

Canadian Churchman.

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Lessons for Sundays and Holy Days.

April 28.—Fourth Sunday after Easter.

Morning—Deut. 4, 10 to 23; Luke 20 to 27.
Evening—Deut. 4, 23 to 41 or 5; Col. 1, 10 to 21.

May 5.—Fifth Sunday after Easter.

Morning—Deut. 6; Luke 23, 20 to 26.
Evening—Deut. 9 or 10; 1 Thess. 2.

May 12.—Sunday after Ascension.

Morning—Deut. 30; John 3, 10 to 22.
Evening—Deut. 34, or Jos. 1; 1 Tim. 1, 10 to 18.

May 19.—Whitsunday.

Morning—Deut. 16, 10 to 18; Rom. 8, 10 to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 21.

Appropriate Hymns for Fourth and Fifth 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 239, 292, 295.
Children's Hymns: 233, 329, 333, 336.
General Hymns: 220, 240, 260, 251.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 217, 219, 274.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 540, 637.

THE FOURTH SUNDAY AFTER EASTER.

The Church begins to look forward to the lessons of Ascension of our Lord and to Whitsunday. There are references to both Festivals on the Third, Fourth, and Fifth Sundays after Easter. Even now is the Holy Ghost training and preparing us, silently and surely, that we also may ascend and enter into the true joys which are to come to those who love the thing that God commands. The power to do the right comes from above. It is not the outcome of careful philosophic will-training. It is not the exercise of our own natural powers. It is a power which comes from without, from God alone. It is the Spirit that helpeth our infirmities. How that power is bestowed upon us, we learn from the Epistle and Gospel for this Sunday. "Of His own will He begat us." We were begotten by God at our Baptism to a new life. A

higher and spiritual. Then was received the "engrafted Word which is able to save your souls." "Engrafted" implies a new nature, a new life and new fruit to follow. That which human nature could not do the Holy Spirit is able to do. The Holy Spirit is the new life which leads to the highest good. God's Spirit is working with our spirit, and we must bring forth good fruit in our lives. Some there are who trust to themselves too much and rely too much upon their own ability in the spiritual life. It is the Holy Spirit who is to guide you into all truth. It is the Spirit working in conjunction with a ready will and a responsive heart that does the right. The graft must be made into a live and healthy tree and fruit follows. Sometimes when an older person who is not confirmed is approached upon the subject the answer is, "I am not good enough." So regarding the Holy Communion "I am not fit." We, of ourselves, never can be good enough or fit. It is only an implicit trust and faith in God's promises and the receiving of the Holy Spirit that will make you better. It is not in us by nature. "Every good and every perfect gift is from above." This is where we must seek to be made better, by receiving those things from above. The Holy Spirit is to help, strengthen and make us fit. Look for instance at the Bishop's words at Confirmation. When this Holy Spirit of God is poured out upon us, they are as follows: "Defend, O Lord, this, Thy servant, with Thy Heavenly Grace, that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more until he come unto Thy everlasting kingdom." And so, our Lord says, "When He, the Spirit of Truth, is come, He will guide you into all truth."

Jamaica.

The need of our fellow-Churchmen in Jamaica at this moment is beyond doubt very urgent. The Church there has for years been growing increasingly strong, as is shown by its 94 clergy, its 4,000 confirmed last year, and its present roll of registered Communicants, amounting to as many as 41,000. The earthquake of January 14th, in which about 1,000 lives were lost, and which resulted in untold suffering, has so destroyed and damaged church buildings as to leave the Bishops and clergy there the tremendous task of entirely re-building no less than fourteen churches, and repairing as many as twice that number of other Church buildings. In addition to this, the poverty of the negro population, loyal and whole-hearted as they are, makes outside help absolutely necessary, and when we remember that, since the earthquake, there has been a great religious awakening among all classes, so that congregations are even larger than ever, we see the real need for substantial and speedy help. Contributions may be sent to Bishop Joseclyne at St. James' rectory, Toronto, until June 1st. We would suggest that the clergy should read the foregoing from their pulpits, and that they should donate at least the proceeds of one offertory to the Jamaica Church Fund. His Grace the Primate of All Canada most strongly endorses the appeal of the Bishop-Coadjutor of Jamaica, an appeal which we most earnestly trust may meet with a large and liberal response for undoubtedly the need is real, urgent and great. The Bishop is to be in Montreal on May 6th, and will deliver several addresses in that city. He will also spend Ascension Day there.

Synod Forethought.

Again we are measurably approaching the time when the annual Synods will be held, and we ask our brother Churchmen—whether clerical

or lay delegates—"what thought are you giving and what preparation are you making for the coming session of your Church Legislature?" The Synod may not inaptly be called the Legislature of the Church. It should, however, be remembered that the questions which come before the ordinary parliamentary bodies for legislative purposes are thoroughly threshed out in press and on platform before they are considered in the Legislature. This is not the case with matters affecting the well-being of the Church. They do not receive a tithe of the publicity and attention which is bestowed on political subjects. All the more reason is there then that earnest and progressive Churchmen should, in due time before Synod, carefully and thoroughly consider and discuss, as far as they are able, such questions as in their judgment should be presented to that body for the strengthening of the Church and the better accomplishment of her great and urgent work.

Imperial Conference.

History like most other human concerns varies in its rate of progress—now it marks time, then it swings onward with stately march, again it advances by leaps and bounds. The conference of Colonial Premiers with the Imperial Government at the seat of Empire is one of a series of notable historic events indicative of the solid and substantial character of the bond of sentiment and mutual interest by which its various parts are bound together, and of the progressive and statesmanlike process of political evolution through which the chosen chieftans of a great people are working out the problem of mutual co-operation on practicable lines with a due regard to the autonomy of each State and the general good of all. We have we confess but little sympathy for those who say, "Let well enough alone!" "Why, intermeddle with our present satisfactory relations?" Such views if persisted in would dam up the stream of national progress and perpetuate conditions which are manifestly unfair and inequitable. Not only so but they would indubitably postpone the day when each part and parcel of the British Empire would share in just proportion the Imperial burden and responsibility, and the honour and dignity of Imperial manhood. The time must come when the serfdom of colonial dependence must be exchanged for the freedom of manly and Imperial independence. We look to Imperial conferences for an adequate remedy for this undesirable condition of colonial parochialism. This question must be approached in no narrow, selfish or ungenerous spirit.

Palms in Religious Services.

We quoted lately a letter with reference to the use of branches of different trees on Palm Sunday and the quotation in it from old rituals which suggested that the present name and use are modern applications to an older tradition. We do not propose discussing that question, nor have we space to mention the various communications in our English exchanges, both for and against the suggestions. There is, however, a specially interesting one from Mrs. Greville Nugent, which notes two cases from her personal observation. The first is from the Copts, the old Egyptian Church, cut off by centuries and now re-discovered. "Those who have not witnessed the ceremonies of the Coptic Church may be interested to learn that the shredded date-palm leaves are brought by the people to be blessed at the conclusion of Mass, when the priest sits outside the screen for this purpose. The ceremony is of the simplest, consisting merely of the dipping of each palm handed to him into holy water, and making the sign of the

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