

Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 24, 1910.

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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.

- February 27.—Third Sunday in Lent.
Morning—Gen. 37; Mark 3, 13.
Evening—Gen. 39; or 40; Rom. 9, 19.
- March 6.—Fourth Sunday in Lent.
Morning—Gen. 42; Mark 7, to 24.
Evening—Gen. 43; or 45; Rom. 15, 8.
- March 13.—Fifth Sunday in Lent.
Morning—Exod. 3; Mark 11, to 27.
Evening—Exod. 5; or 6, to 14; 1 Cor. 6.
- March 20.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21.

Appropriate Hymns for Third and Fourth Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

THIRD SUNDAY IN LENT.

- Holy Communion: 242, 255, 263, 515.
- Processional: 314, 318, 476, 623.
- Offertory: 114, 421, 503, 654.
- Children: 509, 722, 723, 731.
- General: 117, 496, 560, 608.

FOURTH SUNDAY IN LENT.

- Holy Communion: 253, 258, 262, 407.
- Processional: 386, 518, 567, 630.
- Offertory: 118, 120, 500, 644.
- Children: 695, 699, 700, 753.
- General: 112, 122, 411, 782.

THE THIRD SUNDAY IN LENT.

In the fifteenth Psalm David conducts an inquiry into the characteristics of the citizens of Zion, which forms a helpful field of meditation at any time. There is one point in it which is touched upon in the Epistle for to-day. Who is worthy to dwell in God's presence? "He that speaketh the truth from his heart." In this positive declaration we are taught that sincerity of speech is a mark of Zion's citizens. Speech is the utterance of thoughts and ideas which have been impressed upon our minds. Speech is tied up to thought. It betrays the line and the quality of our thoughts.

The hypocrite endeavours to speak words which are not indicative of his real line and quality of thought. But his speech betrays him. The hearer soon detects the ring of unreality. Hence the position of this characteristic. It follows two others—"He that leadeth an uncorrupt life," "He that doeth the thing that is right." These depend upon thought which is the language of will. They are prior to the power of speaking the truth from the heart. Now the Psalmist goes on to give us the same ideal only from the negative point of view. "He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour." The ability to unlearn is as real and as necessary as the ability to learn. We must cast off, as incompatible with our high calling, all deceitful and slanderous words. Cast them off! for they are indicative of a false relation to God and man. They are destructive of all friendships and especially spiritual friendships; they are cruel in that they add the burden of prejudice to the burdens our brothers already stagger under; they are cowardly, for the work of the slanderer is always done in the dark. The slandered do not hear the slanders; they perceive the result, viz., the unfriendly attitude of those whom they once called friends. The Jews were prejudiced against Jesus. Why? Because He was a Galilean. Why so? Because of the old lie that no good thing could come out of Galilee. Let us heed the psalmist's advice. All friendship is compatible with Truth alone. He who is the Friend of all once said, "I am . . . the Truth." The character of our lives as citizens of the Kingdom of Heaven is such that we can hold no compromise with sin. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Silence often compromises men with the evil about them. Discretion is often degraded into mere worldly wisdom. The flippant speech, the irreverent jest, the unholy story, are allowed to pass without comment on our part. Whereas in all sincerity and humility we ought to be loyal enough to God to reprove them. Of course in taking upon ourselves the duty of reproof the unfruitful works of darkness we must observe certain things. Are we walking in love and light ourselves? Have we obeyed the Lord's command, "Cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Then we must be sure of our ground. Is our judgment right? And last of all we must make sure that the object of reproof is the winning of men to friendship with God. The Epistle for to-day teaches us to rule the tongue. As concerning righteousness many are dumb. But oh! how eloquent they are in filthiness, foolish-talking, and jesting! Let Jesus cast out the dumbness, the eloquence of foolishness. Walk in love. And then talk in love.

The Christian Sunday.

All true Christian men, women, and even children, are in duty bound to do their utmost not only to maintain the sanctity of the Christian Sunday, but so far as in them lies, to peaceably yet consistently influence others to do likewise. The Bishop of London clearly, impressively and with a spirit of British fair play thus refers to this immemorial observance: "The real question which decides our observance or non-observance of Sunday as a day of worship and rest is the amount of gratitude we feel to our Lord, Whose Resurrection we commemorate week by week on that day. Of course, those who feel, and therefore desire to show none, will spend the day as they like—ours is, after all, a free country—but what an enlightened Christian public opinion can insist upon is that, in so doing, they

shall not spoil the chance of worship and rest for others."

Bishop Awdry.

Many Churchmen will remember the visit to Canada a few years ago of the late Dr. Awdry—Bishop of South Tokyo. Bishop Awdry made a most favourable impression on all who met him. A noble looking man, gentle and courteous in manner, and of engaging address, to all intents and purposes he seemed at the time, to be in perfect health. How little one knows the tremendous change a few years or even a few days may bring about. The following touching resolution was passed by the Society for the Propagation of the Gospel in Foreign Parts at a meeting held on the 21st of last January in the Society's House, London, England, the members present standing:—"The members of the Society assembled in their monthly meeting in the Society's House, on Friday, January 21st, 1910, desire to place on record their sense of the loss to the Church on earth of the noble life and example of the late William Awdry, Bishop of South Tokyo. They thank God for the blessing vouchsafed to Japan in the succession of bishops in that See. Each has helped to sustain with wisdom the growing life of the Nippon Sei Kokwai, and among these founders the late Bishop will ever hold an honoured place. The first of English bishops to exchange his work at home for a sphere abroad, he won the confidence of the Japanese people, of the Government as well as of his own flock. He was equally faithful in recognizing the virtues of the Japanese as in criticizing their failings, earning their respect by his constant and loving faithfulness. The Bishop longed to return to his adopted land in order to be laid to rest there. Forbidden to travel he ended his days among us here, and the last months of his life seemed to be irradiated with a glow not of earth as he spoke of the uses and blessings of suffering from his dying bed. The Church of England has been glad to have been able to give of its best to the Nippon Sei Kokwai; and to-day the two Churches mourn together the loss of their friend and leader. Together also they bless God for his example which is destined to live as an inspiration to the Church in future ages. The Society desires to express its deep sympathy with Mrs. Awdry in the hour of her widowhood."

Bible Difficulties.

Among the many seeming contradictions in God's word we may call attention to Matt. v. 39, "Resist not evil," as compared with "Get thee hence Satan" (Matt. iv. 10), "Abhor that which is evil" (Rom. xii. 9), "Resist the devil" (James iv. 7). In the latter group of texts and many others we are taught to resist, abhor and banish evil. Why then did Christ say "resist not evil" in the Sermon on the Mount? The meaning of this latter text must be that we should not retaliate against the evil doer nor revenge ourselves upon him. The unwavering testimony of God's word is that evil must be opposed and destroyed. Like our Saviour, we must not dally with the temptor nor give him any entrance or recognition. Uncompromising hostility to evil, a determined effort to eradicate and destroy it, must ever be the true Christian's attitude. This explains the imprecatory Psalms. They were spoken, as we are taught, concerning Judas, which was guide to them which took Jesus (Acts i. 16). The only one thing which a Christian should do with evil is to destroy it. Judas is called the "Guide" or ringleader of the evil brood which crucified Jesus. Therefore of him, and such as he, was Ps. cix. and other such psalms written.

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