

Canadian Churchman.

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Lessons for Sundays and Holy Days.

Mar. 31.—Easter Day.

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

April 7.—First Sunday After Easter.

Morning—Num. 16, 10 to 36; 1 Cor. 15, 10 to 20.
Evening—Num. 16, 36, or 17 to 12 or John 20, 24 to 30.

April 14.—Second Sunday after Easter.

Morning—Num. 20, 10 to 14; Luke 12, 10 to 35.
Evening—Num. 20, 14—21, 10, or 21, 10; Gal. 4, 21—5, 13.

April 21.—Third Sunday after Easter.

Morning—Num. 22; Luke 16.
Evening—Num. 23 or 24; Eph. 4, 25—5, 22.

Appropriate Hymns for Easter Day and First Sunday 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.

EASTER DAY.

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

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.
Processional: 130, 134, 136, 232.
General Hymns: 132, 498, 500, 502.
Offertory: 135, 138, 499, 503.
Children's Hymns: 197, 336, 340, 561.

EASTER DAY.

Easter has been called the Queen of the Festivals because it crowns and completes them all. Every Sunday is a feast day because Christ rose from the dead on the first day of the week and Friday is a fast day because He died upon the Cross on Good Friday. The bright rays of the glorious Easter lessons illuminate each Sunday as the darkness of Good Friday casts a shadow over each Friday. The place and importance of Easter can be seen, in one way, by the pre-eminence given to the Day in the Prayer Book. In the "tables and rules" the dates of all the moveable feasts depend on Easter Day. At Matins, special anthems are provided instead of the "Venite." The Athanasian Creed instead of the Apostles. Special Psalms, Special Lessons, and in the Holy Communion a proper preface upon Easter Day and seven days after, and lastly the Rubric at the end of the Holy Communion, which provides for two duties: (1) Every parishioner

shall communicate at Easter; (2) and at Easter every parishioner shall pay all ecclesiastical duties. Easter is the great day of rejoicing and thanksgiving to Almighty God for the glorious Resurrection of His Son Jesus Christ, our Lord. Christ is our sacrifice for sin. The Very Paschal Lamb. Slain for us and risen again. This recalls the Passover institution in Egypt: the slain lamb, the sprinkled door posts and lintel, the eating of the sacrifice. Two points stand out clearly. It was absolutely necessary for every Israelite to be within the house to receive the blessings following the application of the blood to the door posts. So to us there is the absolute necessity of having applied to our souls and bodies the Christian ordinance of Holy Baptism in order that we may be marked as belonging to Jesus, and not to the destroying angel. It is the fundamental practise and teaching of the Christian Church, and necessary to Salvation to-day as was that Israelitish ceremony in Egypt. The other point is this, besides the application there was to be the participation. They all had to receive and partake of the sacrificed lamb. It is so to-day. It is necessary for us to partake of Jesus' Body and Blood, the Very Paschal Lamb, in order that we, too, may travel through the wilderness of this life and reach the land of everlasting life. These two Sacraments, as our Catechism instructs, are generally necessary to Salvation. The early Church appointed Easter Day as a day for Baptisms and a day for the reception of the Holy Communion. May the power of the Risen Christ keep us all secure until we, too, shall rise from the grave.

Palm Sunday.

Mr. W. H. St. John Hope has written a very suggestive letter to the "Church Times," inspired by his abhorrence of the advertised "Palm leaves and branches imported direct from the Holy Land," which withered straw is now a fad in England. The subject has induced the writer to examine the matter a little further and he quotes the prayer in the Sarum processional which turns upon the olive branch brought by the dove to Noah in the Ark. Mr. Hope then suggests that this does not really refer to anything directly connected with our Lord's Passion, but to some long-forgotten popular ceremony which, like others of the sort, has been engrafted into the service of the Church. This was probably something akin to the festivals of classical times, in order to commemorate the appearance of the first green thing of spring. Can this be more appropriately or clearly set forth in England than by freshly gathered branches of "palm" and bunches of daffodils? If the Palm Sunday procession actually originated, even in part, in so beautiful a ceremony, then it and the later ceremonies of Rogationtide, when God's blessing is asked upon the growing crops, and of the Harvest Festival, when "all is safely gathered in," form a sequence of events spread over the year, which are not without their significance.

Forecast.

It is by no means too early to begin to plan out work for our various Diocesan Synods. Work that is the result of long and careful thinking is far more apt to be effective and serviceable than that which is, it may be, suggested on the spur of the moment and lacks the weight and wisdom of the former. There is much and good work to be done in each department of Church life from the Catechetical training of infants to the calm deliberation of delegates in Synod assembled. Spring is the time for looking over the ground, marking out the work, selecting the seed. It is by no means too soon to begin our forecast of Synod work. Forethought in such

matters is far better than afterthought—especially when the latter comes too late for action.

Back to the Land.

The speeches of General Booth in connection with the immigration schemes should have brought into prominence one very marked feature of the scheme. That is that there is no intention of reproducing here a class of town-people, but rather a peasantry, not what we are apt to believe peasants were, a race of dull, stupid, apathetic people, but one eager, well instructed and able to take an intelligent interest in local and national affairs. In short to have in Canada what used to be their common designation, a race of yeomen, a noble and historic title of which any one might be proud. The same ideas are being put into force and adapted, largely by Church people, in England itself by the Agricultural Organization Society. This society has been the means of organizing 134 societies in Great Britain. These societies include societies for the supply of agricultural requirements or the sale of produce, dairy societies, credit societies, allotment societies, and motor service societies. Referring to its work the Bishop of Chichester said: "In this diocese we are perhaps in the main agricultural, yet the steady depopulation of a great many at least of our rural parishes by leakage into the towns and cities, presents many problems to thoughtful minds. There is agricultural as well as industrial co-operation, and the former may be found to be of signal service in a diocese like this. Already the Agricultural Organization Society, which seeks to foster a community of interests among farmers and others connected with the land, has begun to help in some parts of the diocese, and the services of a speaker thoroughly acquainted with its objects and methods can always be obtained by application to the headquarters in London."

Confession of Sin.

May not the important step taken by the Salvation Army in establishing an anti-suicide bureau be fairly considered as an illustration of the humane and beneficent influence of individual confession of sin when rightly used? There seems to be but little new in the world after all. The latest fashion had its counterpart, if one only knew it, in some disused mode of by-gone years. What is this anti-suicide plan but the bringing of some social outcast, or wretched and despairing mortal to the touch of tender human sympathy charged with the constraining power of Divine forgiveness and love. The Salvation Army has in this instance, as it has in other respects, undertaken in its simple and intensely practical way to do the work, which we were commissioned to do, and at the beck of the world and deference to its love of ease and pleasure have treated with reprehensible neglect. As to this point let us make ourselves clear. The order of the Holy Communion imperatively enjoins that an exhortation shall systematically be read to the people—two of which are given—from one of which we quote the invitation following: "If there be any of you who . . . cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his conscience, and avoiding of all scruple and doubtfulness." A devoted Churchman who has lived in Canada for nearly forty years recently said he had not heard the Exhortation read in church since he came to this country. Truly a saddening avowal. The commissioned soldier dallies with the slums of sin, or turns his back upon them, having business in