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Lessons for Sundays and Holy Days.

February 23.—1 SUNDAY IN LENT.
Morning.—Gen. 19, v. 12 to 30. Mark 1, v. 21.
Evening.—Gen. 22, v. 20, or 23. Rom. 7.

February 24.—ST. MATTHIAS.
Morning.—1 Sam. 2, v. 27 to 36. Mark 1, v. 21.
Evening.—Isai. 23, v. 15. Rom. 8, v. 18.

APPROPRIATE HYMNS for first and second 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:

FIRST SUNDAY IN LENT.

Holy Communion: 107, 311, 314, 559.
Processional: 261, 432, 445, 465.
Offertory: 91, 252, 408, 618.
Children's Hymns: 94, 331, 332, 568.
General Hymns: 84, 88, 92, 254, 354, 537.

SECOND SUNDAY IN LENT.

Holy Communion: 279, 312, 317, 321.
Processional: 109, 248, 265, 465.
Offertory: 86, 95, 104, 256.
Children's Hymns: 92, 334, 338, 567.
General Hymns: 87, 94, 183, 285, 452, 491.

FIRST SUNDAY IN LENT.

The Sundays in Lent are not fasts, for the Lord's Day can never be observed otherwise than with holy joy; yet, as they are intended to furnish us with meditations through the week, their services all speak to us of repentance and fasting. The great design of Lent is to make us forsake sin and overcome temptation. Having lately seen how we were made subject to sin and temptation through the weakness of Adam, we are now to be taught how we may rise above it by the power of Christ. The temptation of our Blessed Lord and Saviour Jesus Christ is therefore set before us as a fit subject for our meditation during Lent, and is especially brought before us in the services for this day. The Gospel gives us the details of this wonderful part of our Lord's history; and from the Collect we learn that what He then underwent was endured "for our sakes." That He might comfort us by His sympathy, and instruct us by His ex-

ample, our Blessed Redeemer condescended for a time to lay aside His divine power, and be "in all points tempted like as we are, yet without sin." He Himself also "suffered being tempted, that He might be able also to succour them that are tempted." And thus has our divine Master not only conquered for us, but He has given to us, His members, grace to conquer with Him. By resisting the enemy in those very points in which he most assails us, our Saviour has taught us how we may also overcome his attacks. He struggled for us against the temptations of the world and the flesh, that when the devil works against us by these means, we may have His blessed example to observe and follow. Thus we read that the "lusts of the flesh" were the means by which the devil first began to tempt Christ our Lord. Taking occasion from the hunger of our Blessed Saviour, he endeavoured to persuade Him to work a miracle for the satisfying of His bodily appetite, and so to distrust the providence of God. In like manner does the evil one tempt us when we are over-careful for the things of this life, taking "anxious thought for what we shall eat, or what we shall drink, or wherewithal we shall be clothed"; "careful and troubled about many things" which must perish in the using, rather than about the one thing needful, which can never be taken away from us. To resist such a temptation we must apply, as our Saviour did, to the Word of God. From it we shall learn "not to labour for the meat which perisheth, but for that meat which endureth unto everlasting life." From distrusting the providence of God, the devil would lead our Lord to the opposite sin of presuming upon it. He would have Him tempt the Divine Providence by exposing Himself to unnecessary danger. And do not we fall into the same snare when we think ourselves so high in the divine grace and favour as to neglect the duty of continual watchfulness and precaution? To such the Scripture would say, "Let him that thinketh he standeth take heed lest he fall." It is by spiritual presumption that we tempt the Lord our God. Again was Satan allowed to make one more attack upon our Blessed Lord through the "lust of the eyes and the pride of life." These are also the favourite instruments by which the devil seeks to devour the souls of men. Knowing our different tastes and characters, he sets before us the particular object which is most likely to tempt us, making it appear pleasant and good. To some he promises worldly honours and greatness, to others worldly praise or admiration, to all worldly ease and self-indulgence, if they will be his servants and commit sin. Here, again, the Word of God comes in for our instruction, teaching us to worship the Lord our God, and serve only Him, and asking what it would profit us were we to gain the whole world and lose our own souls? We see, then, that as long as we are in the flesh the devil will use the works of the flesh to destroy in us the works of the Spirit; and that he must be resisted by the Word of God, by fasting and prayer. Humbly endeavouring to follow the footsteps of our most Holy Lord, we must, in the words of the Collect, "use such abstinence" as will "subdue" or make obedient our flesh to the Spirit, and so leave to the devil a weaker hold over us. We must not, however, expect that while engaged in the exercises of this holy season, he will flee from us alto-

gether; on the contrary, we are sometimes the most tempted during seasons of abstinence and mortification; for as the devil tempted our Saviour while fasting in the wilderness, so he now tempts those whom he sees to be using most active measures against him. Fasting, and watching and prayer, do not take us out of temptation, but they give us strength to bear up against it; they procure for us increasing strength in proportion to the increasing temptation, according to the promise, that "as our days, so shall our strength be." Lest, however, we should think the example of our Blessed Lord too high and holy to aim at, the Epistle turns our eyes to that of the Apostles. It shows us how men of like passions with ourselves were able to overcome by the Blood of the Lamb, serving the Lord in stripes and imprisonments, in watchings, and fastings, and labours. To the former of these we may never be called; yet the sufferings and self-denials of these holy men will be a profitable subject for our meditation at this time. It will make us feel how very far short we now come in the duties of abstinence and self-discipline, and quicken us to a more diligent performance of them. But there is also another reason why this Epistle and Gospel are selected for the service of this day. We are now entering upon the Spring Ember week, when many amongst us are preparing to enter the sacred ministry of Christ by receiving holy orders. The Church, taking example from Him Who underwent forty days' fast before entering upon His ministry, appoints this time for remembering, with fasting and prayer, those who are about to undertake the sacred office. Our thoughts are, therefore, directed to the labours and fastings of the Apostles, that, bearing in mind the labours and responsibilities of those who watch for our souls, we may be so much the more diligent in offering up prayers in their behalf. The example of Abraham, in the evening lesson, adds one more to the "cloud of witnesses" who are now teaching us to "lay aside every weight, and the sin which doth so easily beset us, that we may run with patience the race that is set before us." From his self-denying obedience we learn how entire is the obedience and submission of those who have endeavoured to subdue themselves and bring their will in submission to the will of God. The terrible destruction of Sodom is set before us at this time as an awful warning to the impenitent and careless. "Pride and fulness of bread"—self-indulgence and security, were the sins which caused the fall of Sodom; as they are now the cause of ruin to numbers, churches and nations as well as individuals. It is to preserve us from so great a danger that the Church lifts up her warning voice this day. Reminding us that "now is the accepted time, now is the day of salvation," she would have us take heed that our hearts be not over-charged with surfeiting and drunkenness, and so the great day come upon us unawares; therefore is she so diligent in exhorting us to overcome self, and lead in triumph our own passions. Let us, then, each according to the rules prescribed for us, spend this holy season in so "subduing the flesh, as to obey in all things the godly motions of the Spirit"; for "if we live after the flesh, we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live."