

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

March 29.—6 SUNDAY IN LENT.

Morning.—Exodus 9. Math. 26.

Evening.—Exodus 10, or 11. Luke 19, v. 28 or 20, v. 6 to 21.

### SIXTH SUNDAY IN LENT.

Holy Communion : 118, 318, 472, 554.  
Processional : 99, 107, 109, 467.  
Offertory : 98, 103, 117, 122.  
Children's Hymns : 98, 334, 340, 342.  
General Hymns : 101, 108, 110, 112, 269, 495.

### EASTER DAY.

Holy Communion : 127, 316, 499, 555.  
Processional : 125, 131, 134, 135.  
Offertory : 130, 137, 138, 497.  
Children's Hymns : 134, 136, 339, 565.  
General Hymns : 126, 140, 498, 504.

### SIXTH SUNDAY IN LENT.

To-day we enter upon the awfully solemn week of our Lord's Passion. No words of men are strong enough to express the reverential awe with which Christians should draw near to celebrate the holy passion-tide. God, made flesh, suffers for the sins of man, and man, for whom He suffered, is contemplating His sufferings. God's own Word, therefore, is our best guide in approaching so great and awful a subject; to it, therefore, does the Church lead us. Four times during this sacred season is the solemn narrative of our Lord's passion read to us out of Holy Scripture; each evangelist in turn being brought forward to tell (as far as it is God's will that we should know) of all that our adorable Redeemer did and said and suffered, from His entry into Jerusalem until His death upon the cross. But the Church does not leave us here: from contemplating His sufferings she would make us to be "conformed" to them; and from meditating upon His cross, she would lead us to bear it after Him. This is the heavenly teaching which is provided for us, and which it is our blessed privilege humbly and reverently to follow. Let us then strive so to realize to ourselves the solemn scenes upon which our Lord is at this time entering, that the contemplation of them may be profitable to our souls' good.

To impress these solemn truths upon our minds, the captivity of the children of Israel is again brought before us in the lessons for the day. The many disappointments and impediments which attend their rescue are intended to show what a strong hold sin has over those who are in its bonds, and therefore how great is the deliverance our Lord at this time wrought for us. Ten plagues were required to draw out the Israelites from among the idolatrous people; so does God send trial after trial, and warning after warning, to force us from the bonds of sin, and oftentimes inflicts grievous visitations before sinners can be drawn away from the captivity of their own wicked passions. Another awful thought is also conveyed to us in this lesson, which is profitable for our meditation at this time. From it we learn the danger of being brought near to the wonders of God's redemption without having a heart to profit by them. The same mighty works which were the salvation of the Israelites, were to Pharaoh the occasion of destruction. To the one the savour of life unto life, to the other of death unto death. By his insensibility in the midst of warning, Pharaoh grieved God's Holy Spirit, provoked the Lord to withdraw it from him, and so fell into that fearful state which Holy Scripture expresses by saying that "God hardened his heart." These are the thoughts with which we are to enter upon the duties of this holy week. Striving to realize that it was our sins which caused him to suffer, we must resolve and pray that we may not add one thorn more to the crown which pierced His sacred head, or one pang more to the sufferings which agonized His sacred body. So may we humbly hope that the purposes of God's tender love towards us may be realized; that being thus taken as our example, He may be also our Sacrifice and our High Priest that being thus crucified in us, He may also be crucified for us, and lead us "by His cross and passion unto the glory of His resurrection."

### GOOD WORDS.

A clergyman from Ontario Diocese writes: "Enclosed is my subscription for another year, with my best wishes for your success. It is an excellent paper and worthy the support of all true sons of the Church."

A clergyman from Quebec Diocese writes: "The CHURCHMAN is its own recommendation, and I would it were in every Church family in my parish. I wish it every success."

A layman in Ontario Diocese writes: "Enclosed is my subscription for another year. The CHURCHMAN is an old friend, whose familiar face and good counsel I anxiously look for every week."

### FROM THE ANGLICAN BISHOP IN JERUSALEM AND THE EAST, TO THE CLERGY AND LAITY OF THE CHURCH.

The Anglican Church has sent me out to the Mother-city of Christianity to represent her here in two aspects:—as a Catholic Communion, and as a Missionary Church. I am most seriously in want of the means of action.

1. At this Mother-city, where I represent the Anglican Communion, there are bishops representing every communion of the East and of the West. They are naturally at home here, and without any real interference with the territorial rights of the

Bishop of Jerusalem (the Greek Patriarch Gerasimos); just as the Apostolic founders of the Churches in Christ were at Jerusalem, without interference with the rights of the first Bishop, St. James. All these bishops declare that Jerusalem is the centre of the unity of the Churches, for it was here that our Lord breathed His prayer and will for the unity of the Catholic Church, before He gave His life to found it. It is very important that the Anglican Church should realize the significance of representation here; the conviction of this is growing in the Church; it can scarcely be too prayerfully and earnestly considered. But it is noteworthy that whilst Churchmen at home were protesting against the reconstitution of the Bishopric, as being an intrusion into the Bishopric of Jerusalem, the Greek Patriarch himself made request (and his three brethren of the East, Antioch, Alexandria and Constantinople, took the same line), that an English bishop should be sent out, on the ground that otherwise the Anglican Church would be the only one not episcopally represented at the Mother-city. Most of the leading Churchmen in England now feel that these prelates were right; and that their view of the position was not only that of those most directly interested, but was the most Catholic.

Space will not allow me to point out the many interests which our representation here touches; but it is evident to the Patriarchs, and it should be so to ourselves, that the representation of the Apostolic faith and purity, of the freedom and the spiritual strength of the Anglican Communion, may prove that of a wise and loving Sister Church, in the day when Christ's will for unity shall come into its due prominence. We have ourselves passed through much to attain to the spiritual strength to which they too can faithfully aspire.

2. I am here also to represent the missionary spirit of the Anglican Church. This spirit too is understood and appreciated throughout the East. Missionary enterprise is the very life of the Church, and it is not so much the inaction of apathy, as of compulsion, that now hinders the Church of this land from missionary effort. There was a touching consciousness of what ought to be the policy of his Church, with great intelligence of the strength of it to ours, in what the late Patriarch said to me about our missions. I was naming to him the impression that some people had, that we have no right to undertake missionary work within his Patriarchate; upon which he said with much earnestness: "Your missions, especially those amongst the Jews, have my sympathy, and my blessing; we are unable to engage in them ourselves." The leading given in these Bible lands to missionary enterprise by the legitimate representation here of the missionary spirit of the English Church, may have extraordinary results presently.

It is through the decadence of the once powerful Churches of the East, and of their missionary life, that, many centuries ago, the rise of Mohammedanism became possible. The ruins of Christian buildings round those lands in which that religion first prevailed, show how powerful was once the Church of Christ in Palestine, Syria, Edom, Moab, and around Persia and Arabia. The famous Church of Africa, and the throne of St. Mark at Alexandria, had ceased from missionary work, equally with those of St. Peter (Antioch), and St. James (Jerusalem). The Church herself