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## Lessons for Sundays and Holy Days.

February 20.—Second Sunday in Lent.  
Morning—Gen. 27, to 41; Mat. 27, 27 to 57.  
Evening—Gen. 28; or 32; Rom. 4.

February 27.—Third Sunday in Lent.  
Morning—Gen. 37; Mark 3, 13.  
Evening—Gen. 39; or 40; Rom. 9, 19.

March 6.—Fourth Sunday in Lent.  
Morning—Gen. 42; Mark 7, to 24.  
Evening—Gen. 43; or 45; Rom. 15, 8.

March 13.—Fifth Sunday in Lent.  
Morning—Exod. 3; Mark 11, to 27.  
Evening—Exod. 5; or 6, to 14; 1 Cor. 6.

Appropriate Hymns for Second and Third Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

### SECOND SUNDAY IN LENT.

Holy Communion: 259, 261, 525, 640.  
Processional: 125, 491, 492, 496.  
Offertory: 123, 127, 405, 497.  
Children: 715, 718, 725, 732.  
General: 490, 506, 508, 633.

### THIRD SUNDAY IN LENT.

Holy Communion: 242, 255, 263, 515.  
Processional: 314, 318, 476, 623.  
Offertory: 114, 421, 503, 654.\*  
Children: 509, 722, 723, 731.  
General: 117, 496, 560, 608.

### THE SECOND SUNDAY IN LENT.

As we meditate upon the life-work of Jesus Christ depicted in the Gospels we perceive that our Lord represented Himself as a Teacher from God, and was accepted as such by those who paid serious attention to Him. When St. John came to write his gospel he desired to put this aspect of Jesus' being and ministry before the world in adequate language—guided by the Holy Spirit he writes of Jesus as the Logos, the Word of the Father. This title has inspired the speculations and meditations of scholars in every age. And

it appears to be the most adequate expression of the significance of Jesus' life and work. To

speak of Jesus as the Word at once invests His message with a unique character. His revelation is absolute, final, and universal. The character of the doctrines revealed, the method of revelation, and the development of human appreciation of Jesus' teaching, combine to justify our statement. And the uniqueness of Jesus as teacher is further seen in the fact that He realized in His own life that perfect religious and moral ideal which He set before men in His teaching. In Him we find perfect agreement between practice and teaching. This coincidence leads us to reverence and worship Him. But, prior to that worship there comes the belief that the Revelation of Jesus Christ is eternal and absolute. The uniqueness of Christianity is seen in the fact that it is ever of present interest. When you view the changes and developments of the present day in connection with the teaching of Jesus you realize the marvellous applicability of that teaching to modern phenomena. Why is this so? Because our Lord, while illustrating from His own surroundings, laid down principles of faith and practice which never could be questioned. When studying the teaching of Jesus we must distinguish between the eternal principles of that teaching and the illustrations used by Jesus. Otherwise we miss the lofty grandeur, the eternal power, of the words of the Christ. In connection with our walk in life (practical religion) the Epistle puts before us the all-embracing principle, viz., sanctification. Though Jesus uttered but few commandments yet He gave us a principle which signifies more to us than all commandments—"For this is the will of God, even your sanctification." The call of God to every man is a call unto a holy life. The possibility of this life of holiness results from the personal ministry of the Holy Ghost. God who hath called us unto holiness, hath also given unto us His Holy Spirit. The virtue of the indwelling of the Spirit is the regaining of the power of self-control. The Syro-Phoenician girl is grievously vexed with a devil. Jesus cures her by giving her the power of self-control. And that is the way He cures all who go unto Him. The conditions and circumstances of life are ever in a state of flux. Therefore the negative commandments cannot always be the same. For that reason Jesus gave no commandments save that of love which is the manifestation of holiness. This characteristic makes the Christian religion unique and absolute. The times may change. But our calling is ever the same—God hath called us unto holiness; He hath also given unto us His Holy Spirit.

### Old Lenten Customs.

In the bygone days of British history Lent was ushered in with customs and pageants, some of which gave boisterous expression to the rude yet hearty spirits of our forefathers. One of these took the form of a pageant. Hone in his "Every Day Book" says that "The records of Norwich testify, that in 1440 one John Gladman, who is there called 'a man who was ever trewe and feythfull to God and to the Kyng,' and constantly disportive, made a public disport with his neighbours, crowned as king of Christmas, on horse back, having his horse bedizened with tinsel and flauentry, and preceded by the twelve months of the year, each month habited as the season required; after him came Lent, clothed in white and berring skins, on a horse with trappings of oyster shells, 'in token that sadnesse shulde folowe, and an holy tyme'; and in this sort they rode through the city, accompanied by others in whimsical dresses, 'makyng myrth, disports and playes.'"

### Lent.

Looking at the Season of Lent as a help to devotion, one cannot fail to be impressed by the wisdom that has placed it as a break between the gladness of Christmas and the bright joyousness of Easter. Here is a season when the heart satiated with the richness of recent blessings clustering round the commemoration of the birth of our ever blessed Saviour, and anticipating the approaching celebration of His joyous resurrection, may turn its affections with solemn earnestness and sincere devotion to "the giver of every good and perfect gift." Our perverse human nature sorely needs the curb which the seasons of the Church provide as an efficient aid to the spiritual motions within us, and a help to the control of our lives according to the will of God. For those who faithfully respond to the appeal of Lent the memory of Christians will be hallowed and the coming joy of Easter exalted by the chastening and sanctifying ministry of the intervening season.

### Lenten Self Denial.

If the Lenten Season did nothing else for Church people than afford them an opportunity, from a Christian motive to practise some form of self denial, it were well worth the happening. To the devout, of course, the chief reason for such abstinence is humbly and feebly it may be, to follow the example of our Lord in His days of fasting in the wilderness. We have no wish to quarrel with those who contemn fasting and who hold that devotional exercises express the sum total of true Lenten observance. Some good people take no little credit to themselves for railing at what they are pleased to call "forms." There is a grim humour in Hare's reply in "Guesses at Truth" to this form of censure: "Of what use are forms," says this acute evangelical thinker, "seeing that at times they are empty? Of the same use as barrels, which at times are empty too."

### The Laymen's Missionary Movement.

The good points of this endeavour have seldom been so well put as by the Baptist Examiner of New York. Two ways of promoting unity—"One is to belittle the conscientious convictions which, unfortunately, separate the disciples of Jesus. The other is to exalt that spiritual unity which is the true 'bond of peace' between all who love our Lord Jesus Christ in sincerity. The first of these endeavours will never accomplish anything at all, except to intensify the disagreements. Men are not conciliated by being told that their convictions are of small consequence. But the second has in it the promise and potency of a unity so fraternal, so sweet, so appealing, that all Christly men, whatever their denominational differences, entering into it, can feel that they are standing on common ground and working toward a common end the glory of Christ in the salvation of men. It is because the Laymen's Missionary Movement has been undertaken in that spirit, because it aims to unify all the forces of evangelical Christianity in a splendid effort to carry the good tidings of salvation to every kindred, tribe, and people on the face of the whole earth as speedily as possible, that we regard it as the most significant and encouraging movement of the present day."

### The Revision of the Prayer Book

is occupying the attention of all branches of our Church and we regret to see the discussions and actions are of a rather parochial character. Being independent is a great thing, but while the discussions may take place freely all over the