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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 Sexagesima and Quinquagesima Sundays, 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.

SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 630.
Processional: 308, 384, 433, 448.
Offertory: 399, 400, 465, 516.
Children: 488, 608, 721, 727.
General: 436, 452, 459, 470.

QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.
Processional: 5c, 423, 448, 624.
Offertory: 420, 476, 477, 648.
Children: 558, 724, 726, 729.
General: 52, 421, 424, 449.

SEXAGESIMA.

Prior to all spiritual excellence there must be earnestness in the spiritual warfare. One of God's first revelations to erring man is as follows:—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The enmity between man and Satan is one of the very first things of which we become conscious. We are baptized into that enmity. The first vow upon us is the vow of Renunciation. And renunciation means enmity. We only partly fulfill the first vow when we avoid sin. In

fact if we be possessed of any spiritual excellence whatsoever, the Devil would rather have us avoid him and not stir up trouble against him. Hence we can see that sometimes our mere avoidance of sin may be from a selfish motive. The Christian is a soldier. And that means that he must vigorously protest in various ways against the presence of sin, against toleration, and compromise. Renunciation means enmity. When we are stirred to active protest against sin in ourselves and in the community. The subtlety of sin overcomes men in every age. And for that reason we have the bruising of Satan by the seed of the woman. In Christ Jesus, in His teaching and Revelation, the subtlety of sin is revealed, as well as its essential weakness. For subtlety sooner or later brings its own ruin inasmuch as it contemns the truth. And only the truth can stand for ever. The revelation of Jesus Christ becomes to us an assurance of the weakness of sin. And in this assurance we gain encouragement to fight against all temptations to sin, and we are inspired to make all temptations stepping-stones to greater spiritual heights and excellences. It is only our supineness that gives sin any advantage in this world. On this ground, therefore, we are bound to protest vigorously against sin. For those who come after us we must show up the subtlety and weakness of sin, and this we can do only by bruising the serpent. Our confidence in our protest is all to be ascribed to the work of the Lamb of God. Let us inquire of the saints and martyrs of every age—

"I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death."

Our comfort, our encouragement, in the spiritual combat springs from the gracious providence of God, and more especially from the presence of the Lord Jesus in and with us.

Religion in Schools.

Time and again, in every department of the paper, the "Canadian Churchman" has begged our clergy and laity to take advantage of their statutory right to give religious instruction in the Public schools. Last week we pointed out that by the judgment of the Court, the Romanists, to their great honour, have done so. We cannot say that it reflected much honour on those people, who would not teach themselves, and were determined to prevent their neighbours from taking advantage of their right to do so. There are two subjects which ought to be taught in all our schools, religious duty and good manners. Without them there is no real education, and people realize it as shown by their sending their girls in such numbers to the convent schools. Yet so far as that infinitely more important class, the children of our Public schools are concerned, our people fold their hands in placid indifference. It is strange that they will not see that their neighbours of the Roman communion have in even in the newest parts of New Ontario, their convent schools, their Separate schools, and where there are no Separate schools, the use of the Public schols. The latter, our people were supposed to control and use but unfortunately too often now, where there are no Old Country families, there are few children in Protestant households; there may be one or two children in a house, but the families are Roman Catholic.

Up to the Layman!

Bishop Farthing in his forceful and practical charge to the Montreal Synod gave the laymen of our Church an unanswerable argument on a

matter that directly concerns them. The cost of living beyond a doubt has largely increased in Canada. The cause of the increase need not be considered. It is beside the question. The main fact is, that the chief sufferer by this stringent economic charge, is the man who is powerless to control it, and peculiarly helpless in its grip, your clergyman, brother layman. The man to whom above all other men you are bound by the deepest and most intimate ties of affectionate brotherhood, your clergyman! Will you calmly and indifferently stand by and see him and those depending on him suffer? Can you do it? He is helpless in the matter. He is in your hands will you permit him to be crushed by stern necessity, in heart and life and soul. Or like true men, generous, warm-hearted, god-fearing Christian men, will you in this his hour of need come to the rescue and succour him? You expect,—demand the best that is in him. Do your best then to support and maintain him under the stress of his changed condition, and you need have no doubt that your best will have as its reward the response of his best. Your money if honestly earned is a gift of God. Give then to the man whom God has sent you, his fair proportion of it; and yours will be the blessing of God Who loveth a cheerful giver. Withhold it and though your clergyman will suffer physically, you will suffer spiritually. It is idle to say you are doing your best already. Whose best? The best that a worldly huckstering spirit prompts, or the best that the spirit of a true Christian imposes upon your quickened conscience as your duty towards God and your duty towards your neighbour? Remember the god Samaritan, who though he was no Churchman, yet had a bigger heart and a more helping hand, and purse, than the mean and contemptible priest, and Levite, who passed the poor man by. Surely though you may not "give till it hurts," you can do better than you are doing. Think it over, brother layman, but do not let it end in thinking!

Simony.

Some of the Bishops on their confirmation tours read part of 8th chapter of the "Acts" as a special Confirmation lesson. That chapter not only gives a clear instance of the apostolic "laying-on of hands," which is one of the six foundation principles of the Christian religion, (Heb. 6:1, 2), but it introduces a remarkable individual, called Simon the Sorcerer, whose name is perpetuated in our familiar word "Simony." This is defined in the law books to be the corrupt presentation of anyone to a benefice for gift or reward. St. Peter told the man that although he was baptized his heart was not right, for he thought the gift of God could be purchased for money. The Apostle Peter taught this man, and through him taught the whole Church of God, that money cannot buy the least of God's mercies. In this light "simony" goes much further than the law-books indicate. Is it not "simony" when ministers offer musical attractions, or social allurements to the people instead of the simple Gospel of the grace of God? Is it not "simony" when the rich layman, on account of his wealth rather than his grace is allowed to control the affairs of the parish? Money gives no special favours in God's Church. It only gives increased opportunity for service.

A Mission Mistake.

Nothing can be better understood than the fact that the purpose of a religious Mission is not only to lead to the conversion of sinners but to rouse the careless and indifferent, and to persuade them to begin earnestly, and having begun, to continue patiently, and perseveringly, to live up to their profession of Christianity. There is a class of amiable and estimable people