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Lessons for Sundays and Holy Days.

March 1.—2 SUNDAY IN LENT.
Morning—Gen. 27, to v. 41. Mark 4, v. 35 to 5, v. 21.
Evening—Gen. 28, or 32. Rom. 11, to v. 25.

APPROPRIATE HYMNS for second and third Sunday in Lent, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SECOND SUNDAY IN LENT.

Holy Communion: 279, 312, 317, 321.
Processional: 109, 248, 265, 465.
Offertory: 86, 95, 104, 256.
Children's Hymns: 92, 384, 338, 567.
General Hymns: 87, 94, 183, 265, 452, 491.

THIRD SUNDAY IN LENT.

Holy Communion: 100, 309, 313, 556.
Processional: 107, 261, 280, 465.
Offertory: 85, 91, 252, 367.
Children's Hymns: 254, 337, 338, 473.
General Hymns: 89, 93, 198, 263, 282, 490.

SECOND SUNDAY IN LENT.

In last Sunday's services we learn something of the struggle which is ever going on between our bodies and our souls. We saw how the flesh is continually lusting against the spirit, and the spirit against the flesh; how the corruptible body is continually pressing down the soul, leading it away from holy things. To keep the body in temperance, soberness, and chastity, a ready instrument in God's service, is therefore urged upon us this day, as the great duty of a Christian's life. It is enforced upon us in the Epistle by precept, in the lessons by warnings and examples; while the Gospel and Collect encourage us to make it the subject of our constant prayers. St. Paul begins the portion of his Epistle which we read to-day, by an exhortation so to walk as to "please God more and more"; and as one means of more effectually doing the divine will, he desires that we should "keep our vessel in sanctification and honour." To understand this expression, we must remember that by baptism our bodies were

sanctified and made holy. The Holy Spirit Who then condescended to dwell in them has vouchsafed to call them temples or vessels for Himself. They are therefore to be kept as "vessels fit for the Master's use," ready and prepared for every good work. As a vessel, then, should be continually kept pure and clean, in order to be ready for service when called for, so must we be continually mortifying those "members upon earth" which might unfit us for the service of God. Remembering that God "hath called us not unto uncleanness, but unto holiness," we must "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in His fear." Sloth, intemperance, vanity, and a love of ease and pleasure, are amongst those lusts of the flesh which, if suffered to grow up, might defile, and in time destroy the temple of God; and these must be continually subdued and kept in check, if we would present our bodies a living sacrifice, holy, acceptable unto God. From the lessons we learn how fearful are the consequences of following the desires of the flesh, instead of being guided by the motions of God's Holy Spirit. For one morsel of meat, Esau had sold his birthright, and now, when he would inherit the blessing, he is rejected; even bitter cries and tears found no place to change the mind of Isaac, because his sorrow was that of a worldly-minded man; he regretted the earthly blessings he had lost more than the heavenly inheritance which he had forfeited. His "exceeding great and bitter cry" is a faint image of that despair which will one day seize those who have chosen to "enjoy the pleasures of sin for a season" rather than to wait for the glories of the eternal kingdom. The example of Dinah is another warning against the unrestrained indulgence of our natural inclinations. Idle curiosity and love of pleasure led her to mix voluntarily with the idolatrous people of the land. Having thus placed herself in unnecessary temptation, and thrown off the divine guidance, she fell into dangers which ended in her destruction. Had she, on the contrary, subdued and controlled her vain desires, she would not have brought disgrace upon herself, discord and bloodshed into her family. From these instances of a carnal mind we turn to one of an opposite character. The transaction of Jacob in this morning's lesson is one of those histories which Holy Scripture relates as an example to be imitated not in the act, but in the spirit which prompted it. Of course his deceit was very sinful, and it cost him afterwards many hard years of toil and sorrow; yet in him we see the example of a spiritually-minded man, who denies himself earthly meat in order to gain a heavenly blessing, and who leaves no means untried which may lead him to the attainment of God's promises. Thus he reminds us of those who "take the kingdom of heaven by force and with violence," and who use worldly things in such a way as to secure to themselves a place in the "celestial habitations." Seeing then, how our earthly nature, or what is called in Scripture "the flesh" and the "body," may become so powerful an instrument either for good or evil, we should use all the restraints of this holy season to bring it into subjection. If we have "yielded our members servants to iniquity," we must now yield them "servants of righteousness unto holiness"; we must restrain our eyes from wander-

ing after vain objects, our ears from listening to that which is unprofitable or hurtful, our palate from intemperance and self-indulgence, and our tongue from idle words and evil speaking; so will our hands and feet be ready to do God's will, our whole body will be a living sacrifice unto Him. Yet, lest we should be trusting too much to our own efforts and watchfulness, the Collect and Gospel remind us "that we have no power of ourselves to help ourselves." God deals with us in spiritual as in temporal things. He bids us use means for safety; the power to preserve us He keeps in His own hands.

"A PROTEST."

BY T. B. R. W.

From time to time many things have been written on the subject of Church entertainments, yet there is room, and I feel this the very hour for me to endeavour to strike a blow at this giant evil. With the fashion of ecclesiastical amusements, so rapid in growth, of such infinite variety, so artful, and so daringly aggressive, it is quite impossible to deal in detail; therefore I will pen my protest in a general way. I believe that the reason why many of our churches are so encumbered with debt to-day, is because the clergy and their congregations have grievously dishonoured the Spirit of God. Instead of taking the Word of the Lord for matter, and the Spirit of the Lord for power, they have condescended to a base standard, so that their religion is nothing but a spurious mixture, diluted down to the taste of the world. This pandering to the worldly taste is developing at an abnormal rate. Look where you may and you see it manifested. *Amusement for the people* is the leading article in the religious advertisements. It is a hideous fact, proved to the hilt, again and again, that "amusement" is ousting "the preaching of the Gospel" as the great attraction. There was a time when such things were not even dreamed of by the Church, but in the steady "down grade" movement she has seen fit, first, to tolerate, and then to adopt, under the plea of reaching the masses and getting the ear of the people. Surely the devil has never done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for her people, with a view to winning them into her ranks. This is terribly sad, and the more so because truly gracious souls, students in our own divinity colleges to-day, who see the ill-effects, are being led away by the plausible pretext that it is a form of Christian work. I contend that it is not, and the ground for my contention is, first, that *providing amusement for the people* is nowhere spoken of in the Holy Scripture as one of the functions of the Church. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world and preach the Gospel to every creature," is clear enough. So would it have been if He had added, "and provide amusement for those who do not relish the Gospel." No such addendum, however, is to be found, nor even an equivalent for such, in any one of our Lord's utterances. Christ, as an ascended Lord, gave to His Church specially qualified men for carrying on His work. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."