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Lessons for Sundays and Holy Days.

Feb. 24—St. Matthias A. & M.
Morning—1 Sam. 2: 27—36; Mark 1: 21.
Evening—Isai. 22: 15; Rom 8: 1—18.

Feb. 26—Quinquagesima.
Morning—Gen. 9: 1—20; Mark 2: 23—3: 13.
Evening—Gen. 12 or 13; Rom. 9: 1—19.

March 5—1st Sunday in Lent
Morning—Gen. 19: 12—30; Mark 6: 30.
Evening—Gen. 22: 1—20 or 23; Rom 14 and 15: 1—8.

March 12—2nd Sunday in Lent.
Morning—Gen. 27: 1—41; Mark 10: 32.
Evening—Gen. 28 or 32; 1 Cor. 4: 18 and 5.

Appropriate Hymns for Quinquagesima and first Sunday 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.

QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.
Processional: 50, 423, 448, 624.
Offertory: 420, 476, 477, 648.
Children: 558, 724, 726, 729.
General: 52, 421, 424, 449.

FIRST SUNDAY IN LENT.

Holy Communion: 105, 112, 262, 473.
Processional: 380, 465, 496, 534.
Offertory: 110, 113, 117, 125.
Children: 707, 716, 720, 723.
General: 108, 109, 118, 120.

QUINQUAGESIMA.

"Whom the Lord loveth He Chasteneth."
Hebrews 12:6.

In submitting ourselves to a Lenten discipline we are embracing the opportunity of love. For love and discipline rightly conceived are eternally-associated ideas. This we learn from the revelation of the Lord's dealings with men. Particularly in the Old Testament we see the hand of affliction and punishment laid upon men and women. And we have learned nothing from this vision if we do not see in it all the love of the Father. The

sons are chastened that they may be brought to their senses and to salvation. Further we learn the association of the two ideas from our own experiences, spiritual and otherwise. Discipline without love becomes a weary oppression. And like every form of oppression, it depresses the spirit of man, enslaves, degrades, paralyzes and impoverishes his personality; it banishes interest from his life in the present order, and narrows the outlook for the future. We must see to it then that in this coming Lent the reason for our discipline is love. We shall fast the forty days because we love in the highest sense our souls and bodies, and because our greatest ambition is to present our souls and bodies to God a reasonable, holy, and lively sacrifice. We shall be unceasing in our prayers and meditations because we so love our souls and bodies that we want them to enjoy the highest joys and pleasures, viz., those which result from fellowship with God. And we shall be untiring in our deeds of love and kindness because we know that only he who receives knows how to give. In our discipline we shall have received much from God, and the world expects much from us. Lent must suggest to us the eternal association of discipline and love. So doing the season will be one of great joy and refreshing to us all. "The fruit of the spirit is love." To-day Holy Church bids us pray for the Holy Ghost, for an outpouring of "that most excellent gift of charity, the very bond of peace, and of all virtues," the gift without which all our doings are nothing worth. If there is love in our discipline, in our Lenten fast, it will be because of the dispensation of the Holy Ghost. In all God's dealings with us, love, blessing and chastisement are commingled. The reason for the justification of this commingling is apparent to us only when the Spirit of God abides within us. What a stupendous truth, reality! We are possessed by God! Realizing this truth what a power for good we become in the world. Our sacrifices, our acts of kindness, are all effective because we have the love that generates merit and efficiency. To-day let us beseech God to give us His grace and His love that the Season of Lent may be a blessed discipline, and that more than ever we may appreciate the meaning and privilege of our Baptism into the Name of the Father, and of the Son, and of the Holy Ghost.

Compulsory Roman Marriage.

There has been considerable outcry at the Roman Catholic Church authorities holding that the marriage of a Roman Catholic to a Protestant is only valid when celebrated in a Roman church according to rule of that Church. This is one of those proofs that the spirit of intolerance still obtains in that body. By intolerance in this regard we mean that the Church of Rome is determined not only to claim for itself exclusive control over its members, but that it undertakes to invalidate what the law and practice of the Christian and civilized nations of the world decree and maintain: that the institution of marriage shall be free and unhampered when conducted according to the laws and customs of free and civilized communities. One would have thought that the missionary service so often rendered in the family by the Roman Catholic Father or Mother, as the case might be, would have saved the situation. However, there is to be said: that the attempt to enforce this dogmatic rule within the British Empire will, by its very intolerance and the humiliation and distress it will bring to many an otherwise happy home, alienate the sympathy of those outside the Roman Communion and increase the enmity of those who oppose her tenets and practices. The methods of the Middle Ages are somewhat antiquated and ineffective nowadays.

An Outside View.

It cheers and heartens our faithful Church people to let them know the opinion held of their Church by great scholars and divines outside her pale—men conversant with religion in all its varied forms, and who with ripe judgment and a judicial mind and disinterested spirit give their honest and unbiased testimony regarding her work and character. One of the most learned and distinguished divines of the past century was Dr. Dollinger. And this is what he has to say of her: "It may still be said with truth that no Church is so national, so deeply rooted in popular affection, so bound up with the institutions and manners of the country, or so powerful in its influence on national character. During the last forty years it has extended its range, besides strengthening itself internally, by the foundation of numerous colonial bishoprics in all parts of the globe. It possesses a rich theological literature, inferior only to the German in extent and depth, and an excellent translation of the Bible, a masterpiece of style and more accurate than the Lutheran. . . . But what I should estimate most highly is the fact that the cold, dull indifferentism, which on the Continent has spread like a deadly mildew over all degrees of society, has no place in the British Isles. To whatever extent scepticism may have advanced among the younger generation, on the whole the Englishman takes an active part in Church interests and questions, and that unnatural hostility and division between laity and clergy, produced by Ultramontanism in Catholic countries is quite unknown there. . . . What has been accomplished during the last thirty years by the energy and generosity of religious Englishmen, set in motion and guided by the Church in the way of popular education and church building, far exceeds what has been done in any other country."

Teaching in Public and High Schools.

Dean Paget, of Calgary, and Rural Dean Taylor, of St. Mary's, have written forcible and timely letters on the teaching that is sometimes given in the schools of Canada. Any one familiar with the textbooks knows how necessary it is to keep a watchful eye on what is taught. The writer's child is just now studying the "Ontario Public School Speller," and not only is she required to give meanings for the words in such sentences as these, "fowls have gizzards," and "an epidemic of diarrhoea raged with violence in the army," but she meets with such edifying instruction as the following:—"The Catholic Church is a beautiful, sanitary cathedral," (p. 127) and "celibacy of the clergy is a trait distinctive of the Catholic Church" (p. 175). This speller is "authorized by the Minister of Education," but if such sentiments as these are the authorized instruction that is spread broadcast through the land, it is time that somebody called for closer scrutiny and a more liberal use of the pruning knife, unless "authorization" is a euphemistic term which simply means a license to print.

The Religions of the East.

Apparently the troubles awaiting the next generation are more serious than those of the last half century. The mysterious East already shows the need of recasting the arguments in support of our religion. An illustration of this need is forcibly presented by a Japanese in an Apologia, too long to be criticized at length. But speaking briefly of it, we may say that the writer was educated as a Christian in a Methodist institution. Subsequently he was attracted by and studied the tenets of Buddha. In Japan Buddhism is modified by Shintoism and Confucianism. These three great systems have for