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Lessons for Sundays and Holy Days

February 28.—First Sunday in Lent
Morning—Gen. 19, 12 to 30; Mark 4, to 35.
Evening—Gen. 22, to 20, or 23; Rom. 10.
March 7.—Second Sunday in Lent.
Morning—Gen. 27, to 41; Mark 7, 24—8, 10.
Evening—Gen. 28 or 32; Rom. 16.
March 14.—Third Sunday in Lent.
Morning—Gen. 37; Mark 11, 27—12, 13.
Evening—Gen. 39; or 40; 1 Cor. 7, to 25.
March 21.—Fourth Sunday in Lent.
Morning—Gen. 42; Mark 15, to 42.
Evening—Gen. 43; or 42; 1 Cor. 12, to 28.
February 28.—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 3, to 23.
Evening—Exod. 5 or 6, to 14; 1 Cor. 1, to 23.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY IN LENT.

Holy Communion: 309, 318, 323, 556.
Processionals: 165, 191, 263, 306.
Offertory: 89, 198, 257, 279.
Children's Hymns: 330, 331, 332, 568.
General: 84, 92, 94, 466.

SECOND SUNDAY IN LENT.

Holy Communion: 310, 312, 317, 324.
Processionals: 242, 248, 281, 291.
Offertory: 256, 267, 491, 528.
Children's Hymns: 112, 345, 346, 574.
General: 261, 269, 492, 380.

THE SECOND SUNDAY IN LENT.

Under the guidance of the Holy Ghost St. John has preserved for us many of our Lord's addresses and several of His conversations. From the former we learn much concerning Truth; from the latter we learn how Truth is applied. Human nature is much the same the world over. Therefore our Lord's conversations with Nicodemus and the Samaritan woman have a perpetual application. The Lord's conversation shows us the character of Christian worship. As Jesus speaks with this woman we learn that worship is essential to the religious life. Worship is a prominent feature of the Samaritan religion; it is peculiarly

characteristic of Judaism; it is the necessary offering of every regenerated person to God. Jesus gives the character of worship. "God is a Spirit, and they that worship Him must worship in spirit and truth." Our worship of God is governed by the character of God. God is Spirit. Worship must be a spiritual thing. Jesus at once raises worship from any gross, coarse, or material plane. Idolatry is absolutely prohibited. The more so because of the lewd rites and ceremonial usually attendant upon idolatry. Worship calls into activity the noblest energies of the body, the intellect and the spirit of man. It posits the practice of the presence of God. It satisfies the yearnings of man for the highest in every phase of life. It bids us look rather to sacrament than to bloody sacrifice. Types and symbols have their places, but Christian worship is purely spiritual, the Atonement effected by Jesus on the Cross gives us the Holy Eucharist in place of the bloody sacrifice. Now when we assert the spirituality of Christian worship it must not be understood that we exclude ritual from worship. There can be no worship without ceremony. The heathen debases his body in his ritual; the Christian honours his body by making it express the motions of the soul. Ritual implies a standard of action and conduct which is essential to all edifying worship. Then we must worship God in truth. Spirituality means truth. Bishop Westcott says: "A true idea of God is essential to a right service of Him." If we know God we shall worship Him in truth. The recognition of spirit and the performance of truth are necessarily coincident. To worship God we must know Him, we must know what He has done for us, and we must be conscious of our condition. God must be in all our thoughts before we can presume to worship Him. Pere Gron tells us that "all worship involves a perpetual confession that God is the Light and the Truth." Sincerity is, therefore, essential to every act of worship; and where sincerity is there we find true humility. And with these two characteristics worship is filled with joy and confidence. "I was glad when they said unto me, we will go into the House of the Lord," was a natural expression on the part of the Psalmist. The Collect for this Sunday pleads our helplessness. In nothing do we require the help of God more than in worship. For spirit-guided worship alone is true worship. Worship means the sanctification of the body in contrast to heathen degradation. The heathen possesseth not his vessel in sanctification and honour. The clean mind is essential to worship. With sorrow we all know how unholy thoughts interfere with our worship. Therefore let our prayer be one for guidance and protection in order that we may be able to worship God in spirit and in truth.

The Unemployed.

It is a serious economic question whether either the state or municipality should devise means of useful employment for the unemployed, or whether both in dread of a hostile labor vote should leave the unemployed to be a perpetual burden and reproach to the community. We fear the labor agitator is more concerned about raising the rate of wages than helping his weaker brother. At the same time there are labouring men, and not a few, whose hearts are warm and tender and hands are open and generous to their needy brethren. It is to such men and their brethren, of high degree, that we earnestly appeal to put their heads and hearts together and work out a wise solution of this distressing social problem: "How best to help the unemployed to help others, as well as themselves." Compulsion may be needed in some cases; but compulsion that gradually changes a tramp into a useful citizen is surely better than the unwise licence

that permits him to idle about in rags and tatters, pilfering, drinking, degrading and defiling "the image of God"—in which he was created. The policeman's "move on" is not far reaching enough. Some better remedy is needed. What is it, brother? "Heaven stoops," says Canon Scott Holland. Would we fit ourselves for Heaven? How better than by stooping to raise our needy brother?

Intellect vs. Faith.

It is not singular that some eminent scholars are content to accept the record of the character and selected portions of the teaching of our Lord—such as the Sermon on the Mount—and to reject the record of his claim to divinity, and of his exercise of supernatural power. What more could be expected of human intellect—even of the highest order—unilluminated and unaided by Faith? "Reason," says St. Augustin, "would never submit, if it did not perceive that there are occasions when it ought to submit. It is then right that it should do so." St. Augustin, be it remembered, lived in the third century after our Lord. Pascal impressively says: "There is nothing so reasonable as this disavowal of reason in matters of faith, and nothing so unreasonable as the disavowal of reason in matters not of faith. There are two extremes equally dangerous, to exclude reason, to admit only reason." It is not unreasonable that the Christian Church should co-incide with these views of two of the profoundest intellects and most accomplished scholars of all time. Were St. Paul on earth to-day he would not need to journey to Athens to find intellectual and scholarly men telling or hearing "some new thing," or writing inscriptions "To The Unknown God." There is probably nothing more flattering to human vanity than to be the recognized founder of some new religious sect evolved from one's own inner consciousness. Were it not so, the world would have been deprived of two of its noblest literary monuments: "Paradise Lost" and "Divina Commedia;" and there would have been no need to record the "Pilgrims Progress."

Children's Prayers.

Inquiry among the older scholars in our Sunday Schools on the subject of private prayer, reveals, in many cases, an alarming state of affairs. When quiet tactful inquiry is made, many young people will tell you that they used to pray, but that they have lately got out of the habit. The fact of the matter is, that most children are taught to pray by their mothers, when about five years of age. They learn such prayers as, "Now I lay me down to sleep" and "God bless papa and mamma." They say these prayers until they are old enough to think they are childish, and then they have nothing to take their place but the Lord's Prayer. This wonderful prayer is complete in itself; but it was given to grown up men, and the child mind finds it hard to understand and apply to its daily life. Very few parents teach any new prayers (usually because they have never learned any other themselves), but leave the responsibility to the clergyman or Sunday School teachers. These, of course, tell their young friends in class, and from the pulpit, that they should pray. But how many give the practical help by giving a simple form of prayer? To meet this need for a certain Young Men's Bible Class, the writer made inquiry for small booklets of simple prayers; but not finding anything suitable had a card printed. It contains short, simple, prayers for morning and evening, and in addition about fifty references to texts under the headings of "Why," "When," "Where," and "How to Pray." There is a crying need for private prayer among the young people in your parish. What are you going to do about it?