

Canadian Churchman.

TORONTO, THURSDAY, MARCH 25, 1909.

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Address all communications,

FRANK WOOTTEN,

Box 34, TORONTO.

Phone Main 4643.

Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days

March 28.—Fifth Sunday in Lent

Morning—Exod. 3: Luke 3, to 23.

Evening—Exod. 5 or 6, to 14; 2 Cor. 1, to 23.

April 4.—Sixth Sunday in Lent.

Morning—Exod. 9: Mat. 26:

Evening—Exod. 10 or 11; Luke 19, 28 or 20, 9 to 21

April 11.—Easter Day.

Morning—Exod. 12 to 29 Rev. 1, 10 to 19.

Evening—Exod. 12, 29 or 14; John 20, 11 to 19 or Rev. 5.

April 18.—First Sunday after Easter.

Morning—Num. 16, to 36; 1 Cor. 15, to 29.

Evening—Num. 16, 36; or 17, to 12; John 20, 24 to 30

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 Hymns Ancient and Modern, many of which may be found in other hymnals.

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.

Processional: 96, 261, 281, 306.

Offertory: 213, 214, 267, 542.

Children's Hymns: 254, 258, 336, 342.

General: 106, 226, 252, 467.

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.

Processional: 36, 98, 99, 280, 547.

Offertory: 88, 248, 251, 252, 255.

Children's Hymns: 286, 331, 332, 334.

General: 31, 91, 250, 253.

THE FIFTH SUNDAY IN LENT.

Having noted the duty, the characteristics, and the elements of worship we now consider the two-fold exercise of worship, public and private. (I.) Public worship was a glorious feature of Jewish religious life. When Israel was faithful to her world-mission the Temple of God was daily thronged. The daily services were well attended; men came from afar off to be present at the national religious festivals. Our Lord Himself was careful to observe the Temple worship. And on several occasions we find Him figuring in the Synagogue services. So, too, the Apostles and disciples of Jesus. At first they attended the Jewish public services. But as the Church grew the differentiation was noted. At first there was

the upper room, then caves, cellars and groves, all used as centres for the Christian public worship. With the cessation of persecution and the establishment of Christianity came the necessity of cathedral and church building, which is still with us. The corporate life always clamours for expression. Therefore the naturalness of public worship of God. Think of the stimulus to faith coming from the gathering together of a large number of like-minded people! St. Ignatius writes: "When ye meet together frequently the powers of Satan are cast down; and his mischief cometh to nought in the concord of your faith." The world calls for brotherhood to-day. Where is brotherhood so plainly demonstrated as in public worship? In the house of our Father we meet as brothers; we gather around one table and partake of the same food; how inspiring to us the united voice of prayer, praise and thanksgiving! How pleasing to God to see the brethren joined together in love. Let us be regular in our attendance at public worship, for in so doing we are preparing ourselves to join the heavenly hosts of whom it is said that "they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." (II.) Private devotions are always the mark of the saints of God. First let us think of the example of Jesus. He found refreshment in quiet conversation with the Father. Public worship is necessary. But it cannot take the place of, nor can it preclude, private devotions. Then we remember the example of Daniel. Daniel was a devout man. "Three times a day he kneeled . . . and prayed, and gave thanks unto God." The elements of private worship are the same as those of public worship. Prayer, praise, reading of God's word, and alms giving find a place therein. And in our private devotions we make our preparations for a worthy reception of the Blessed Sacrament. How inclusive this preparation! We examine ourselves "by the rule of God's commandments." This gives point to our meditation. And the resulting repentance must have an appreciable effect upon prayer. Then after the reception of the Sacrament there is thanksgiving to God. And when shall we pray at home? Why not three times at least? In the morning. "Morning devotion anchors the soul, so that it will not drift away from God during the day." At mid-day. The time for a prayer for the missions of Holy Church. In the evening. Then we thank God for the blessings of the day, and we commend ourselves to God in the quiet watches of the night. "Pray without ceasing." Thus ends our meditations upon worship. May it be given to us all to "worship the Lord in the beauty of holiness."

Unity.

The deep yearning for unity amongst professing Christians, in promoting what they conceive to be the main objects of their religion, has found expression in many and varied ways throughout the course of the Church's history. To our own Dr. Langtry this great object appealed with such power that he gave to its advancement a large portion of his time and effort treating it—devoted son of the Church that he was—from the viewpoint of her standards. St. Augustine, with splendid charity, held the belief that God gives to every man a primary germ of grace, intimate and secret, which mixes imperceptibly with the reason, and which prepares him to advance little by little from reason to faith. Over 200 years ago Fenelon writing on the subject of the Church poured out his heart in these touching words, "Oh, how blessed were it to see 'all goods in common', both of mind and of body, and that every one no longer regarded his thought, his

opinions, his science, his light, his virtues, his noble sentiments, as his own. It is thus that the saints in heaven have all in God, with nothing for themselves alone. Theirs is a beatitude infinite and common to all, of which the ebb and flow cause the abundance and satiety of the blessed; each receiving his measure, each giving out all he has received. If men here below entered into this poverty of spirit, and this community of spiritual gifts, we should see all disputes and all schisms come to an end; we cannot reform the Church except by thus reforming ourselves; then all would have but one only spirit; the spirit of love and truth would be the soul of the members of the body of the Church, and would reunite them in closest bonds. It would be a commencement of the new creation; of the paradise reserved for the world to come." Though we may not live to see the realization of the yearning hope of the saintly French Bishop yet by word or deed we may hasten its consummation. Many a devout spirit is being deeply impressed to-day by the significance and power of the "Laymen's Movement." It seems to appeal like a trumpet call to our common Christianity, and to each of its members, to be up and doing! To remember that the time is short, the work is great and arduous; and that the call is not of the earth, earthy, but is from the "Lord of Hosts," the "God of Battles." What shall we say to it? Shall we again turn the deaf ear to the moan—like that of the troubled sea—of the people who still lie in physical and moral degradation and spiritual darkness and to the sublime command that has echoed down from creation's dawn, "Let there be Light!" Or shall we, who revel in "the Light," loyally, generously, unselfishly, hasten the coming of the foretold "Unity," by handing on the knowledge of the "True Light" until His rays penetrate its utmost bounds, and illumine the dark places thereof.

A Man-Made Religion.

We hear a good deal of what is popularly called the "Religion of Humanity." It is an easy phrase and finds expression from an almost infinite variety of men. The answer of the atheist, agnostic or common worldling, when presented with the claims of Christianity, usually is: "My religion is the religion of humanity!" And, what, one may fairly ask, is the philosophic definition of this phrase? No one is better qualified to answer this question than its author, the French philosopher Auguste Comte, the founder of "Positivism," who died at the end of the first quarter of the last century, whose works were translated by Harriet Martineau, and of whose system John Stuart Mill gave a learned exposition. Comte's words are as follows: "In the name of the Past and of the Future, the servants of humanity, both its philosophical and practical servants, come forward to claim as their due the general direction of this world. Their object is to constitute at length a real Providence in all departments, moral, intellectual, and material. Consequently they exclude, once for all, from political supremacy all the different servants of God, Catholic, Protestant, or Deist, as being at once behindhand and a source of disturbance." Let Christians for a moment think calmly and clearly on the meaning of this astounding declaration of the founder of the religion of humanity. He claims for his followers the right to the general direction of this world. He asserts that their object is to constitute a real Providence in all departments of human life. And proposes as their first step the exclusion from political control of all servants of God, and then let Christians ask themselves how any one who calls himself a Christian can conscientiously hold such a belief