

Canadian Churchman.

TORONTO, THURSDAY, MARCH 9, 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,

Phone Main 4643. Box 34, TORONTO.

Office—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.

March 12—2nd Sunday in Lent.

Morning—Gen. 27: 1—41; Mark 10: 32.
Evening—Gen. 28 or 32; 1 Cor. 4: 18 and 5.

March 19—3rd Sunday in Lent.

Morning—Gen. 37; Mark 15: 27—53.
Evening—Gen. 39 or 40; 1 Cor. 11: 2—17.

March 25—Anniversary of B.V.M.

Morning—Gen. 3: 1—16; Luke 1: 46.
Evening—Isai. 52: 7—13; 1 Cor. 15: 1—35.

March 26—4th Sunday in Lent.

Morning—Gen. 42; Luke 2: 1—21.
Evening—Gen. 43 or 45; 1 Cor. 15: 35.

Appropriate Hymns for second and third Sundays in Lent, 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.

SECOND 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.

THIRD SUNDAY IN LENT.

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

THE SECOND SUNDAY IN LENT.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." St. Matt. 4:10 part.

Let us have another meditation on the temptation of Jesus. What is the object of Satan's ministry of temptation? In our Lord's case it is to draw Him away from a spiritual conception of Messianic office and kingdom to a popular and political estimate which could only result in absolute failure. In Jesus' experience we see the struggle of Satan and the victory of the Christ, i.e., of the spiritual and eternal. Satan desired to separate Jesus from the Father. But

the ministry of Jesus reveals the continuous defeat of Satan. Compare our Lord's answer to the first temptation with His answer to the disciples when near Sychar:—"My meat is to do the will of Him that sent Me, and to accomplish His work." On the pinnacle of the Temple Satan bids Him presume upon the providence of God. His answer to that temptation is re-echoed in His dying words on the Cross:—"Father, into Thy Hands I commend My spirit." And surely we appreciate the note of triumph over Satan when Jesus says to His apostles as He ascends into heaven:—"All authority hath been given unto Me in heaven and on earth." The manifold, the oft-repeated temptations of Satan are unavailing, Jesus will not be separated from the Father. How is it with us? Are we making our temptations spiritual opportunities, or are our temptations being yielded to? Are we being separated from God? In the catechism we are taught our duty towards God. That duty is well emphasized in our Lord's third answer to Satan. And as Satan tempts us away from God we must ever make this reply:—"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Two essential features of our duty towards God are emphasized in this reply: (1) **We must worship the Lord God.** The more we appreciate the uniqueness and unity of God the more whole-souled becomes our worship of the Godhead. A life without worship is a life separated from God, and therefore a life void of glory, peace, and joy. To neglect private worship is to forget the things which concern God's glory, our individual needs, and the needs of our brethren. One of the first signs of separation from God is therefore the neglect of private devotions. This neglect is, of course, soon followed up by neglect of public worship. Sickness may prevent our participation in the public, the social, worship of Holy Church. In that case the Church ought to have the benefit of our ministry of intercession. But so many in our day neglect public worship simply and solely because they desire to escape the call to serious thinking. God is not at all in their thoughts. Satan has succeeded. Then there are others who do not take the trouble to understand the Church, but who allow the difficulties suggested by their partial knowledge to wean them away from allegiance to the Church, and from participation in acts of public worship, and particularly from the Blessed Sacrament. Satan is succeeding here as well. He is separating these persons from God. (2) **"Him only shalt thou serve."** If you want the glories of the world you must serve Satan. In so doing you separate yourselves from God. "Ye cannot serve God and mammon," saith Jesus. And this but re-echoes the claim asserted by the first four commandments. God wants every side of our nature and being dedicated wholly to Him and to His service. In Baptism we are pledged to that service. Therefore we must make determined resistance against Satan's temptations. Make every temptation a stepping-stone to closer fellowship with God. When tempted to neglect our duty to God let us rather worship Him in spirit and in truth, let us perform some definite act to His glory. Such worship and service are the proof of our love for God. And "love is the fulfilling of the law."

An Unsolicited Tribute.

Amongst the many friendly letters received by the editor of the "Churchman," from subscribers living far apart, and often personally unknown to him, he now and then receives one in which a direct acknowledgment is made of the liberal and tolerant service he has striven for long years to render to all the members of our Church. It is with pleasure he here gives a quotation from a valued

letter recently received, and at the same time gives expression to his appreciation of the kind and friendly spirit of all those courteous and generous Churchmen, who from time to time send him a cheering and helpful word. The quotation is as follows:—"I am greatly pleased to tell you how much pleasure I have derived in the past from reading your very excellent paper. I am also equally well pleased at the very great spirit of liberality and toleration shown, being devoid of that petty carping spirit of internecine warfare which is never able to see anything good, except it emanates from its own petty self. I am happy to say that this spirit of toleration, with the ability of being able to see good in others who do not always think and act as the observers themselves, is becoming more general, not only in our own beloved Church, but throughout the religious world at large."

Education.

Quite recently we heard an earnest and impressive address on the subject of vital religion from a layman of the Church. After the service another earnest layman asked an educated lady who had been present how she liked the address. The reply was that she neither liked the matter nor the manner of it. No doubt the criticism was founded on the opinion that the speaker was somewhat lacking in the refinements of what is popularly called "higher education." Whatever the fair critic's opinion may have been based on the fact is that the speech was singularly earnest, manly, straightforward, even eloquent, with the eloquence of deep conviction on a subject of paramount importance to his hearers, clearly, forcibly, and sympathetically expressed. There is an education of which the school and college are the symbols of which no sane person could doubt the utility. But there is another, and need we say, a much higher education—that which unfolds the spiritual power in man; reveals to him more fully and clearly the personality and attributes of his Saviour; and leads him more and more to submit his whole being to the guidance of the Holy Spirit of God. Of this latter education, the Sunday School, parish church, and diocesan cathedral are the popular symbols. Without at all disparaging that which is essential, and even ornamental, in human education, we submit that at the last its product will pale into insignificance when compared with that of spiritual education.

Defend, O Lord, This Thy Servant.

At the critical moment in life when the Fathers of the Church lay their hands on those who have been baptized, they pray God to "defend" those whom they confirm. A moment before they ask God to "strengthen them with the Holy Ghost, the Comforter," but at the actual moment of confirmation the Bishops pray for "defence." Defence presupposes attack, and reminds us of our great spiritual foe, the devil. It suggests warfare, and reminds us that we are still on the battlefield of life, and in sight of the enemy. This thought of "defence" is not only found in our Confirmation service, but appears in the Second and Third Collects for the morning, and in the Second and Third Collects for the evening, and is therefore definitely brought before us twice every Sunday in our lives. The Prayer Book thus regularly and constantly reminds us of our spiritual warfare, but somehow sin and the devil are not very prominent in much of the teaching and preaching of the day. Sin and the devil were very real to St. Paul, and to St. Peter, and to St. John, and yet more to Christ; and if we want to carry out the spirit of our Prayer Book, we will speak as plainly of sin and the devil as the Scriptures do, and ceaselessly warn Christians of their perpetual need of "defence."