

FIVE-MINUTE SERMON

FIRST SUNDAY IN LENT
LIFE A WARFARE

"Then Jesus was led by the spirit into the desert to be tempted by the devil." (Matt. iv. 1.)
Holy Job truthfully said: "The life of man upon earth is a warfare" (Job vii. 1), for as soon as we are born into this world and begin to breathe we must begin the battle and fight until death again takes us away from this earth. One of our enemies is the flesh, which battles against the spirit. Another is the world surrounding us, which entices us to sin by the allurements of wealth and luxury. The third enemy is the devil, who sets many traps for us, and aims in us inordinate desires in order to cast us into eternal destruction. Against all these enemies we must combat and struggle during our whole life, and therefore it justly may be called a warfare. Let us endeavor to learn today from the example of our Saviour how we should combat these enemies.

When our Saviour had been baptized in the Jordan, He retired into the desert where He fasted forty days. In this way He desired to start upon the office of teaching and at the same time wished to demonstrate how, by self-denial and mortification, we should seek strength against temptations. With this divine example the Church urges upon us the practice of fasting, for if able to conquer the powerful desires for food, we shall also be strong in the combat with sin. If our circumstances do not permit us to follow the example of our Saviour in severe fasting, we may substitute for it the mortification of the spirit, i. e., keep free from sin, and avoid evil occasions and bad companions, which may cause us to fall into sin. This is the chief kind of mortification that the Church requires of us during this holy time. Abstaining from food is advisable and wholesome, but it is more necessary and more pleasing to God to abstain from sin.

When our Saviour had, as it were, strengthened Himself for the combat, by fasting, the devil approached Him, and endeavored to tempt Him in various ways. And now let us learn from our Saviour's example how to conquer the temptations of the evil one. We see that the Saviour did not argue with the devil, but immediately declined the evil suggestion. If we wish to come out of the combat victors we must also meet the temptations of the devil by a strong effort of our will, without stopping to argue. St. Paul admonishes us "give not place to the devil" (Ephes. i. 27). I. e., do not allow temptations to take root in your hearts, but turn them away immediately. "Resist the devil," said St. James, "and he will fly from you" (iv. 7). "If we keep the devil at a distance," says St. Augustine, "he will never harm us, no matter how crafty and cunning he is; he may be likened to a chained dog that cannot do injury unless one ventures too near him." If in the future we are tempted to commit sin, let us follow the example of Jesus Christ, who never let us enter into any compromise whatsoever, but immediately drove off the temptation. Do not allow the evil thoughts and desires to take root in your hearts, but recall the commandment of God and resist the sinful suggestions.

"Tell me, my dear Christian, at what times were you most tempted by the evil spirit? It was not at the times when you were watching and praying, when you were thinking of God and inflamed with the fire of love for Him. Certainly not, because during this time the evil spirit could not harm you. The devil wins the victory over us when we are not thinking of God and of His commandments; that is the time when we consent to evil thoughts and desires, when we are led to commit evil deeds. As long as the fire of divine love and devotion burns in our hearts, we are zealous in working for the salvation of our souls, the evil spirit can not hope to conquer us, but as soon as this fire burns low or is extinguished, as soon as we lose this holy zeal, the devil wins his victories. The evil spirit therefore finds an easy prey in those who are indifferent about their salvation. Remember, my dear Christians, that Jesus Christ sacrificed His Precious Blood for our souls, so save them for life eternal. Do not therefore allow your immortal soul to be the prey of the devil, guard against harboring the devil's soul for a few hours of pleasure, for wealth, for the satisfaction of sinful hatred. Watch and pray, battle against temptation, in which you may not succumb. With the assistance of divine grace we are steadfast in combating the devil we shall receive our reward: which will be on this earth peace of conscience and eternal happiness in the hereafter. Amen.

ARCHDEACON ARMITAGE

THROUGH THE LAW COURTS TO THE COMMUNION TABLE

HIS REPLY TO THE CASSETT'S CRITICISMS OF HIS LETTERS

To the editor:

Sir: The Church of England as it exists to-day is in conformity with the Church of Christ in the purest ages. It is Apostolic in its origin and government. It is Catholic in its practice, and is Evangelical in its doctrine. It is Protestant in its witness for truth, and in its repudiation of all error. It is returned from the corruptions of the Middle Ages, and from the Paganism which entered the Church with the formal conversion of the Roman empire. It is a continuation of the organization from the time of the Apostles down to the year 1911.

The history of the Anglican Church is a chequered one. It is true, but it is honorable, and while we lament its failures, we are justly proud of its work for Christ in the world. It has been the main force and influence in the development of the English character, and it has impressed its spirit upon the wide bounds of the British empire.

And through the length and breadth of its years, wherever the pontifical tyranny was claimed or exercised, we always chafed against it, or under it. The spirit of independence was never

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extinct. Augustine found it when he landed and met the British Bishops. It was in evidence in the free life of the Church in the time of the Conqueror who broke no power above his own. The monk of milk-making made many a law to curb sacerdotal usurpations. And at last, at the bright and blinding reformation of the Church, the Church emerged from the dark clouds of error and superstition, into the light and the liberty of the Gospel of Christ. The Church of England to-day is like the primitive Church, not only of Britain, but also of Rome, of Gaul, of Antioch, and of Jerusalem, in its constitution, in its practice, in its doctrine, while the Church of Rome of 1911 has not the faintest resemblance to any of the Churches named, or to any Church in existence in ancient times.

This is a simple and plain answer to the question of the Casket: "Was the Church that existed in ancient Britain in any way like the Anglican Church?" I emphatically declare that it was, as all research bears witness. But it had little resemblance to the modern Church of Rome.

The Casket finds fault with the ancient definition of the Catholic Church, as given in my letter: "the blessed company of all faithful people." You will not question surely the meaning of the word "Catholic," i. e., universal, because it is not confined to any race, or class, or age. You ask what is meant by the word "Faithful," "faithful to what?" It means all who have a living faith in the living Christ. "Wherever Christ is," said Ignatius, "there is a Catholic Church" (Ep. ad Smyrna, c. viii). A. D. 70-107.

This early definition of the primitive times has never been improved on. The term arose in the east, it was defined by the east, it was taken over by Rome, and first used in its natural and proper meaning, that of the Church's believing people. The present Roman use of the word Catholic is the exact opposite to that of the early Church. The ancient test of Catholicity was that of conformity with the teaching of all the other churches of Christianity as exhibited at all times. The present Roman is that of conformity with but one Bishop, of one city, that of Rome. All history against the present Roman view. Eight thousand of Greek Bishops constantly protest against it. Pope Gregory, the great, the good, St. Augustine to England, defined the Catholic Church as one flock under one shepherd, and that shepherd Christ, which is succinct and clear, and is the truth. He never for a moment imagined that the one flock was under one earthly shepherd and that shepherd the Pope. What better evidence could there be than Justinian's code? It clearly decreed that all believers in the Trinity should be called Catholics. (Codex Justinianus, Nuremberg, 1888, Tin. I, fol. 1v.)

Our friends of the Roman Communion have only a concurrent right with Christians of every name, who worship the Trinity to the use of the term "Catholic." It is interesting to recall that the term Catholic did not originate from Rome. It came from the Greek Church, and persist in its original meaning. The earliest known copy of the Apostles' Creed, as used in the Roman Church, even contain the word, but reads "Sanctum Ecclesiam," (Holy Church).

The Casket is quite right in the statement, "the crucial word is to admit full." The Catholic Church is composed of all true believers in the great head of the Church, our Lord and Saviour Jesus Christ.

The Casket professes to be greatly troubled concerning the legal status of the Church of England, fits in the Mother Land, and then in Canada. Your sympathy is simply for the Roman Editor. A larger and wider knowledge of the facts would lead you from the act criticism into one of admiration. "It is much easier," said Bascom, "to be critical than to be correct." The first stage you have now reached. I trust that you will gain the second before long.

New criticisms based on incorrect information, or on incomplete knowledge of all the facts, is almost sure to lead one astray. And that is exactly what has happened. You do not seem to be aware of the fact that the Church of England in Nova Scotia, following the Scriptural and Primitive model, is absolutely free in its government, having its own synod, its own Court of Discipline, and its right of appeal to the properly constituted Supreme Court of Appeal. Our Church is a free Church formed upon constitutional lines, and not as is yours a system of absolutism. Mr. Robert Dell is a well-known Roman Catholic layman, at one time editor of a Roman Catholic paper, who regards in his own words "the development of Papal despotism with dismay." In a letter to the Times he referred to the act of the Abbe Brémond, who said a few prayers without vestments or ceremonial, and the Pope, who was prohibited from saying Mass for doing so: "We may not even pray without the permission of Pius X." To this pitch had Papal despotism come.

Now as to the Supreme Court of Nova Scotia. The Roman Church in Nova Scotia, its hierarchy, its priests, its laity are every which as much subject to it as we are, and any member of the same will find the King's Courts open to him for the righting of any grievance. The division which the Casket seems to make between "spiritual" and "secular" is at bottom utterly unscriptural. In fact it is much worse, it is atheistic. The

distinction is an abuse of words. For nothing is clearer, than that the Church of Rome in the days of its scriptural purity, accepted St. Paul's teaching that the State is a Divine institution. (Romans xiii, 1-7)

The Casket fears from a perusal of my last letter that I cannot answer a series of questions concerning the "Royal Supremacy." But to do so, I answer them all without difficulty, and in the affirmative. St. Augustine did recognize just such jurisdiction as the Church of Rome has arrogated to herself. He received his Bishops from the King, from the Pope but from the King. There is no reason to believe that he did not agree with his great namesake in his interpretation of the Scripture bearing on this point. There was nothing that he held more firmly than St. Paul's teaching in his Epistle to the Romans (xiii, 1-7), that the Higher Powers of the State were ministers of God, ordained of God, to carry out the ordinances of God. The powers of the Casket in this matter make sad reading to any one who takes the true Magna Charta of the Church of Rome, (which also she little values) the Epistle to the Romans. For this insight we owe thanks to the King, and those set in authority by divine prerogative the highest power given to man that of bearing the sword. There is nothing added to the history of the Church than the disloyalty of the Church of Rome to St. Paul's great principle. And it ought to make those who claim the Papal Supremacy think long and deeply, when they remember that there is not today a Christian nation in Europe which will acknowledge it. What a terrible confession of failure is the complaint of Plus IXth, that there is not now one Christian nation in Europe. We know it to be an aspersion on modern Christianity, but none the less it proclaims the failure of the principle of Papal Supremacy.

Yours, etc.
W. J. ARMITAGE

Now, Archdeacon Armitage believes implicitly that this is the proper position for a church to be in, and is within the true meaning and intent of St. Paul's words. But, how many people really believed, in their hearts, the Queen Victoria, good and noble woman though she was, in her proper sphere in discharging such functions? She could not be expected to do more than to be the point of the hundreds submitted to her courts in ecclesiastical cases during her reign. Were her judges then, the rulers designated by St. Paul? We have taken the case of Queen Victoria because, as a civil ruler, she was unexceptionable. Other cases would show the Archdeacon's theory in a worse light. We wish to mention two famous cases, decided in December 1909, which is the most recent illustration of the workings of the "Royal Supremacy." In the "Book of Common Prayer," of the Anglican Church, is a list of the forbidden degrees of kindred and affinity. Among them is—"Wife's Sister." This has been long held in the Church of England, and long the law of the land. Henry VIII, went back to the Old Testament, and changed the religion of England, because he wanted to put away his deceased brother's wife, whom the Pope had dispensed him to marry. And ever since then, the Church of England has been strong on the Levitical prohibitions. But, Parliament, the law-giver of the country, as for State, in England, passed a law a few years ago, permitting a man to marry the sister of his deceased wife. Mr. Bannister, of the parish of Eaton, went to the law, and the Queen, the sister of his deceased wife, Canon Thompson refused to give Mr. and Mrs. Bannister. And the dispute led to the highest private law court in the country, the House of Lords. The House of Lords, in a unanimous decision, decided that Canon Thompson could not lawfully be refused to Mr. and Mrs. Bannister. And the Judge last said, "The Queen v. Diddin, Law Reports, 1909 and 1910."

"The privilege of partaking of Holy Communion in their church is in their eyes the highest privilege of a member of the Church of England, and it is not in accordance with the practice of our legislature that the rights of the laity on matters of such importance should be dependent on the views of a particular clergyman, or even of the church itself." (Italics ours.) "except so far as those views are by law made binding on the laity." "The Queen v. Diddin, Law Reports, 1909 and 1910."

A few days later, the Anglican Bishop of Birmingham wrote to the Times: "It appears to me that it is plainly intolerable to a Christian conscience to admit the principle that an Act of Parliament (Parliament being a mixed body representing non-Christians as well as Christians, and non-Churchmen as well as Churchmen), should have power to determine conditions of Communion in the Church of England."

Quite so; but what is the good Bishop going to do about it? What would Archdeacon Armitage advise him to do about it? He says that "the Roman Church" is subject to the Courts. In some ways she is, as every subject must be; but can be pictured, in his most imaginative moods, a Court of Law, a body of lay

In 1809, Sir Travers Twiss, V. G., in the case of the Bishop-elect of Exeter, decided that he had the power to hear objections against the orthodoxy of the person elected. The statute of Henry VIII, provides that the Dean and Chapter shall with speed and celerity, in due form elect and choose the same person named to them by the Sovereign and none other." Encyclopaedia Laws of England, Vol. III, 1st Edition, p. 271, Article Conge D'Elire.

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Now, Archdeacon Armitage believes implicitly that this is the proper position for a church to be in, and is within the true meaning and intent of St. Paul's words. But, how many people really believed, in their hearts, the Queen Victoria, good and noble woman though she was, in her proper sphere in discharging such functions? She could not be expected to do more than to be the point of the hundreds submitted to her courts in ecclesiastical cases during her reign. Were her judges then, the rulers designated by St. Paul? We have taken the case of Queen Victoria because, as a civil ruler, she was unexceptionable. Other cases would show the Archdeacon's theory in a worse light.

A blacksmith had in his possession, but under mortgage, a house and piece of ground. Like many others, he was at one time fond of a social glass, but was happily induced by a friend to join the temperance society. About three months after, he observed his wife one morning busily engaged in planting rose bushes and fruit trees. "Mary," said he, "I've owned this lot five years, and yet I have never known you to care to improve it in this manner." "Indeed," replied the smiling wife, "I had no heart to until you gave me drink. I had often thought of it before, but I was persuaded that should I do it some stranger would shall pluck the roses and enjoy the fruit." And they did.

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CHATS WITH YOUNG MEN

LENTEN THOUGHT FOR MEN

As to our real friends, we must have them with the greatest care, and as frequently we must limit ourselves to a very small number. Let us have a true friend who does not flatter us, and whom the pure maxims of duty do not govern in all things; your friend will be your ruin, if he does anything for him; show down your friends, as much as possible, and if you are a few years older than you are, this way you will mature more. Be warm, disinterested, faithful, and constant in your friendship; never be blind to the faults or degrees of merit of your friend; let them find you whenever they need of you, and whenever your fortunes weaken the warmth of friendship.—Fenelon's Letters

REMEMBERING
You often hear the expression "I have a host of friends"; but do anything for him; show down your friends, as much as possible, and if you are a few years older than you are, this way you will mature more. Be warm, disinterested, faithful, and constant in your friendship; never be blind to the faults or degrees of merit of your friend; let them find you whenever they need of you, and whenever your fortunes weaken the warmth of friendship.—Fenelon's Letters

It is a strange thing that men who have earned enormous wealth in the western countries as in the House of Commons, met a man he knew him as Napoleon, a man whose genius he had never known. He was now living in London, and he had a large law office. He was the best man in the city. He had a large law office. He was the best man in the city. He had a large law office. He was the best man in the city.

When the good Lord made him He plans him on a large scale. Nothing is so humble that to see it. Every man is a son of God. There is no greatness in any sympathy. Everything is a reflection of God. Monarchs are both men, recalled for their virtues, and men for their faults. Ambitious reformers fall rate men in massed. The sides individuals. The idea. The politician never forgets him. It is no secret in any way be it as grocery storeman, paste this your hat, and look at it before you go out. win, remember.—The Pilgrim

THE PEOPLE WHO WORK to accomplish the most are those who complain of lack of time constantly put their time not to extend themselves, but to extend themselves, to extend themselves, to extend themselves.