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FRANK WOOTTEN.

Phone Main 4643.

Box 34, TORONTO.

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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

March 3.—Second Sunday in Lent.

Morning—Gen. 27:1—41; Mark 6:1—14.
Evening—Gen. 28 or 32; Rom. 12.

March 10.—Third Sunday in Lent.

Morning—Gen. 37; Mark 9:30.
Evening—Gen. 39 or 40; 1 Cor. 3.

March 17.—Fourth Sunday in Lent.

Morning—Gen. 42; Mark 13:14.
Evening—Gen. 43 or 45; 1 Cor. 9.

March 24.—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 1:26—46.
Evening—Exod. 5 or 6:1—14; 1 Cor. 14:20.

March 25.—Ann. of B. V. M.

Morning—Gen. 3:1—16; Luke 1:46.
Evening—Isai. 52:7—13; 1 Cor. 15:1—35.

March 31.—Sixth Sunday in Lent.

Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19:28 or 20:9—21.

Appropriate Hymns for Second and Third 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 the New Hymn Book, many of which may be found in other hymnals.

SECOND SUNDAY IN LENT.

Holy Communion: 259, 261, 525, 640.
Processional: 125, 491, 492, 496.
Offertory: 123, 127, 405, 497.
Children: 715, 718, 725, 732.
General: 490, 506, 508, 633.

THIRD SUNDAY IN LENT.

Holy Communion: 242, 255, 263, 515.
Processional: 314, 318, 491, 623.
Offertory: 114, 421, 503, 654.
Children: 509, 722, 723, 731.
General: 117, 496, 560, 608.

THE SECOND SUNDAY IN LENT.

"In every place incense is offered unto My Name and a pure offering."—Mal. 1:11 (part).

These prophetic words have a double interest for us. Bearing in mind the context, we are warned that "God is spirit and we must worship Him in spirit and in truth." Then is it not a glorious privilege to take part in a movement which gathers men everywhere to offer up the incense of a holy worship, and to join with us in the supreme intercessory prayer, the pure offering of the Eucharistic sacrifice. Prayer is the breath of the life of faith. Without it that life would languish and die. Prayer is the Christian's conversation with God. There are two sides to every conversation. In prayer, God hears: "God hath heard me, and considered the voice of my prayer (Ps. 66:17); the children of God listen for God's voice: 'I will hearken what the Lord God will say concerning me' (Ps. 85:8). Prayer is also the practice of the presence of God. We pray because we believe in the omnipresence of God. Therefore, prayer is the noblest occupation any man can follow. Pray regularly, for that means the dedication of certain periods of the day to conversation with God; pray frequently, for that helps us to relate all labour and ambition to God and to eternity; be reverent in prayer, for the reverence of the body betokens the faith of the soul. Do not criticize the reverential acts of men. A brother bows to the altar. He does so because of his profound conviction of the presence of Jesus in the Blessed Sacrament. Another brother crosses himself, and in so doing he indicates his self-dedication to the Blessed Trinity and his sense of Divine protection. In prayer the mind is at work. Therefore, prayer calls for concentration. Lastly, in all prayer we lift up our hearts and spirits unto God. Be fervent in prayer, for fervour is the sign of sincerity. Consider the objective value of prayer. God hears and answers. (Read Exodus 3:7, 8; St. Matthew 6:6). A devoted missionary in China thus writes to his friends: "I know by experience the result of the earnest pleading of the 'two or three.' I could often tell at the end of a day in China whether such prayers had been offered, and have been sometimes able to verify my supposition." The only ones who doubt that prayer is heard and answered are they who never pray. What right have they to doubt or to express doubt? The subjective value of prayer must be considered, for the main objection to prayer arises from an ignoring of this value. We are told that prayer is unreasonable, because therein we seek to move God to change His ways to suit us. Now, he who prays with the understanding has no such idea in his mind. He prays that he may learn the will of God, and that he may have the power and the grace to bring his will into conformity with Divine purpose. Further, if by our prayers we testify to the immanence of God, will we not strive to live so as to please Him, who is with us? Notice another subjective value of prayer. If we are sincere in our intercessions we shall labour for the fulfillment of them. We must show the sincerity of our prayers by mortifying our members, which are corrupt, and by continually bearing in mind that we are "God's fellow-workers." Jesus does not mean us to be mere "praying machines." According to His teaching and example "Orate est laborare" in more senses than one.

Lenten Thoughts.

Lent's profit to each of us very much depends upon the spiritual and mental attitude with which we enter its solemn and penitential season. Our thought of Lent should be reverent and our spiritual mood humble. We should accustom

ourselves to realize that these disciplinary seasons of the Church's year are intended to be salutary and strengthening to body and soul alike. The strong wind that sways the stoutest tree as it were a reed stirs the soil about its deepest roots and imparts to it new vigour and nourishment. The tempest stirs with the pulsings of a new life the sluggish ocean, and the storm-driven rain moistens and refreshes the parched earth upon which it beats so furiously. The sun glow of summer and the mellow ripeness of autumn are good and timely in their place. So, also, is the snow and frost of winter and the raw, fierce wind and gusty showers of early spring. Those who have not tempered their minds and hearts to seek and find good in the trying times of life lose some of the best lessons that life is intended to convey to them. "All that I know of Christianity," said the great artist, Sir Edward Burne-Jones, "is in that sentence, 'In the world ye shall have tribulation; but be of good cheer: I have overcome the world.'"

My Servant.

A good subject for Lenten consideration for householders would be their responsibility to their servants. How often we hear people complain of the defects of their servants. How seldom do they speak of their good qualities. A famous London preacher, one whose life is mainly devoted to the good of the poorer classes, and who well merits the name by which he is known, Father Stanton, recently preached on the healing of the centurion's servant. "What," he asked, "did the centurion say? He besought Christ: 'My servant lieth at home sick of the palsy, grievously tormented.' 'My servant!' Fancy taking all that trouble about a servant, and beseeching him! And then I notice it is: 'My servant lieth at home sick of the palsy.' He seemed to be very fond of his servant and to take great care of him—don't you think so? Here he is with an incurable disease, and he is keeping him at home. I don't think that servant will be of any more good to him, do you? He is nursing him at home. He has not sent him away to any place, but is nursing him at home. Doesn't that give you a hint? If I wanted to know if you were a good master or mistress, I should not ask you, but I should ask the servants, and see what they would say. And if they said to me, 'When I was ill, they were so kind to me, and paid my wages just the same, and could not have been kinder if I had been their own child,' then I should know you were the right sort. Mistresses are always asking for the characters of their servants. Why don't servants sometimes ask for the characters of their mistresses?"

What is God?

Abuse of the Church by Romanist novelists keeps on. One writer, an able, clever woman, in a recent book distinguishes herself as follows: "The sour, pedantic, man-imagined deity of some Protestant sect might demand such hideous, almost blasphemous sacrifices from its votaries; but never that supreme artist, Almighty God the Creator, Maker of man's flesh as well as of his spirit, le bon Dieu of the divinely reasonable and divinely human Catholic Church." The definition of God in the Westminster Shorter Catechism, which is universally used among Protestant sects, is: "God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." Will some one conversant with the school text books of the Roman body furnish us with the definition which the writer (Mrs. Mary St. Leger Harrison) fails to supply, although she calls the above pedantic, man-imagined, hideous, blasphemous.