

Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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Lessons for Sundays and Holy Days.

March 22—5 SUNDAY IN LENT.
Morning—Exodus 3. Mark 15, v. 43, and 16.
Evening—Exodus 5, or 6, to v. 14. 1 Cor. 12, v. 28, and 13.

March 25. ANNIVERSARY OF VIRGIN MARY.
Morning—Gen. 3, to v. 16. Luke 1, v. 46.
Evening—Isaiah 52, v. 7 to 13. 1 Cor. 15, to v. 35.

APPROPRIATE HYMNS for fifth and sixth Sunday in Lent, compiled by Mr. F. Gattward, 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:

FIFTH SUNDAY IN LENT.

Holy Communion: 184, 317, 324, 557.
Processional: 96, 100, 109, 467.
Offertory: 95, 97, 104, 494.
Children's Hymns: 265, 332, 340, 345.
General Hymns: 106, 182, 200, 245, 253, 498

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.

FIFTH SUNDAY IN LENT.

This is called Passion Sunday; because from this day until Good Friday the Church turns our thoughts entirely to the death and passion of our Blessed Lord and Saviour Jesus Christ. Having shown us our sinfulness, and refreshed us with the hope of His mercy, she now points to the one great Sacrifice on which depend all our hopes of pardon, and promises of comfort. This is the great atonement which the Church on this day begins to commemorate. To-day we remember the first council which was held against our Blessed Lord, preparatory to His crucifixion; the Gospel, therefore, presents Him to us as beginning to endure the contradiction of sinners against Himself. He Who will have all men to come to the knowledge of truth, is here endeavouring to convince obstinate sinners of the truth of His divinity, that so they might believe and be saved; but they will not hear His words; they revile and reject Him, and take up stones to

cast at Him. Our Lord then leaves them, and hides Himself from them; and so does He deal with all those who reject the truth when it is made known to them. Though he may bear long with them, yet in the end He will hide Himself from them, and give them up to their impotence and hardness of heart. By their unbelief they crucify the son of God afresh, and so deprive themselves of the benefits of His passion. What should have been for their salvation becomes to them an offence and an occasion of falling. It is to warn us against a like danger that the Church prepares us for celebrating our Blessed Lord's passion, by bringing before us the doctrine of His divinity. Let us then profit by her guidance. Let us ever, and especially at this holy season, approach the awful subject of our Lord's passion with a full belief in His Blessed Godhead. While we behold Him, a man of sorrows, despised and rejected of men, let us bear in mind that He Who suffered is both God and man, the great "I AM," Who was, and is, and is to come; so only shall we be prepared to enter into His mysterious sufferings, and to receive the full benefit of His atoning sacrifice. The redemption of the world from the tyranny of the devil and the bondage of sin, is typified to us by the redemption of Israel from the tyranny of Pharaoh and the bondage of Egypt. To this subject the Church from this day turns our thoughts. We read how God looked upon the affliction of His people, how the same great Being, Whom the Gospel speaks of under the title of "I AM," heard their cries by reason of their task-masters, and came down to deliver them. To Him, therefore, we must look for mercy, pardon, and for peace; not murmuring against Him, like the rebellious Israelites, but praying in the words of the Collect, that He Who once so mercifully looked upon His people, will continue to "look mercifully" upon us, that by His great goodness we may be "governed and preserved evermore both in body and soul."

GOOD WORDS.

A clergyman in the Diocese of Ontario writes: "It is my hearty desire to do all I can in the interest and usefulness of the CANADIAN CHURCHMAN."

Another clergyman in Ontario Diocese writes: "I will do what I can to encourage my parishioners to subscribe for the CANADIAN CHURCHMAN."

A layman in Algoma Diocese writes: "Enclosed is my subscription for another year. Your views of the English cathedrals which you are giving us this year are very interesting, and the paper seems to be continually improving and is much appreciated in my family. Wishing you continued success."

REVIVALS AND LENT.

Nothing can be more certain than that religious people need a great deal of "reviving." For religion is not at all like a weed, that grows of its own accord, and needs no cultivation. It is a most delicate plant, very sensitive to all variations of weather, needing a constant supply of moisture and light, quickly wilting under unfavourable conditions. You cannot revive such a plant, when it is drooping, by subjecting it to scorching heat, or deluging it with water. It must be treated with the tenderest solicitude. Patience and moderation will cure, when hurry and force would kill.

Of course this illustration is not complete. The soul of a man is not exactly like a plant or an animal, like the branch of a vine, or like a sheep or a goat. But analogies may be useful; and to take another, religious stimulants are very apt to be both intoxicating and exhausting. To be prayed over for several hours, with an accompaniment of tambourines, may bring a man to repentance; but it is quite probable that a reaction will follow. The soul resents anything like brute-force; and there is a brute-force kind of argument and persuasion. A person subjected to religious violence is apt, when he recovers his self-possession, to feel that he has been imposed upon, that he has made himself ridiculous, and to decide that he will have nothing to do with religion any more. What are called "religious revivals" are prone to be spasmodic and hysterical. At the best they depend upon the advent of some attractive preacher, or set of preachers. As appeals to the utterly irreligious and unconverted they may have their place; but as revivals of an already existing religion in a man's heart, they are in danger of being intoxicating. The great benefit of Lent, on the other hand, is, that it is at once ordinary and extraordinary. It comes only once in a year, but it comes every year. The humblest parish priest may say to his congregation: "I cannot secure the services of any great preacher or missionary; but the Church calls us to 'extraordinary acts and exercises of devotion' and to 'such abstinence as is most especially suited to them.' Very likely you are living good lives, and there is nothing in our Lenten services to excite you. But you may be 'at ease in Sion.' You may be falling into a mere routine of goodness. Search the most secret recesses of your hearts. Lay bare the depths of your souls in the confession to God of your most secret sins. Look to it that 'the light that is in you' be not 'darkness.' Take this opportunity of getting the reins of your passions, appetites, habits, firmly into your hands. Come regularly to the services of the Church; fortify yourselves by the regular and faithful use of all the means of grace. And then, when Easter comes, you will not be worn and exhausted, but you will be able to realize a true resurrection 'from the death of sin to the life of righteousness.'"

HUMILITY.

Holy Scripture tells us that a poor widow having told her misery and poverty to the Prophet Elisha, this man of God told her to borrow as many empty vessels as she could, and to pour into them the little oil she had left, assuring her that the oil should not cease to flow until all her vessels were full. We may learn from this that God asks of us our empty hearts, that emptied of all vain glory and pride, He may pour therein the oil of His grace. In loving virtue, and in seeking for it, we become virtuous; but the loving to be first, and the seeking superiority of place and rank, generally renders us vile and contemptible. Truly great souls do not amuse themselves with the trifles of rank, worldly honours, and precedences; they have other and nobler occupations. These they leave to the weak-minded. Those who may have pearls do not burden themselves with shells, and those who aspire to be truly virtuous do not seek worldly honours. True humility never makes a show of herself in loud words, call-