

Canadian Churchman.

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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

April 2—5th Sunday in Lent.
Morning—Exod. 3; Luke 6: 1—20.
Evening—Exod. 5 or 6: 1—14; 2 Cor. 6 and 7: 1.

April 9—6th Sunday in Lent.
Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19: 28 or 20: 9—21.

April 16—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 17—Monday in Easter Week.
Morning—Exod. 15: 1—22; Luke 24: 1—13.
Evening—Cant. 2: 10; Matt. 28: 1—10.

April 18—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: 47, 130, 633.
Offertory, 128, 394, 594, 640.
Children: 507, 695, 706, 787.
General: 129, 130, 136, 752.

SIXTH SUNDAY IN LENT (PALM SUNDAY).

Holy Communion: 131, 136, 257, 495.
Processional: 132, 133, 137, 496.
Offertory: 104, 141, 613, 642.
Children: 608, 688, 692, 695.
General: 105, 140, 162, 630.

THE FIFTH SUNDAY IN LENT.

"Like as the hart desireth the water brooks; so longeth my soul after Thee, O God."
Psalm 42:1.

The poet at all times reflects in his verses the influences surrounding the days of childhood

and youth. Particularly true is this concerning his natural surroundings, animate and inanimate. For example, in one of our foremost Canadian poets at all times we catch whiffs of the Bay of Fundy and the Tantramar marshes. He was born beside the Bay, and spent many boyhood days in the vicinity of the marshes. The same thing is noticeable in the Psalmist of Israel. He meditates upon the soul's longing for God, for union with God. He would illustrate that longing. There flashes into his mind the hart, the fallow deer, pursued by the cruel hunter, but pausing to lap a hurried draught of the cool, refreshing water. Just as the hart longs for the stream, for the water of life, so man, consciously or unconsciously, longs for communion with God. "God has made us for Himself, and the heart is restless till it rests in Him," writes St. Augustine. We long for union with God because we have learned that in His right hand are pleasures for evermore. In communion with Him we have life, love, light, joy, rest and peace. These gifts are eternal. The pleasure never cloy; the blessedness never diminishes; the rest and peace are never broken; the light never fades; the love is never interfered with. God satisfies the longing of the soul for communion with Him. And He has given us a sacramental system in and through Jesus Christ, by means of which we live in Him. No wonder the Church is anxious for her children to be well trained in the meaning and intention of the Sacraments. For by these Sacraments the virtue and power of the Incarnation are extended to us, and we become united with God. 1. We ought to practise great care in bringing children to Baptism, for therein the union with God is begun. In Baptism we are made "the children of grace." Hear the words of Jesus:—"Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." Remember the command of the Lord:—"Make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Deissmann gathers the following analogy from an inscription:—"Just as, in the inscription 'to buy into the name of God' means to buy so that the article belongs to God, so also the idea underlying, e.g., the expressions 'to baptize into the name of the Lord,' or 'to believe in the name of the Son of God,' is that Baptism or faith constitutes the belonging to God, or to the Son of God." In Baptism man's union with God is begun. 2. We must not neglect Confirmation for therein our union with God is strengthened. Paul's prayer for the Ephesian converts is "that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." In Confirmation we receive the Holy Ghost. He convicts us of sin; He educates us; He inspires us to obey the Commandments of God, His ministry of education and inspiration necessarily makes our fellowship with God stronger and closer. 3. We must be regular in our attendance at the Holy Eucharist, for in that Sacred Feast our union with God is continued. In two successive meditations, we shall consider the Doctrine of the Eucharist, and the spirit in which we ought to present ourselves at God's Board. Suffice it to say just now that in the Eucharist Christ's promise is fulfilled:—"Lo, I am with you always, even unto the end of the world." "Like as the hart desireth the water brooks; so longeth my soul after Thee, O God." In His gracious love, God provides for the fulfilment of our heart's desire. In Baptism our communion is begun; it is strengthened in Confirmation; it is continued in the Holy Eucharist.

The Far North.

Nothing brings home to one more clearly the vast extent of this Canada of ours, (and God forbid that through selfish greed or criminal supineness, on our part, this glorious heritage should pass under foreign control), than the receipt of a letter from one of the outposts of civilization within our borders. And especially impressive is such a letter, when it comes from one who has banished himself from all that most men hold dear, for the love of God and the cause of His Church. Such a letter has just come to our hands, and we esteem it a privilege and an honour to have had such a valued tribute paid to the "Churchman." Conscious that it is our aim to be fair and impartial to each and all of our readers, and yet remembering that we are but human, we confess that the frequent appreciative acknowledgments of our efforts in that behalf are most cheering and encouraging. But when from a remote Mission Post, within our own land, we receive from a leader of one of the Church's "forlorn hopes," words of commendation, we are indeed deeply touched and sincerely grateful. Would that our readers could fully appreciate the unselfish courage and noble devotion of those daring and saintly men, the missionaries of the Arctic Zone; or in a measure estimate the preciousness in the sight of God, of the work they are doing for Him, amidst difficulties, dangers, and privations that can only be endured in the strength of His conquering grace. "God bless our missionaries," should be a part of the daily prayer of each loyal Churchman, woman and child throughout the length and breadth of our beloved land. We give the following extract from the valued letter of the Venerable Archdeacon Lucas above referred to:—

Fort Simpson,
Mackenzie River, N.W.T.,
Church Missionary Society,
October 31st, 1910.

F. Wootten, Esq.,
"Canadian Churchman,"
Box 34, Toronto.

Dear Sir,—
* * * * *
The receipt of the "Canadian Churchman" by our three mails yearly gives us the greatest pleasure, and I heartily congratulate you upon the studious fairness and impartiality displayed in the inclusion of news and correspondence.
Yours very sincerely,
Jas. R. Lucas.

The above letter was received by us on the 20th instant, just upon four months after it was written.

Father Gwynn and Protestants.

An eloquent and witty Jesuit has been lecturing in Dublin on "Irish Protestantism," and dealing out hard knocks right and left at all who come within the above denomination. "Shebna, the Scribe," in a clever criticism of the lecture in the "Church of Ireland Gazette," counters on the aggressive Father with fine effect. "Successive Popes," says Shebna "have denounced civil marriages. Now none but a civil marriage is legally valid in Italy, and the Church, (i.e., Roman), has to recognize the law of the State." Again says Shebna:—"The warning that Protestantism leads to Agnosticism is really the crowning audacity. Was it Protestantism that led to the present Cabinet of Portugal wherein every member is an Agnostic? Was it Protestantism that led to the general infidelity of France? Was it Protestantism that led to the scorn of religion in Italy? Where can a country be found where Romanism has had a

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