

Canadian Churchman.

TORONTO, THURSDAY, APR. 8, 1897

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FRANK WOOTTEN,
Box 9540, Toronto.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

April 11th.—SIXTH SUNDAY IN LENT.

Morning.—Exodus 9. Mat. 26.
Evening.—Ex. 10; or 11. Luke 19, v. 28; or 20, v. 9 to 21.

APPROPRIATE HYMNS for Sixth Sunday in Lent and Easter Day compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SIXTH SUNDAY IN LENT.

Holy Communion: 112, 310, 323, 559.
Processional: 99, 107, 193, 467.
Offertory: 98, 104, 122, 523.
Children's Hymns: 98, 331, 340, 575.
General Hymns: 110, 183, 250, 495, 496, 625.

EASTER DAY.

Holy Communion: 127, 316, 499, 555.
Processional: 125, 131, 134, 186.
Offertory: 130, 133, 137, 498.
Children's Hymns: 136, 339, 341, 573.
General Hymns: 132, 135, 140, 500, 501, 504.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Good Friday.

Heb. x. 12. "He, when He had offered one sacrifice for sins, for ever sat down on the right hand of God."

The Cross, the centre and symbol of Christianity. "We preach Christ crucified." Especially the object of contemplation, the theme of meditation on Good Friday.

i. The great fact commemorated.

A sacrifice for sins—and only ONE.

1. Man had sinned.

Estranged from God.

2. Had in his heart a sense of the need of sacrifice.

(1) All heathen religions practised sacrifices.

(2) Also prescribed in the Hebrew dispensation.

3. None of these had satisfied men.

"It was not possible."

Hence they had to be repeated.

4. Jesus Christ offered one sacrifice which needed no repetition.

Representing man, He acknowledged the debt and paid it.

Thus at once revealing the evil of sin and the love of God.

ii. As a consequence entered into glory.

Rose, ascended, sat down.

1. Note the various punctuation: Some place the comma after sins, some after for ever—no real difference of meaning. Both declare the completeness of the earthly work, the perpetuity of the heavenly work.

2. He ever liveth to make intercession as a "Priest upon his throne."

iii. He is looking for all the glorious effects.

1. He shall see of the travail of his soul.

No disappointments in the end.

2. And ultimately recognized-enemies become His footstool.

(1) Either by yielding to His love.

(2) Or being crushed by His power.

EASTER DAY.

Coloss. iii. 1: "If then ye were raised together with Christ, seek the things that are above."

Easter day the day of light—from which all other Sundays and all other days derive their light. Without this day the whole year, the whole of life, would be involved in darkness. "This is the day which the Lord hath made."

Because it tells us that death is conquered.

Christ arose on Easter Day, and we with Him.

i. Christ was raised on Easter Day.

"Took all things pertaining to man's nature."

A fact of fundamental importance.

1. Foretold. "Rose . . . according to the Scriptures."

By word and symbol in O.T.

Clearly by Himself.

2. Effected by Divine power.

"Whom God raised up."

No mere natural revival.

3. Amply attested.

Contemporaries, challenged, testified.

Convinced a man like St. Paul.

Was the source of new hope to the disciples.

4. The continual subject of testimony.

Acts ii. 24; iii. 26; I Cor. xv.

ii. We were raised with Christ.

A tremendous saying.

We? Who? Humanity. His own people.

But with a difference of meaning.

1. Christ raised all mankind.

He arose as a second head of the race.

Mankind justified by His blood.

Delivered for our offences, raised, etc.

Hence all belongs to us.

(1) Baptism attests.

(2) Faith receives.

"Buried with Him in baptism, etc."

2. But also raised to actual newness of life.

We are participators in His risen life.

(1) Freed from curse of the law.

No condemnation.

(2) Freed from the limitations of earth.

On earth Christ submitted to them.

By resurrection delivered.

This deliverance ours in a measure.

Faith can move mountains.

Heroes of faith have lived above the world.

(3) Living to God.

We like Him.

Life hid with Christ in God.

(3) This life perpetual.

"Because I live, ye shall live also."

It is the life of God in the soul of man.

iii. The pledge of good things to come.

"Your joy shall be full."

True of us when walking by faith.

Shadows fall—trials—separations.

A moment of perfect realization in the future.

"They that are in their graves shall hear."

PROFESSOR GOLDWIN SMITH.

Professor Goldwin Smith, replying to Bishop Sullivan in the *Mail and Empire*, makes evident reference to an article in THE CANADIAN CHURCHMAN, in which it was denied that he represented accurately the doctrine of the Church of England on the Inspiration of the Scriptures. He refers us to the Thirty-nine Articles. We deny most distinctly that the Articles teach the Dictation theory, and we challenge Mr. Smith to prove it. He says it is not he who unsettles the faith of Christians. No! he attempts to destroy their faith altogether.

THE ANSWER OF THE ARCHBISHOPS TO THE POPE.*

We have already signified our regret that there should have seemed to be any desire expressed, on the part of English Churchmen, to obtain a confirmation of their orders from the Roman See. We believe there will be no more of this. "Rome has spoken, and the cause is finished" for Roman Catholics, and, in a sense, for ourselves. There can be no going back from the utterances of Infallibility by those who recognize that character in the Holy See. As for ourselves, we are not aware that any one has been in the least disquieted by the unfavourable decision and utterance of the Holy Father. The Papal Bull has already been abundantly answered, but it was quite fit and proper that the answer should be given in an authoritative manner by the heads of the Anglican communion. The document, we understand, was in preparation during the life of Archbishop Benson, and is now issued with the signatures of the Archbishops of Canterbury and York. The Archbishops begin by expressing a partial regret that they should be called away from higher work to unwelcome controversy. This, however, they say is laid upon them by duty, seeing that they "firmly believe" that they "have been truly ordained by the Chief Shepherd to bear a part of His tremendous office in the Catholic Church," so that they "are not at all disturbed by the opinion" of the invalidity of their orders expressed in the letter of the Pope. This task being of necessity laid upon them, they say they approach it "in the spirit of meekness"; and no one will have a right to complain of any

*Published by Longmans, in Latin and in English; the English reprinted in the present and following numbers of CANADIAN CHURCHMAN.