

# Canadian Churchman.

TORONTO, THURSDAY, MARCH 21, 1912.

THE FIFTH SUNDAY IN LENT.

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Address all communications, FRANK WOOTTEN, Box 34, Toronto.

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### Lessons for Sundays and Holy Days.

March 24.—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 1:26-46.  
Evening—Exod. 5 or 6:1-14; 1 Cor. 14:20.

March 25.—Ann. of B. V. M.

Morning—Gen. 3:1-16; Luke 1:46.  
Evening—Isai. 52:7-13; 1 Cor. 15:1-35.

March 31.—Sixth Sunday in Lent.

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

April 7.—Easter Day.

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

April 8.—Monday in Easter Week.

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

April 9.—Tuesday in Easter Week.

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

Appropriate Hymns for Fifth and Sixth Sundays in Lent, 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.

### FIFTH SUNDAY IN LENT.

Holy Communion: 138, 259, 260, 373.  
Processional: 474, 130, 633.  
Offertory: 128, 394, 594, 640.  
Children: 507, 695, 706, 787.  
General: 37, 129, 436, 752.

### SIXTH SUNDAY IN LENT (Palm Sunday).

Holy Communion: 131, 136, 257, 495.  
Processional: 132, 133, 137, 406.  
Offertory: 104, 141, 613, 642.  
Children: 608, 688, 692, 695.  
General: 105, 140, 152, 630.

"Suffer hardship with me, as a good soldier of Christ Jesus." 2 Tim. 2:3.

This advice was given to St. Timothy for personal reasons, and also in consideration of the work to which he had been assigned. It is the counsel of an old soldier to one who needed to be reminded that fruits do not come without effort and perseverance. The Christian life is a long and strenuous campaign, calling for patience and perseverance. The spiritual life is fraught with many dangers and temptations. Character is not formed in the twinkling of an eye. Virtues are begotten and developed only in strenuous warfare. Like the soldier on campaign we must stand ready to defend the faith and to carry the standard right into the enemy's lines. Look at the wrecks all around us. They started right. But they have fallen simply because they would not endure hardness. We all need the perseverance of St. Andrew, who brought his brother Peter to Jesus, who brought to Him the lad with the five loaves and the two fishes, and who also brought the Greeks to the Word of God. We need the perseverance of the three lads who died in Uganda in 1884 rather than deny the Lord Jesus; of Archdeacon Wolfe, who began his ministry in Foo Chow with a handful of converts, and who now has around him a church of 12,000 souls. "The waves of the sea are mighty, and rage horribly; but yet the Lord that dwelleth on high is mightier." Therefore, we must fight the good fight, finish the course, and keep the faith, knowing that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. What is God's message to Holy Church to-day? "Because thou didst keep the word of my patience, I will also keep thee from the hour of trial." (Rev. 3:10). Consider the perseverance of Jesus. He resisted the first temptation. To-day He feeds millions with the Bread of Life. He resisted the second attack of Satan. Lifted on Calvary's Tree, and then to the Throne on High, He is drawing all men to Him. He resisted the third time. And day by day the world with all its glories is becoming His. Encouraged by His perseverance we resist and in our spiritual victories we find ourselves rich in heavenly treasures, learned in the way of life and truth, and honoured of all men, because of our close friendship with God, our nobility of soul, and our stalwart Christian manhood. "Per Augusta ad Augusta!" O'er the rough and stony road to the heights of joy and glory. "If we suffer, we shall also reign with Him." (2 Tim. 2:12).

### The Use of the Bible.

Bishop Gore, now Bishop of Oxford, at a Bible Society meeting recently, emphasized the true use of the Bible and his reasons for aiding the Bible Society. We have not space for his address, but in part he said: "When I read the New Testament I seem to see this very plainly, that there is no single book of the New Testament that was meant to give people their primary knowledge of the Christian religion. All the books of the New Testament are quite plainly written for those who have been already instructed in the Christian religion, because they were members of that living society the Church, which Christ founded, authorized, and sent out into the world. So that I am proud of the principle on which my own part of the Christian Church bases itself, that it is the function of the Church to give people the primary instruction; that it is the function of the Church to teach, as our old proverb says, and the Bible to prove. I believe my part of the Church is doing entirely right in

maintaining the principle that you are to teach the Bible on the basis of the Catechism. That is to say, I believe it is putting the Bible in the place which historically it should hold. The Christian society was to give the elements, the rudimentary teaching; and then the books of the Bible were written in order to build men up in that knowledge of the truth which they had already been taught. Then, on the other hand, there is the function of these books, written by those who possessed the first fresh and full experience of the Spirit of God, to be the perpetual testing-ground of all that should ever be taught in the Church. And it was to that principle that my part of the Church returned with great enthusiasm and emphasis after a period during which it had been forgotten, in the sixteenth century, and said with the greatest possible emphasis that though it is the function of the Church to give the primary teaching and to lead men to the understanding of the Bible and give them their point of view, yet it is the function of the Bible perpetually to correct and test and recover to its primitive purity the teaching of the Church."

### Ploughing Without Reaping.

Dr. Ingram, Bishop of London, preaching not long ago, said:—"Our Lord Himself never saw the harvest of His work. He did His sowing and died by His plough." There is a great deal of patient, faithful, honest Christian work that never gets into any Easter report, nor is ever found in any table of missionary statistics, yet it is vital to religion and abundantly blessed in after times by the All-seeing God. Bishop Ingram's crisp statement of a great truth needs to be borne in mind by every vestry when the year's report speaks only of quiet normal work and contains no record of whirlwind campaigns or phenomenal progress.

### Ireland.

The changes which are taking place in Ireland as the result of the Wyndham Act are great, some are unexpected. There is admittedly greater comfort, but farming has apparently not improved to the extent, at least, that was hoped for. The gombeen man is said to be as strong as ever, notwithstanding Sir Horace Plunkett's savings societies, and the gombeen man is a political lever in his own neighbourhood. Although the government are striving to inculcate the best methods of farming, the growing race of boys is turning from farm labour, and their whole ambition is to be members of a profession. That is but natural in a society where to be a lawyer or a doctor is looked upon as a higher sphere of life than a farmer. One would think that the Irish would be above such a fancy.

### The name "Roman Catholic."

A correspondent in one of the leading secular newspapers in Toronto said recently that this term is offensive to Romanists. The best answer to such an allegation is that it is in common use among the most earnest Romanists themselves. When King Edward died, Archbishop Bruchesi of Montreal, sent his condolences to the Royal family in behalf of his "Roman Catholic" brethren, and when he reviewed the marriage question after Judge Charbonneau's recent decision he frequently alluded to his co-religionists as "Roman Catholics." This, then, is a right and suitable term which may be used without offence in speaking of Romanists. Archbishop Whately long ago asked his synod never to call them "Catholics" and it would be greatly in the interests of truth if the term used by Archbishop Bruchesi (i.e., "Roman Catholic") were to continue in general use.

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