

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

March 4—First Sunday in Lent.

Morning—Genesis 10, 12 to 30; Mark 6, 14 to 30.  
Evening—Genesis 22, 10 to 20, or 23; Romans 13.

March 11—Second Sunday in Lent.

Morning—Genesis 27, 10 to 41; Mark 10, 10 to 32.  
Evening—Genesis 28 or 32; 1 Cor. 4, 10 to 18.

March 18—Third Sunday in Lent.

Morning—Genesis 37; Mark 14, 10 to 27.  
Evening—Genesis 39 or 40; 1 Cor. 10 & 11, 1.

March 25—Fourth Sunday in Lent.

Morning—Genesis 3, 10 to 16; Genesis 42; Luke 1, 46.  
Evening—Isaiah 52, 7 to 13; Gen. 43 or 45; 1 Cor. 15, 10 to 35.

Appropriate Hymns for First and Second 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

### FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.  
Processional: 263, 270, 291, 302.  
Offertory: 85, 87, 254, 259.  
Children's Hymns: 92, 332, 338, 342.  
General Hymns: 84, 91, 94, 249.

### SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.  
Processional: 273, 446, 532, 632.  
Offertory: 6, 287, 528, 638.  
Children's Hymns: 281, 331, 333, 335.  
General Hymns: 32, 282, 492, 493.

### Abstinence.

How is it that so many professing Churchmen deny themselves during the blessed season of Lent the salutary service of fasting? Physicians and physiologists have written that men as a rule eat too much. Lent, then, in its due observance offers the physical purity, comfort and strength which judicious fasting brings to the body. But as our Lord showed us, and the Church teaches, it also offers to us far infinitely more, but to obtain this available and precious boon we must be prepared to give up or exchange that which gratifies the sense for that which strengthens the spirit; and the key to the whole position is made clear in the words of the Collect, "Give us grace to use such abstinence." An earnest prayer will bring the grace; and the grace will beget the use of abstinence, and by the door of obedience we will be admitted to the inner court charged with an atmosphere of righteousness and true holiness.

### A Norwegian Celebration.

It is stated in a scientific journal that at Christiania on December 29, 1905, a gathering of men interested in scientific and agricultural questions determined to celebrate the gaining of their national independence in a practical way. A fund was opened to foster research in Norwegian agriculture, to which all Norwegians, at home and abroad, are asked to contribute. The sum of \$4,000 is wanted in order to offer prizes for essays and rewards for Norwegian scientific work in certain branches. Later it is intended to give financial aid to research work in agricultural science. One more instance of liberality to science among the smaller countries.

### The Power of Religion.

One does not have far to seek for proofs to-day that religion has lost none of its ancient mastery over the hearts and souls of men. When the mind, usually occupied by thoughts of a material character, is by the persuasive power of eloquence, or the force of solemn conviction, led to contemplate some great national issue, or the accountability of man to his Maker, there are no words that stir an audience to unbounded enthusiasm like those of Sacred Writ, or that can by their mysterious compelling influence so change the character of an individual life. The part of Sir Wilfrid Laurier's impressive oration to the students of Toronto University "that wrought his audience to their highest pitch of enthusiasm," says a contemporary, was that in which, in the words of Ruth to Naomi, the Premier described the refusal of Canada to separate herself from the Motherland: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." And within a few days of this interesting occasion we find one of the ablest criminal lawyers of Canada, Mr. Robinette, of the Toronto Bar, openly confessing a complete change of conviction, and a determination henceforth to lead a Christian life, and to endeavour to induce others to do so. The power of truth enshrined in the ancient volume, known as the "Holy Bible," is strongly in evidence to-day despite the doubt of the agnostic, the sneer of the atheist, and more fatal hypocrisy of false professors of the faith.

### The Baltic Provinces.

Russian troubles affect many interests in our home land, but the rising in the Baltic Provinces has a chief and personal interest to many. During the eighteenth century our Russian trade was with Archangel on the White Sea, but chiefly with these very Provinces where so much misery has now been caused. In the old parts on the east coast, especially Hull, the Baltic traders were an energetic and rich portion of the community. Bishop Wilkinson, two summers ago, gave interesting references to some Old World society which he found, not flourishing as of yore, but still respectable, and keeping up with pride the old English traditions. The people of these Provinces were Germans, many noble, rich and powerful families, who, in the course of time and of change, have become patriotic Russians, and furnished the Czars with their best Ministers. The Russians who have migrated into this land form the official class to a large extent, and the Letts, whom we have heard so much of lately, are Slavs, and constitute the peasantry, the small traders and tenants on the old German estates. It is the Letts who have risen and destroyed the property, and in many cases murdered the Teutonic upper classes. This class has been between the upper and nether millstones. Many ancient rights and privileges have recently been abrogated by the

St. Petersburg Government, as were those in Finland. The old German traditions have been violated. Even names, such as that of the famous university city of Dorpat, has been changed to Yuryev. The Germans in Odessa and Southern Russia and those on the Baltic are not the least sufferers in Russia, though they bear their troubles silently.

### Trade within the Empire.

The motto of the Canadian Industrial League is: "When you can't get what you want at home buy within the British Empire." "Charity begins at home" is a truism. If a man wishes for power to do good to his neighbour he will indubitably find his own home the best training ground in the world for the cultivation of those virtues and graces which will beget in him the very power he desires to wield. The more sympathetic and helpful we are to our own brethren at home and the blood relations of our common stock, the better able shall we be to deal wisely, justly, and even generously with the rest of the world. Though doubtless there is a wide difference of opinion on this, as on most other subjects beneath the sun, we feel confident of our ground as above stated. As in trade, so in Church matters. Broaden, strengthen, build up your own home Church, and you will multiply saplings and graftings for the foreign field. Stint, impoverish and starve your own home Church, and your opportunity, means, and power for good elsewhere is measurably curtailed.

### Temperance.

One of the problems which are always before us is the temperance one. Every now and then a new preventative, a new patent medicine, so to speak, becomes fashionable for a short time, and then falls into disrepute. The reason is obvious: it is an attempt to perfect poor humanity. Yet, if enthusiasts would only realize that, and look back and mark the wonderful change which has come over the social habits within the last fifty years, they would understand that persuasion is better than attempted prevention. In South Carolina an experiment was made a few years ago of abolishing the bars by the State becoming the sole liquor seller, having only one store in a town, and dealing only in bottled goods, and allowing no drinking on the premises. The law was enforced in the rural districts and in the smaller towns, but in the cities of Charleston and Columbia it was habitually violated. The revenue to the State was not so large as from a high license, and the disputes over the political patronage of the dispensaries were frequent. Notwithstanding the fact that the dispensaries sold liquor cheap they were not popular. They had no bars and no opportunities for social drinking. Though a 25-cent flask of white corn liquor would produce riotous intoxication, the mass of the populace preferred to go to blind tigers and buy liquor of less purity and proof at a higher price. And now the dispensary system is to be given up as a failure.

### Old Habits.

An illustration of old habits is given in an entertaining article in "Chambers' Journal" by a clergyman who spent the first twenty years of his clerical life in a parish in the north of England. The stories of the clergy which he heard of as being known as Northern Lights may be left untold, but of the parish and the habits we may quote the following: "The village, which was nothing more than a hamlet, stood on the moor edges near the confines of Derbyshire, but it possessed a very remarkable church, spoilt and vandalized by the introduction of galleries

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