

Canadian Churchman.

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Lessons for Sundays and Holy Days

March 14.—Third Sunday in Lent.

Morning—Gen. 37; Mark 11, 27—12, 14.
Evening—Gen. 39; or 40; 1 Cor. 7, 10 to 25

March 21.—Fourth Sunday in Lent.

Morning—Gen. 42; Mark 15, 10 to 42.
Evening—Gen. 43; or 42; 1 Cor. 12, 10 to 28

March 28.—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 3, 10 to 23.
Evening—Exod. 5 or 6, 10 to 14; 1 Cor. 1, 10 to 23

April 4.—Sixth Sunday in Lent.

Morning—Exod. 9; Mat. 26;
Evening—Exod. 10 or 11; Luke 19, 28 or 20, 9 to 21.

Appropriate Hymns for Third and Fourth 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.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 111, 317, 319.
Processionals: 189, 236, 273, 305.
Offertory: 183, 518, 520, 538.
Children's Hymns: 177, 240, 342, 473.
General: 198, 249, 490, 523.

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.
Processional: 89, 200, 270, 520.
Offertory: 255, 256, 362, 523.
Children's Hymns: 331, 332, 335, 473.
General: 91, 92, 94, 213.

THE THIRD SUNDAY IN LENT.

True, acceptable, worship is that wherein all elements are duly recognized. What are these elements? Before Jesus ascended He promised to send to the Apostles and disciples the Holy Ghost who would guide them into all truth. In view of this promise we must regard the worship of the Early Church as revealed in the Acts of the Apostles as being an acceptable offering to God. St. Luke records for us that prayer, praise, reading of Scriptures, preaching of the Word, and the Breaking of Bread, were the characteristic elements of worship. Let us in this present meditation deal with prayer and praise. The Prophets of the Old and the New Covenants have a common duty, viz., to recall men and women from the material to the spiritual. Hear the call to

worship. Isaiah cries aloud: "Praise the Lord, call upon His name" (12:4); St. Paul raises his voice: "Pray without ceasing" (1. Thess. 5:17). What is prayer? The Christian's conversation with his loving Father. A conversation during which a humble, confiding, child of God pours into the most sympathetic of ears the tale of struggle against sin. Prayer, therefore, enters into every element of worship. In his discourse on Confirmation Bishop Jeremy Taylor writes thus: "The Bishop's laying his hands on the people, what is it but the solemnity of prayer over them? Saith St. Austin; that is a prayer made by those sacred persons who by Christ are appointed to pray for them, and to bless in His name; and so indeed are all the ministries of the Church, Baptism, Consecration of the Blessed Eucharist, Absolution, Ordination, Visitation of the Sick; they are all in genere orationis, they are nothing but solemn and appointed prayer by an entrusted and a gracious person specified by a proper order to the end of the blessing then designed." How true that we cannot worship God without prayer! Remember the words of Jesus: "My house shall be called the house of prayer." Follow the example of Jesus who used the Temple in such a way. Praise of God is inspired by our knowledge of God. His glory and majesty prompt our eloquence. We burst forth into spiritual songs, hymns, and psalms, attributing to God all power, majesty, dominion, and praise. Praise brings the elements of joy and confidence into our religious life. Gratitude prompts us to praise God. We praise Him because our prayers are answered. We praise Him because we have been led to Him and have identified our desires with what He sees fit to bestow upon us. How helpful this element is! It carries us joyfully through life amidst many temptations. Now when the early Christians met for worship they found much to praise God for. How much we can find to-day! We have spoken of the necessity of prayer and praise in all our worship. We follow the New Testament standard in doing so. Not only the Apostolic standard, but the standard set by Jesus Christ who in the Lord's Prayer combines the two elements of prayer and praise. The worship of the Anglican Communion is a liturgical one. If we remain loyal to the spirit of the Prayer Book we shall never offer or take part in an imperfect worship. And we may note that in all our services the two elements of prayer and praise are constant. Therefore "let us pray without ceasing," let us "praise the Lord and call upon His Name."

Calendar of Prayer.

The committee in charge of the National Missionary Congress have prepared a Calendar of Prayer for the last days of March, and a number of earnest men and women throughout the Dominion and beyond are uniting in the observance suggested by it. The Calendar may be had on application to the Secretary of the Laymen's Movement, 429 Confederation Life Building, Toronto, and there should be a host of men earnestly united in these petitions for a great blessing upon the coming Congress.

Laymen's Missionary Movement.

It is well that men who desire to attend the coming Missionary Congress should understand the plan which the committee in charge have adopted. Invitations have been sent out to all the clergy in Canada asking them to become honorary commissioners, by which is meant that upon application being made seats for all meetings will be reserved free of charge. With these invitations was sent a request to each clergyman to nominate from his parish or church five representative laymen. In-

itations were then sent to each of these laymen giving them the opportunity of becoming commissioners to the Congress. To cover the expenses each lay commissioner in Toronto will be charged \$5 on registration, but commissioners outside of Toronto \$3. Twelve of the Toronto Anglican clergy have answered the Secretary's communication. It would be well if a layman in each parish should take the matter up, and obtain the names of five laymen desirous of securing seats. As it is expected that one thousand clergymen will be here and two thousand laymen, there will be little chance of any but commissioners obtaining admission. Applications should be sent to Mr. H. K. Caskey, Confederation Life Building, Toronto.

A Pressing Need.

One of the greatest and most pressing needs of the day is the practical application of Christian doctrine to the urgent needs of human society. When we use the word Society we do it in no conventional sense. It embraces the rich as well as the poor, the low as well as the high. The laxity and hypocrisy of professing Christians is at the bottom of a good deal of the unrest and indifference that are so prevalent. "In past generations," says the London Guardian, "the Church lost enormously by the looseness with which so many of its members sat to their obligations." It is the same pitiable exhibition to-day in the main. Apart from the consistent life of faith and good works of an utterly disproportionate number of devout and self-sacrificing Church people in each community, we have hives of money-makers, pleasure seekers, lovers of self, place, and luxury and every selfish indulgence, and lower down lie the dregs of humanity steeped in a mire of sin, embittered by sorrow and privation, and the professing Church, with head erect and averted gaze, passes by on the other side and leaves the abandoned sinner to the modern good Samaritan.

Morbid Curiosity.

As the world grows older and our vaunted educational facilities increase we do not seem to lose the morbid love of sensational excitement. Whatever it may be that happens, out of the common, people throng to it. A man faints by the wayside, quickly a curious crowd gathers. Whether it be an ecclesiastical or political election, a religious controversy, a murder or a hanging, there is always an eager and interested throng of mortals who rejoice to get as near to it as possible, not for instruction or profit, but to gratify an innate love of excitement, a craving for sensational entertainment. This vitiated sense is catered to by play-writers and theatres of a low moral tone. And no doubt they find it a source of considerable gain, tainted though it be. It is regrettable that the reputable portion of the press should cater to a craving for sensationalism. A strong, vigorous, wholesome public spirit is no more reared on the gratification of a morbid curiosity, and strained sentimentality, than is a sound constitution, and a hardy body on a diet of sweets and pastry.

Discernment.

What a blessed gift is wise discernment! One man is enabled to turn a waste place into a garden because he has and cultivates it; and another than whom the former is not a whit more gifted otherwise, wanders about his waste place idly bemoaning his fate, belittling himself in the eyes of others by his lack of discernment and discrediting the cause he misrepresents by his listlessness and lack of purpose and energy. Can any one who reads the thrilling record of the pioneers of the Church—the martyrs, or missionaries—for a moment think that they lacked dis-

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