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Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 13, 1908.

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Lessons for Sundays and Holy Days.

- February 16—Septuagesima.
Morning—Gen. 1 & 2, to 4; Rev. 21 to 9.
Evening—Gen. 2, 4; or Job 38, Rev. 21, 9—22.
- February 23—Sexagesima.
Morning—Gen. 3; Mark 1, to 21.
Evening—Gen. 6; or 8; Rom. 7.
- March 1—Quinquagesima.
Morning—Gen. 9, to 20; Mark 4, 35—5, 21.
Evening—Gen. 12 or 13; Rom. 11, to 25.
- March 8—First Sunday in Lent.
Morning—Gen. 19, 12 to 30; Mark 8, 10—9, 2.
Evening—Gen. 22, to 20; or 23; 1 Cor. 1, to 26.

Appropriate Hymns for Septuagesima and Sexagesima Sundays, 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.

SEPTUAGESIMA SUNDAY.

- Processional: 4, 83, 489, 547.
- Holy Communion: 182, 187, 555, 556.
- Offertory: 168, 262, 533, 538.
- Children's Hymns: 330, 333, 340, 343.
- General Hymns: 172, 210, 520, 534.

SEXAGESIMA SUNDAY.

- Processional: 3, 33, 36, 391.
- Holy Communion: 310, 315, 528, 557.
- Offertory: 37, 520, 531, 550.
- Children's Hymns: 337, 341, 569, 574.
- General Hymns: 2, 18, 162, 548.

SEPTUAGESIMA—THE THIRD SUNDAY BEFORE LENT.

A necessary feature of devotion, public or private, is the profession of our belief in the Blessed Trinity. On Septuagesima the Church speaks of the first part of the Creed: "I believe in God the Father Almighty, Maker of Heaven and earth." The latter part of the affirmation is the illustration of Divine omnipotence. The lessons for this Sunday lead us back to the beginning of all things. The great text for our meditation this week is, "In the beginning God." God the Creator and Preserver of all things; God the source of knowledge—the revealer of Truth. Such

a meditation is necessary on the part of every generation. For the presumption of man sometimes carries him to a point where he questions or denies the revealed "beginning" of created things. The presumption of Job is paralleled in this age by some who, by means of scientific demands or philosophic requirements, claim to have eliminated God. According to such negative critics the question as to beginnings is not settled. Now there is much to aid in the dissemination of such vagaries. The literary world is characterized by much facility. All classes read and think more or less; and those who do think (rightly or wrongly) are afforded every facility for the proclamation of their views. Hence many theories are public property—theories oftentimes abused, and frequently not in accord with revealed truth. See how the theory of evolution is abused by the materialist. It is made to deny the truth of the text, "In the beginning God." But rightly conceived this theory cannot expurgate from the consciousness of man, the fundamental principle, "In the beginning God." The theory "originates nothing, it invents nothing, it causes nothing." More than any other attempted explanation of things it pre-supposes the teaching of Septuagesima. How applicable to the materialist the question of God, "Where wast thou when I laid the foundations of the earth? Or who laid the corner stone thereof; when the morning stars sang together, and all the Sons of God shouted for joy?" (Job 38:4, 6 and 7). The ultimate fact in all experience is God who reveals His omnipotence in Creation and in Providence, material and spiritual. To-day's message inspires a personal question, "What is my relation to God the Father Almighty?" The Collect gives answer. We are sinful men and women. Therefore, mindful of God's omnipotence, we confess our offences, we admit the justice of our punishment. And then we pray to be delivered for Jesus Christ's sake. Sincerity on our part is one condition upon which the answer comes from God. And we prove the sincerity of our prayer by our willingness in acceptance of such discipline of self as St. Paul writes of to the Corinthians. And through that discipline we enter Christ's vineyard and therein labour on for the possession of eternal life in the Holy City, the New Jerusalem, with Him who is the "Alpha and the Omega, the beginning and the end." "In the beginning God," the Alpha; and at the end of the present order Omega, God Almighty. To us Christian men and women God must be all in all.

Pan-Anglican Gathering.

The time is rapidly approaching for the assembling in England of this great and eventful gathering. Throughout the widespread dioceses of our Church those particularly interested in the work of the coming Congress are bestirring themselves and hastening their preparations. The gifts of the Dioceses of Canada are to be sums of money. The ultimate application of it will, we understand, be to aid the cause of missions in Canada, and it may be to assist in the support and education of candidates for the ministry. This is truly a most commendable object. Were the wealthy, those of moderate means, and the loyal, though poorer, members of the Church—one and all—to put their shoulders to the wheel and with self-denying determination do their utmost in this cause, the gifts would soon be got together and great good would result. We sincerely hope this may be the case.

Statistical Religion.

The November number of "The Treasury" has a good remark by the late Bishop Westcott on o. e

phase of Church-work that is becoming more and more common. He calls it "Statistical religion." Figures have their place at times in the reports of Church-work. We expect them in Synod reports and year books. But their lurid and frequent appearance in the common reports of parish work tax our patience not a little. The last bazaar is always the best. The last Confirmation class broke all previous records and besides included a good proportion of dissenters. The year just closed was the most prosperous of all in many prosperous years of a prosperous parish. Some parish puffs of this class must have stirred Bishop Westcott to write thus to Archbishop Benson: "Could you not say some quiet words about the perils of statistical religion? It is alarming how the energies of the clergy are taken up in tabulating results. I have boldly cut out all figures from my visitation questions."

Aggressive Christianity.

One notable result of the cruel and deplorable assassination of the King of Portugal should be stronger and more determined effort to teach and exemplify the truths of Christianity. In all countries, amongst all classes of the people, whenever and wherever such awful deeds occur, they should be taken as a challenge by the powers of evil and met by countervailing efforts of an extraordinary character by the members of the Church of God. The mind of man is peculiarly receptive of good impressions in the presence of an overawing calamity. Such occasions should be utilized by the universal Church with wise and persistent energy.

Anti-Suicide.

T. P. O'Connor has written, in his own sympathetic way, praising the attempt of the Salvation Army against the tendency to suicide. He found that 1,217 persons, 1,125 of whom were men and 92 women had sought advice and assistance from the bureau in their fight against self-slaughter. The causes were tabulated as follows: Lonely and melancholy, 105; financially embarrassed and poverty stricken, 609; criminally involved, 54; drink, drugs or disease, 121; general causes, such as "down in the world," sickness, etc., 236. Mr. O'Connor says this proves the theory he has always held—the theory of Liebig, the greatest of chemists and of many of the ablest sociologists—that poverty is the cause of drink quite as much as drink the cause of poverty, if not much more. Money worries were the trouble with two-thirds of the women. Out of this large total only three were not saved from the temptation. Largely Mr. O'Connor credits, owing to the supreme quality of mercy, sympathy and brotherhood which lies at the bottom of the success of the Army. We affect to believe that the more sinful and more "unjust," the more unlike the average Churchgoer, the penitent is, we, therefore, give, the greater welcome. We know in practice that is not our ordinary attitude. It is what the Army strives after. The acceptance of the fallen, the weak, the sinful as brethren and sisters is one, the chief one, of the secrets of the immense force which the Salvation Army has become.

Confession.

To again quote from Mr. O'Connor: "Here is another, and a very remarkable statement in this most interesting human document; I give it in the words of Commissioner Nicol himself: 'But this remarkable fact stands noticeably out. Not one in ten of the men asked for money help, although their misery was due to financial trouble. From that, I think, we may safely hazard the conclusion that the General was correct in his belief that a large number of persons can be diverted from