

Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 2, 1911.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN,
Box 34, TORONTO.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

Feb. 2—Purific. of Mary the B. V.
Morning—Exod. 13: 1—17; Matt. 18: 21—19: 3.
Evening—Hag. 2: 1—10; Acts 20: 1—17.

Feb. 5—5th Sunday after Epiphany.
Morning—Prov. 1; Matt. 20: 17.
Evening—Prov. 3 or 8; Acts 21: 17—37.

Feb. 12—Septuagesima.
Morning—Gen. 1 & 2: 1—4; Rev. 21: 1—9.
Evening—Gen. 2: 4 or Job 38; Rev. 21: 9—22: 6.

Feb. 19—Sexagesima.
Morning—Gen. 3; Matt. 27: 1—27.
Evening—Gen. 6 or 8; Rom. 3.

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

Appropriate Hymns for Fifth Sunday after Epiphany, and Septuagesima Sunday, 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.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 252, 255, 258, 525.
Processional: 397, 473, 625, 636.
Offertory: 429, 448, 550, 579.
Children: 704, 707, 709, 712.
General: 481, 504, 515, 529.

SEPTUAGESIMA SUNDAY.

Holy Communion: 252, 255, 258, 525.
Processional: 226, 470, 536, 653.
Offertory: 103, 483, 611, 641.
Children: 422, 570, 650, 686.
General: 50, 412, 629, 637.

THE PURIFICATION OF SAINT MARY THE VIRGIN.

"Hail, thou that art highly favoured, the Lord is with thee."—St. Luke 1: 28.

The average Anglican is too negative in his attitude to the Blessed Virgin Mary. The Church does not intend that he should be so. She has provided for the regular Eucharistic observance of the Purification and the Annunciation. And the Conception of the Virgin Mary is noted in the Lectionary for December. Further, how can we

celebrate the Nativity of Christ without meditating upon the Mother of our Lord? Liturgically, therefore, the Blessed Virgin receives great honour in our branch of the Catholic Church. But on the whole the intention of the Church is disregarded. Historically we know why this is so. Our average attitude is a rebound from the extravagances of medievalism. Because some go to the extreme of worshipping Mary and calling her the Queen of Heaven, others have gone to the extreme of neglect and indifference. But in this as well as in other matters the Scriptural balance of the Anglican Church reveals itself. The truth is lost sight of in extremes; it is emphasized in the intention of our Church. Although at the present time our attention is directed to the Purification, we have taken a text from the Annunciation, which inspires the attitude which we ought to maintain towards St. Mary. A true Christian always honours motherhood. There is no more honourable motherhood than that of the Blessed Virgin Mary, whose Son is the greatest benefactor of the human race. We must believe in the exceptional purity and loveliness of her life. For had she been otherwise she never would have been chosen by God to be the instrument of the Incarnation. Among the mothers of men, of great and noble men, she stands the most exalted of all. Consider what a wonderful influence she must have exerted over the Child Jesus in His human development. If we are to believe in the humanity of Jesus, and in His perfect humanity, we cannot afford to banish from our thoughts the influence of the Blessed Virgin. To emphasize the humanity of our Lord and its excellence is to draw attention to the unique humanity of His Blessed Mother. In all our meditation upon the Blessed Virgin we must dwell upon the "glory of her humility and self-effacement." "Behold, the handmaid of the Lord; be it unto me according to Thy word." In all demands of service made by God this response of Mary stands absolutely alone. It was a great demand, but the obedience of Mary shows the depth of her love for God and the strength of her faith in God. Her Son, the Son of God, the God-Man, in His Supreme obedience to the will of the Father, sheds a glorious light upon this, her obedience to the will of God. In the resignation of self to the fulfilment of the will of God, Mary is a teacher and an inspiration for us all. It is not necessary to pray to her to be helped by her. For her example of humility and self-effacement inspires and assists us in the discharge of our duties and in our spiritual development. Let us therefore, develop more filial reverence towards the Mother of Our Lord. This is the greatest honour we can pay her, the woman most honoured of God. And in paying her this honour we shall be inspired to labour on for more love, humility, and purity in this world, and to honour and glory in these virtues, as we find them developed in the lives about us. How can we love the Lord Jesus Christ without loving His Mother, the Blessed Virgin Mary?

Spirituality.

As a man grows older if he be at all sincere in his religious profession and practice he gradually finds himself sitting more loosely to the world, and growing more deeply interested in spiritual things. This rule does not, of course, apply to the confirmed sensualist, who looks to the gratification of sense as a compensation for the toils, trials and troubles of his every-day life; who really counts his worldly business, its profits and losses, as the main concern of life, and simply regards religion as a sentimental matter to be thought of for a few minutes, on getting up in the morning and lying down at night, and to be mainly disposed of by attending one or two

services on Sunday. No, something far more honest, searching and unselfish is absolutely necessary before a man can at all realize what true spirituality means. The guiding principle of his life and the longing desire of his soul, who would know what spirituality really is, cannot better be expressed than in the two favourite texts of the saintly Jerome: "But his delight is in the law of the Lord; and in His law will he exercise himself day and night," and the rational outcome of such "delight" and "exercise," "O that I had wings like a dove! for then would I flee away, and be at rest."

Old Catholics.

We find that the English Branch of the Old Catholics no longer exists as a corporate body. A few years ago we mentioned the consecration of Dr. Arnold H. Matthew as a regional Old Catholic Bishop in England, an event which was almost co-terminous with the publication by Dr. Matthew of an extremely able defence of our orders from Roman critics. Had this appointment been judiciously followed up it might have provided a useful place for unsettled Romanists, but of late there has been dissension followed by Bishop Matthew's separation from the Church in Holland. He has been accompanied by some ten priests, while a young German priest who ministered chiefly to foreigners in Kensington continues connected with the Old Catholics of Holland and Bishop Matthew's pro-Cathedral in Islington has joined the Church under the Bishop of London.

Norwich.

The social conditions of the English cities have been of late, a matter of public interest, leading, we hope, to both public and private improvements. The first notable publication was that by the then plain Charles Booth, who, with a staff of skilled assistants, produced his work on London. The most recent publication of this kind is by C. B. Hawkins, upon Norwich, which he calls "a fair city, worthy of the noblest things." Norwich, about 1140, became noted from the death of a little boy, who was raised to be a saint as St. William of Norwich. The most unhappy result of the mysterious death of this lad was the origin of the belief that the Jews sacrificed boys at Easter, as a religious and devout act; a fable which spread rapidly through Europe and resulted in new excuses for the persecution of the race. Dr. Jessup has shown the extreme improbability of the story, but it is too long to go into now. Norwich has another Juliana poet and mystic to boast of. In this work Mr. Hawkins takes up the multiplication of religious bodies. He calls Norwich the capital of Puritan England, saying that it has inherited more churches on a rough estimate than any other city of its size in the three Kingdoms. Counting them all, there are no fewer than ninety-eight representing fifteen different denominations. The Church of England controls more than half this number, or fifty-two, spread in forty-seven parishes. As to the Church's discharge of its duties Mr. Hawkins says: "Its social work is much more extensive. There are many dark places in Norwich, into which the light of educated public opinion is only brought by the agency of the parson and the district visitor."

Churchmen All.

In a brilliant and impressive article the Church Times recently placed before its readers some strong grounds for its belief that there is a very real bond of union between Evangelicals and High Churchmen. None the less real because it is not strongly apparent to the careless observer, and none the less powerful and determined because it is not usually manifested to the public