

A Litany

ALMIGHTY God, who hast taught us in Thy Holy Word to make prayers and supplications and to give thanks for all men:

We pray Thee for the Nations of the World; that the barriers of envy and ill-will may be broken down, and that every effort towards unity and peace may be blessed and prospered;

We beseech Thee to hear us, good Lord.

For the King; that his throne may be established in righteousness, and that he may rule in Thy faith and fear;

We beseech Thee to hear us, good Lord.

For all who hold positions of trust and authority; that by their means political purity may be maintained, and that men of integrity and honour, not counting the cost, may be ever ready to bear the burdens of responsibility;

We beseech Thee to hear us, good Lord.

For the ministers of Thy Church; that girt about with truth and having on the breastplate of righteousness, they may promote Thy glory and set forward the salvation of all men;

We beseech Thee to hear us, good Lord.

For all who heal and minister to the sick, and for those who seek to stay the ravages of disease; that the blessing of the Great Physician may rest abundantly upon all their labours;

We beseech Thee to hear us, good Lord.

For the teachers in our schools and colleges, and in all places of useful learning; that being themselves taught of Thee they may lead others in the paths of uprightness and true knowledge;

We beseech Thee to hear us, good Lord.

For those who guide the thought of the people, for writers, journalists, artists, poets, dramatists, and musicians; that pure ideals may inspire us, and that beauty may crown our common life;

We beseech Thee to hear us, good Lord.

For social workers, and for those who administer the public institutions of our land; that they may be had in honour of all men, and helped forward in the tasks Thou hast given them to do;

We beseech Thee to hear us, good Lord.

For those in business and for all who carry on the commerce of the world; that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely and of good report, they may think on these things;

We beseech Thee to hear us, good Lord.

For parents and children; that purity and love may dwell in our homes, and that duty and affection may be the bonds of family life;

We beseech Thee to hear us, good Lord.

For the rich, that they may remember their stewardship; for the gifted, that they may employ their talents in Thy service; for all men, that Christ may be glorified in their lives;

We beseech Thee to hear us, good Lord.

For the weak in body or in mind, that they may be strengthened and restored to health; for those depressed or in pain, that they may be cheered and comforted; for the dying, that they may have Thy light and peace;

We beseech Thee to hear us, good Lord.

For our friends and loved ones, for those at home and those absent; that they and we, protected and purified by Thy grace on earth, may hereafter see Thy face together, and render unto Thee a more perfect service; through Jesus Christ our Lord. *Amen.*

To these our prayers we would add, O Heavenly Father, our humble thanks for all Thy goodness to us. For life and health, for home and friends, for peace and safety; for power to work and leisure to rest; for all that enriches thought or ennobles character; for all that is beautiful in art, or in creation, or in the lives of men, we praise and magnify Thy Holy Name. Above all, we thank Thee for our spiritual mercies in Christ Jesus our Lord, for the gift of Thy Holy Spirit, for the means of grace and for the hope of Glory. Fill our hearts with all joy

Mental Healing

MOST REV. F. H. DU VERNET, D.D.,
Archbishop of Caledonia.

IT is estimated that nearly three quarters of the ailments which afflict mankind have a mental cause. This should indicate at once the importance of a mental remedy.

The first principle to firmly grasp is the close inter-relationship of the mind and body. What influences the mind affects the body, and what affects the body influences the mind.

A suggestion in the mind, which is something purely mental becomes an impression upon the brain, which is something partly physical, and this impression upon the brain at the centre of the nervous system is quickly spread through a net-work of nerves throughout the whole body to its remotest parts.

The second principle to firmly grasp is the intimate connection between physical vitality and spiritual life. Divine energy flowing into the human soul has a quickening power.

FUNDAMENTAL PRINCIPLES GO TOGETHER.

These two fundamental principles must be taken together. The laws of the human mind are the laws of God. Spiritual healing is through a mental process and a psychic channel. It is reasonable because human, powerful because divine.

A suggestion is given to a man as he eats his dinner which throws him into a violent fit of anger. This upsets his nervous system, spoils his digestion, and consequently poisons his blood.

When we say that this man's ailment has a mental cause we do not mean that the ailment only exists in his mind. Far from it. His mind has, undoubtedly, affected his body, and it is probably true that some physical remedy which will assist nature may be of some benefit to him in getting rid of his indigestion. We do not advocate the doing away with all medicine. Such has a secondary place to fill, but no medicine can impart the spirit of life. If any ailment has had a mental cause it is unscientific not to go to the root of the matter.

MENTAL REMEDY FOR MENTAL AILMENT.

There are a vast number of ailments caused by worry, which is a mental cause. For such it is absurd to take only physical pills. Why not try a mental remedy; "casting all your anxiety upon God for He cares for you?" The mind that is stayed upon God will be kept in perfect peace. The peace of God in the soul of man is the most powerful prophylactic known to medical science.

It is well understood, that many distressing cases of chronic infirmity are caused by a persistent idea which has dropped into the subconscious region of the mind of the afflicted, and from this secret recess affects the whole nervous system. It is useless to simply argue with such a patient, and harp like a parrot upon the words—"You are not ill." What is required is careful treatment by one specially trained in psychology and religion, a skilled physician or a sympathetic clergyman, who will first win the confidence of the patient and by quiet questioning discover the hidden idea which is the cause of all the trouble, and then gently eradicate this tyrannical idea by using a counter-suggestion, a divine idea, which will take its place and become the inspiration of a new life. The Spirit of Life in Christ Jesus has still its quickening power. "Arise and walk, thy faith has made thee whole."

We need to-day not the bungling attempts of novices, but the scientific application of the principles of psychotherapy, with a full recognition of the healing power of the life of God in the soul of man.

and peace in believing, and help us to show forth Thy praise, not only with our lips but in our lives; through Jesus Christ our Lord. *Amen.*

The Grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

This Litany is being used at the Friday afternoon service in Lent at the St. James' Cathedral, Toronto.

The Bible Lesson

Rev. CANON HOWARD, M.A.,
Montreal, P.Q.

Fifth Sunday in Lent, March 21st, 1920.

Subject: The Anointing of Jesus in the House of Simon, the Pharisee, St. Luke 7: 36-50.

1. Jesus as a guest. One might make an interesting study of the recorded instances in the New Testament which show how our Lord was received in various homes. The wedding in Cana, the houses of Matthew, Zaccheus, Simon the leper, and the well-known home of Lazarus and his sisters in Bethany, are familiar examples of entertainment offered to our Lord and accepted by Him. In this was seen the contrast between the ministry of Jesus and that of John the Baptist. It led to the criticism of Jesus that He came "eating and drinking," and that He mingled with publicans and sinners. To us it brings no thought of criticism, but rather we love to dwell upon the thought of His entering into friendly association with those whom He came to help and bless. It is helpful to think of Him as the "unseen Guest" in all our homes. Such a realization will help to sanctify our homes and make them what they ought to be.

2. The entrance of the woman. She, of course, was not invited as a guest. Simon, the proud and righteous Pharisee, would not have welcomed her. But, according to the custom of the time, his house was open when he entertained, and those who wished might enter in and see the guests. It must have astonished Simon to see this woman weeping over the feet of Jesus and anointing them with the costly perfume which she brought in an alabaster vase. It astonished him still more when he observed that his Guest received her homage without resentment or rebuke. Simon would have repelled her with indignant scorn, but Jesus knew her penitence and received her as a repentant sinner. "Ah," thought Simon, "this scene shows that Jesus is not a prophet, for if He were He would know who, and what kind of character this person is."

3. "Jesus heard the Pharisee thinking," says St. Augustine. Simon was not able to estimate the more than prophetic knowledge of his Guest. Not only did Jesus know the woman's penitent heart, but He also read the scornful heart of Simon as well, and spoke to him the little parable of the two debtors. Simon was a debtor, too, who needed pardon, but he knew it not. He apparently did not perceive that this was implied in the illustration of the two debtors. Not until Jesus made the application of the parable did Simon know that he was one of these debtors who in a less degree than the other needed pardon. The reality of his need had never occurred to him, and he had not thought of himself as one who required forgiveness.

4. The attitude of other guests. Like Simon they were critical. Jesus received the homage of a sinful woman, and claimed to forgive her sins. This claim of the power of forgiveness was the most surprising of all the strange things which they discovered at that banquet. It was the prerogative of God only to forgive sins, yet Jesus calmly and authoritatively declared to the woman, "Thy sins are forgiven." Either Jesus was a blasphemous or He had Divine power. That was the alternative they had to face.

5. Love was the result of forgiveness. Simon the cold and somewhat ungracious host had no realization of his need of forgiveness, and had, therefore, no love for Jesus, while the woman, who felt that she was forgiven, experienced a deep gratitude, which only the forgiven can know. "We love Him because He first loved us."

What about our attitude to the Lord Jesus? When forgiveness comes there is faith and love and hope. "Thy faith hath saved thee." Those to whom much is forgiven experience the larger love and the hope of a new life opens before them. Thus this trinity of grace is ever present with the forgiven—Faith, Hope and Love—the strong powers of our Christian life.

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