1st Sunday after Easter.

Morning—Num. 16: 1—30; 1 Cor. 15: 1—29.
Evening—Num. 16: 36 or 37; John 20: 24—30.

April 25—St. Mark Evan. and M.

Morning—Isai. 62: 6; Luke 18: 31—19: 11.
Evening—Ezek. 1: 1—15; Phil. 2.

Appropriate Hymns for sixth Sunday in Lent 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 the new Hymn Book, many of which may be found in other hymnals.

SIXTH SUNDAY IN LENT (PALM SUNDAY).

Holy Communion: 131, 136, 257, 495.
Processional: 132, 133, 137, 496.
Offertory: 104, 141, 613, 642.
Children: 608, 688, 692, 695.
General: 105, 140, 162, 630.

EASTER DAY.

Holy Communion: 163, 249, 252, 397.
Processional: 157, 162, 165, 167.
Offertory: 159, 166, 170, 173.
Children: 691, 701, 703, 751.
General: 160, 164, 168, 169.

THE FIFTH SUNDAY IN LENT.

"We also rejoice in God through our Lord Jesus Christ, through Whom we have now received the reconciliation," Romans 5:11.

The Christian seeks for undying life, for communion with God. And his quest is rewarded

in and by Christ Jesus. For in Him the Christian learns that communion with God is not merely a future reward, but that it is the supreme reality of the present. We begin our life with God in Holy Baptism according to the ordinance of Christ; that life is strengthened by the gift of Confirmation, the Spirit of God, Who, by His ministry of conviction, education and inspiration, gives earnestness and power to our fellowship with God; the life with God and for God is contained in the Holy Eucharist. Let us deal with the last thought now. What is the significance of the Holy Eucharist? 1. The Holy Eucharist is "the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." There is thus a sacrificial aspect to the Holy Eucharist. The only hope of our salvation and endless rejoicing comes from the sacrifice of Jesus. He knows that. For "He ever liveth to make intercession" for us. We are conscious of salvation only in Him. Therefore in the Blessed Sacrament of the Altar we continually plead His sacrifice. A study of Holy Scripture, of the primitive Liturgies, of the Fathers, of our own Prayer Book, will show that the central idea of the Eucharist is that it is "a representation on earth of what Christ Himself is ever doing in Heaven." And let us not forget that the sacrificial aspect of the Eucharist is emphasized by our self-oblation after the reception of the Mysteries:—"We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." 2. The Holy Eucharist was also ordained for "the strengthening and refreshing of our souls by the Body and Blood of Christ." The words of institution imply that in some mysterious way the bread and wine in the Eucharist become the Body and Blood of Christ. This is what St. Paul understood concerning this Sacrament when he wrote:—"The bread which we break, is it not the communion of the Body of Christ? The cup which we bless, is it not the communion of the Blood of Christ?" The Institution teaches us the significance of our Lord's address in the synagogue at Capernaum. "Your fathers did eat manna in the wilderness, and are dead. . . . If any man eat of this Bread he shall live for ever; and the Bread that I will give is My flesh, which I will give for the life of the world." In this Sacrament Jesus provides for the growing soul that Bread of Life which keeps the soul in constant union with God. Do we realize how hungry and needy our souls are? Draw nigh in faith, take the spiritual Food. In our weakness and incapacity we often neglect God's Board. Is that neglect based on an idea that the Eucharist is a sort of "victor's feast"? If so, hear the Lord Jesus: "I will not send them away fasting, lest they faint by the way." The Eucharist is our spiritual food, and we ought to partake thereof whenever we are conscious of our faintness, our incapacity and of God's strength, and willingness to strengthen us. 3. Jesus fulfils His last promise to the disciples in the Blessed Sacrament, "Lo, I am with you always, even unto the end of the world." As Bishop Andrewes says:—"The Presence we believe to be real as you (Papists) do, but of the method of the Presence we define nothing rashly." Believing that Jesus is present in the Eucharist we must make the Sacrament the central act of all public worship, and the preparation for our participation in that Sacrament, the central act of our private devotions. Of this more anon. Jesus condescends to come to us in the Holy Eucharist. Therefore, let us honour Him. In this condescension He shows His love for us. Therefore we must be devoted to Him and to His service.

English Observations.

For some months an observant correspondent of the "Church Times" has sent over what he styles American sketches from the United States. They are interesting as showing the effect of the national conditions, especially Western habits, on an English Churchman accustomed to the tone of Oxford. Gradually custom has had its effect, and a letter from New York on "Home Reunion" is well worth reading. He refers to the rapid disintegration going on in all Protestant bodies, and shows how they have already drifted from their earlier ideals. In New York so far have the Unitarians gone in watering down their attenuated beliefs that on Sunday the Jewish Rabbi is lecturing to them. And so he goes through the New York religious bodies, and the services, as they were, about the first of March. "I have a great admiration for Dr. Jowett, and a profound admiration for his writings, but I notice with surprise that these descendants of earlier Presbyterianism do not lay any stress whatever upon the question of Dr. Jowett's ordination." Following this up with similar instances, he makes mention of a great deal of regret covertly felt at the influence of the rich. "The ministers become pleasers of men. They accept a burden which is more than they can bear. How, otherwise, can we explain the performance of Mozart's Twelfth Mass in a Presbyterian Church?" The writer tells of hosts of laymen who in private conversation lament such things, and say that the Episcopal Church will do more for them by holding up rigidity of order than by lowering her standard to the level of her rivals. For the reasons he gives which we skim over he thinks the best name for the Church in the United States is "The Episcopal Church." The present times demand the emphasis on Episcopacy. It puts in the very forefront the central idea of the Church's system. There is a deterioration in the use of the word "Catholic." "I read an unctuous address delivered in Boston at an ethical society, in which the glories of the word 'Catholic' were expounded." He says there is another reason Roman Catholicism is bitter against the Church. Since the Americanism movement was crushed, Episcopal authority has been practically nonexistent in consequence of the astounding exaltation of the Papacy.

Continuity of the Church.

An oft-repeated error demands for its correction an oft-repeated truth. Now and again the unwarranted assertion is made by some one whom we must charitably suppose to be uninformed. We propose to call as a witness to our own true position, a great lawyer, a great statesman, and an honest and independent thinker, the Rt. Hon. Mr. Asquith, the Prime Minister of Great Britain. And this is what he said on the subject in a speech delivered in the House of Commons on the 21st of March, 1895:—"I hold very strongly that it is an historical fallacy to represent the Church of England as ever having been a mere offshoot and dependency of the Church of Rome. I think the whole of our mediæval history shows first of all that our Kings, then our Parliaments, as soon as they acquired a dominant position, kept a tight grip of the government of the Church, refused to allow the intrusion of any foreign Power, or any outside Ecclesiastical authority in the regulation of our National Church. . . . I am not one of those who think, as used to be currently assumed, that the legislation of Henry VIII. transferred the privileges and endowments of a National Establishment from the Church of Rome to the Church of England. I believe that view rests upon imperfect historical information."