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Lessons for Sundays and Holy Days.

April 3.—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.

April 10.—Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 9, 51-10, 17.
Evening—Num. 20, 14-21, 10; or 21, 10; Gal. 1.

April 17.—Third Sunday after Easter.
Morning—Num. 22; Luke 13, 18.
Evening—Num. 23; or 24; Eph. 1.

April 23.—St. George, Mar.
Morning—1 Sam. 14, to 24; Luke 17, 20.
Evening—1 Sam. 14, 24 to 41; or 5; Phil. 1.

April 24.—Fourth Sunday after Easter.
Morning—Deut. 4, to 23; Luke 18, to 31.
Evening—Deut. 4, 23 to 41; or 5; Phil. 1.

St. Ph. & St. Ja., A. & M.
Morning—Isai. 61; John 1, 43.
Evening—Zech. 4.

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 the new Hymn Book, many of which may be found in other hymnals.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 249, 259, 262.
Processional: 169, 173, 408, 440.
Offertory: 172, 394, 406, 520.
Children's: 167, 715, 732, 751.
General: 170, 174, 759, 790.

SECOND SUNDAY AFTER EASTER

Holy Communion: 159, 261, 397, 584.
Processional: 50, 168, 422, 624.
Offertory: 433, 476, 520, 536.
Children's: 214, 701, 707, 718.
General: 494, 605, 614, 617.

THE FIRST SUNDAY AFTER EASTER

The Epistle for this Sunday teaches us that we can only overcome the world if we believe that Jesus is the Son of God. In several ways Jesus laid claim to be the Son of God, and His enemies, the Jews, understood the significance and intent of such a claim. The taunt of the railers on Calvary shows that "If thou art the Son of God, come down from the cross." The trial, the re-

jection, the crucifixion of Jesus make up the repudiation of His claim to be the Son of God. But the Resurrection is the triumph of Jesus, and the confirmation of His claim. It is the Divine answer to Calvary. It is the unimpeachable declaration of the eternal Sonship of Jesus, and therefore the earnest of the universal and eternal efficacy of His work of Atonement. On the Resurrection morn the Sonship of Jesus was declared to the world. And this is one of the chief reasons why the Apostles made the Resurrection fact the keystone of all their preaching. The second reason is that the Resurrection is the assurance of man's victory over sin and death, the declaration of man's sonship. There are two things which can be overcome only by faith in Christ Jesus, viz.: the tyranny of sin, and the hopelessness of death. By exercising our faith to the overcoming of these baneful influences we approve ourselves true Sons of God. Now in the case of Jesus Christ the connection between the Resurrection and Sonship is quite apparent. In the light of His Resurrection our Sonship is emphasized. Resurrection means for us immortality. The phases, evolvings, and renewals of life warrant the belief in immortality. Just now we are revelling in the joys of the resurrection of nature. Then consider the survival of personality through the manifold changes of life. So much for the probability of Resurrection. The revelation of Resurrection as part of our spiritual experience establishes us in the relationship of Sons of God. And immortality teaching us to overcome the hopelessness of death, also bids us defy the tyranny of sin. Man is a true Son of God when he obediently fulfills the will of God, and seeks to resemble the ethical nature of God in will and deed. When Jesus rose from the dead He said, "All power is given unto Me in Heaven and earth." Sonship and power are inseparable. And we too have spiritual power when we recognize, and live up to, our Sonship. Jesus gives us self control and endows us with an inalienable joy—the joy of everlasting life. The Easter festival bids us meditate upon the privilege of sonship and the responsibilities resulting therefrom. Sonship means life and power; it means the overcoming of the world, sin and death. Therefore it is also a festival of peace. For peace only comes after we have overcome.

Good Sometimes

A wealthy man talking to a friend said "I am good sometimes but not all times." "Would you be content," asked his friend, "if your chief accountant were sometimes, but not all times, correct." "I would very soon get a new man," was the quick reply. "You think then," said the friend, "that a just God looks for less faithful service from you than you exact from your fellow man." The man of wealth replied that he did. This alas! is the worldly creed of too many men rich and poor alike. A fragment of time for the Lord and the rest for the world, the flesh and the devil. Surely the God of life demands a better accounting of time, than this, of those who would inherit eternity!

Diocese of Calgary

Owing to resignations and also, on account of the unusually large number of new places calling for immediate occupation and organization, the Diocese of Calgary is more seriously undermined than ever before. The situation is very critical and the Bishop finds himself obliged to appeal to the sympathy of the older dioceses, that he may receive even temporarily some of their most energetic and capable young clergymen to help him in the great work to be done, in this important part of the Dominion.

Boy Scouts

It is hard to say to what proportions the Boy Scout movement will attain in Canada, but from what we know of the spirit, pluck, and love of country of Canadian boys, we are bound to believe that it will be popular and successful. It was a fine spirit of self-denial that led one of the cleverest tacticians in the British Army—Lieut.-General Sir R. S. S. Baden-Powell to decide to resign his commission in order that he might devote himself to the organization of Boy Scouts. As the General himself says, "It is a fine thing to hold a responsible command in the King's Army; to train men to bear arms; and to carry out the routine of the service, but it is a finer thing to give boys character; to train them to look cheerfully upon life and to be true citizens and whole-hearted sons of the Empire." The "Master Scout" further says: "What I want my boys to know, is, that by being good workmen they serve their country just as truly as they serve their King by learning field signalling, troop discipline, and the rudiments of drill." There are already 130,000 Boy Scouts in the United Kingdom. How many shall we have within the present year in Canada?

A Roman Catholic Sunday School

It is over fifty years since the order known as the Paulist Fathers was established in New York, having among its especial purposes that of leading Protestants into the Roman obedience. The Order among other agencies devote itself to imparting the knowledge and practice of religion among children and to do so developed the Sunday School. In order to train men and women teachers a special confraternity was established. The Sunday School was not to be a mere formality, or a thing to while away the long hours of the quietest day in the week, and so they broadened the sphere of its purpose to take in not only Sunday, but two other days of the week. More than this, they have practically demonstrated that this form of education is especially helpful to the young man and the young woman of nineteen and twenty, and for these they have special classes on Thursday nights. There is a class for the little ones just emerging from their mother's lap; another for the boy and the girl hoping some day to receive the Holy Eucharist, and a third for those who have already received the special fortifications with which the Church surrounds the young. The latter may be said to be part of a post-graduate course. A systematic study of the Bible is made in this Sunday School, from the moment the child enters. For the kindergarten there is a "Child's Bible History." In the intermediate classes there is a text-book on the Bible prepared by a German commentator. The senior classes take up a more solid consideration of the Great Book, and its marvellous history. The library of a Sunday School is an important adjunct to the dissemination of religious knowledge. In the Paulist library there are 5,000 books at the service of the pupils and teachers.

The Carnegie Foundation

Last week we quoted from a journal in New York, a denunciation of the discrimination against Christianity, caused by the restrictions imposed by the fundamental terms of the Carnegie Foundation. The Literary Digest quotes a number of articles from various periodicals provoked by the accusation of Dr. David I. Burrell. An officer of the Foundation replies in an eloquent defence with arguments similar to those of the fox who had lost his tail in the world-old fable. But the Digest shows that the result is, that colleges founded by and imbued with the teaching of religious bodies are altering their terms so as to share in the pensions. The Wesleyan and Middleton Colleges were typical Methodist institutions and Centre College of Danville,