

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

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. 22, to 26; Mark 8, 10-9, 2.  
Evening—Gen. 22, to 26; 1 Cor. 1, to 26.

March 15.—Second Sunday in Lent.  
Morning—Gen. 27, to 41; Mark 12, 13 to 35.  
Evening—Gen. 28; or 32; 1 Cor. 7, 25.

March 22.—Third Sunday in Lent.  
Morning—Gen. 37; Mark 15, 42 & 16.  
Evening—Gen. 39; or 40; 1 Cor. 12, 28 & 13.

Appropriate hymns for Quinquagesima Sunday and First Sunday 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.

### QUINQUAGESIMA SUNDAY.

Processional: 305, 390, 393, 532.  
Holy Communion: 12, 317, 319, 558.  
Offertory: 222, 367, 523, 541.  
Children's Hymns: 336, 339, 567, 570.  
General Hymns: 240, 477, 512, 543.

### FIRST SUNDAY IN LENT.

Processional: 263, 270, 291, 302.  
Holy Communion: 304, 318, 319, 321.  
Offertory: 85, 87, 264, 269, 491.  
Children's Hymns: 92, 302, 338, 342.  
General Hymns: 84, 91, 94, 249.

### QUINQUAGESIMA—THE NEXT SUNDAY BEFORE LENT.

The Scriptures for this Sunday contain pointed references to the subject matter of the third part of the Creed. At Matins we are reminded of God's covenant with Noah, at Evensong of God's promise to Abraham. The Covenant and the promise meant life and blessing to the faithful descendants of Noah and Abram. The History of the World since the patriarchal days is but the story of the fulfillment of the promise of God's faithfulness to the Covenant. The spiritual interpretation of God's promise to Abram is supplied

for us by St. Paul. The disciples of Jesus Christ are the seed of Abram, and in them God's promises are fulfilled. Now even as God put a rainbow in the sky to remind Noah and his descendants of the Covenant of life and blessing, so Jesus promised to His disciples the Holy Ghost, the Comforter, whose presence would mean life and blessing to the seed of Abraham. When we stand in the proper attitude to the sun we are bound to see the phenomenon of the rainbow. And when we stand in proper relation to the Son of God we perceive within ourselves the operation of the Holy Ghost. We realize that life and blessing are ours in Christ Jesus through the operation of the Holy Ghost. The Collect for to-day reminds us of the necessary ministry of the Holy Ghost. "All our doings without charity are nothing worth." But love is the fruit of the spirit. "Therefore give us love." "Send the Holy Ghost," we pray this week. And why this petition? Because the operation of the Holy Ghost is essential to the fulfillment on our part of one of God's commandments, "Sanctify yourselves, therefore, and be ye holy; for I am holy" (Lev. 11:44). "The commandments of God are enablings," writes one. God requires holiness in His children. He sends the Holy Ghost whose particular function is the sanctification of all the elect people of God. Notice, therefore, how the Church emphasises the Ministry of the Third Person of the Blessed Trinity. The object of worship is the establishment, or restoration, or preservation of communion between man and God. Therefore, there can be no worship without the aid and guidance of the Holy Ghost. In every service, rite and ceremony there is a recognition of the Presence and work of the Holy Ghost. One of the deficiencies of our Communion Office (one which undoubtedly will be remedied when the question of Prayer Book Revision receives the serious attention of the Canadian Church) is the omission of the Epiclesis, the prayer for the sanctification of the elements by the Holy Spirit. Then let us open ourselves freely to the gracious ministry of the Comforter. For all earth's troubles arise from the lack of love. May the Lord Jesus open our eyes to see that truth. And may we be rich in love, the greatest of gifts, because it is the very bond of peace and of all virtues. We are about to enter upon the discipline of Lent. That discipline will prove of the greatest spiritual value in the light of the Church's teaching during the pre-Lenten season. Mindful of God the Father who made us, of God the Son who redeemed us, and of God the Holy Ghost who sanctifieth us, we shall appreciate the reasons for discipline. Such appreciation will mean real exercise of privilege. And the reality of exercise will result in manifold blessings.

### Unfair Personalities.

All our readers should lay to heart the lesson in good manners by our correspondent, H. S., who writes, we may say, from a far distant point. It is, we fear, the result of bad school and college example, supplemented with the manners imbibed from the daily press, that the ordinary letter writer's first thought seems to be "Who wrote that?" Not "I quite disagree with that reasoning," but to endeavour to gauge the mental or social standing of the writer. Thus the reply too often begins with a sneer or jibe. One result is the great disinclination of the ordinary correspondent to give his full name. Then the irate answerer belittles the grammar, the ignorance and so on of the writer, and, lastly, this journal is be-rated for its presumption in publishing such a contribution. So far as in our power we leave out such padding, but too much has to be printed, because we wish to be quite fair to every one. Having said so much we ask all our contributors to make this department a really useful and inter-

esting one by eliminating all unfavourable reference to the personality of the respondent, all needless criticism of what he has written and confine themselves to putting before our readers what they wish to write in as concise, courteous and convincing an argument as possible.

### Moderation.

At present a wave of reform is spreading through the Church in Canada in the matter of giving money for the missionary needs of the Church. By all means help it onward. At the same time by no means disregard the wisdom of moderation. Let us make ourselves plain. When a man can in fairness to the regular claims upon him, and in view of his income, with self-denial, give fifty dollars to an extraordinary demand, it is, we think, neither wise nor fair to try and stampede him into giving one hundred dollars. You help a man to be a good giver when you measure your demand to his known means. When, however, you are instrumental in placing on his conscience and earning power too great a burden you give undesirable point and pain to his declaration in the service that he is "a miserable sinner." We should be, on the other hand, rather keen to aid our "brother" in realizing those other cheerful and inspiring words: "The Lord loveth a cheerful giver." And this we can best do by "letting our moderation be known unto all men." In order that we may not be misunderstood we will add that the views above expressed must be taken to apply to devout and self-denying Churchmen only, and not at all to those whose practice it is to give as little as possible to Church and charity, and as much as possible to selfish pleasure and social indulgence.

### A Lean Year.

Some figures that we have indicate a regrettable diminution during last year of the receipts of the Church in the Mother Land. In the year 1903-4 the whole revenue from voluntary sources was £7,811,673. In 1906-7 it was £7,462,244. In some respects there was an advance. Bishop's Funds for Church Extension advanced from £99,740 to £146,688; educational and charitable help to the clergy increased £30,000; Easter offerings, £4,000; the support of parochial clergy, £6,000. But foreign missions were £9,000 less; elementary education was £170,000 less and the funds for general parochial purposes were reduced by £169,000. It is also intimated that the figures relating to baptisms, confirmations and communicants will show a corresponding decline. This is much to be regretted. It is better, however, to face the truth manfully than to try and cover it up.

### London Play Centres.

For many years Mrs. Humphrey Ward has been a leader in London philanthropy. The poorer children have appealed to her and she mainly has organized the play centres for children in London, and what has been done in London she is trying to have adopted in the other large cities. This society attempts to get out of the costly buildings and play grounds a fuller return in the children's interests than they give now. Most of the schools are closed in the British Islands at half-past four, some are opened again in the evening but most are not. Mrs. Ward thought it a pity that these schools should be closed, and so many children left wandering in the large city's streets, and finding the mischief always ready for the hands of aimless and idle children, or else kept cooped up in poor homes. In London there are now play centres where in addition to games and entertainment for the children they are provided gymnastics, physical drill, and hand labour for the older ones. The society had 15,000 last November and were now pressing the London County Council to aid

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