

# Canadian Churchman.

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## SINGLE COPIES, 5 CENTS.

### Lessons for Sundays and Holy Days.

February 13.—First Sunday in Lent.  
Morning—Gen. 19, 12 to 30; Mat. 24, 29.  
Evening—Gen. 22, 1 to 20; or 23; Acts 27, 18.

February 20.—Second Sunday in Lent.  
Morning—Gen. 27, 1 to 41; Mat. 27, 27 to 57.  
Evening—Gen. 28, 1 to 32; Rom. 4.

February 27.—Third Sunday in Lent.  
Morning—Gen. 37; Mark 3, 13.  
Evening—Gen. 39; or 40; Rom. 9, 19.

March 6.—Fourth Sunday in Lent.  
Morning—Gen. 42; Mark 7, 1 to 24.  
Evening—Gen. 43; or 45; Rom. 15, 8.

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', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

### FIRST SUNDAY IN LENT

Holy Communion: 105, 112, 262, 473.  
Processional: 380, 465, 496, 534.  
Offertory: 110, 113, 117, 125.  
Children: 707, 716, 720, 723.  
General: 108, 109, 118, 120.

### 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.

### THE FIRST SUNDAY IN LENT.

In the preparation of St. Paul for the office and work of an Apostle in the Church of God we notice three distinctive elements. First there is the Hebrew training which his zealous parents afforded him, a training which filled his mind with the hopes of Israel, and to a certain degree with the principles behind the Law and Prophecy. Then came the Greek training which was responsible for St. Paul's appreciation of the Gentile position, and his splendid knowledge of the Greek language and thought. Lastly, we have that training under the guidance of the Holy Spirit when he went away into Arabia, (Gal.

1:17). Of this last element we know but little; but are we not blessed by the results of that training? The two former trainings were but the preparation for this. In them he received the foundation of his knowledge, and learned how to express himself. Under the guidance of the Holy Spirit he finds out the true significance of Law and Prophecy and their fulfillment in Christ Jesus. And when Paul comes from Arabia he is the Prince amongst the Apostles for no one has a better grasp of the significance of Christianity than Paul. He was not the creator of the Christian religion. But as far as we know he is the first to grasp its deeper meaning. Now Paul has expressed himself very clearly in his Epistles. And he has gone over the range of doctrine pretty thoroughly. Therefore, we are justified in meditating frequently upon the Epistles. One of the chief benefits of the Christian religion is the fact that it teaches us how to value all things. We have an innate tendency to value everything presented to our consciousness. Christianity guides the tendency. And by so doing saves us from making shipwreck of our careers. Many a man has made a failure of life because he has set a high value on the things of earth, and a low value on eternal principles. In the Epistle for this Sunday there is an expression which shows that St. Paul appreciates this benefit of Christianity. "As having nothing, and yet possessing all things." What writer can equal St. Paul in the use of paradox? He makes frequent use of it and the result is that necessary truth is crystallized into unforgettable terms. He considers himself poor. He possesses nothing. That is to say he does not depend upon external things, the things of earth, to make him happy and joyous. He finds his source of joy and peace in the things that belong to God and eternity. He possesses nothing of this world because he has learned the value of them, and because he knows that eternal life, (which is the great thing to come in possession of) is independent of earthly rank, knowledge and wealth. But there is a sense in which St. Paul has all things. He has control over them, because they do not control him. Many men of wealth would be unhappy if suddenly deprived of their gold. Therefore, we say that gold has the control over them. It is otherwise with St. Paul. It ought to be otherwise with the disciples of Jesus Christ. We must learn to value things only as they help us onward and upward. Hence the benefit of the Lenten Fast. During these forty days the Church bids us prove ourselves masters of ourselves, prove that we are not dependent upon earthly treasures. If we make a wise and faithful use of this season we shall rise to such, the spiritual height in which St. Paul regarded himself as not having anything, and yet having all things. Then shall we be able to do what he was able to do, "As poor, and yet making many rich." For we learn that a noble example yields greater benefits to mankind than those things the possession of which is considered the mark of wealth.

### The Archbishop of York.

On the 27th of January, the Archbishop of York, speaking at Sheffield, on behalf of the Colonial and Continental Church Society, pointed out with admiration what other religious bodies were doing in missionary work in Western Canada; the Roman Catholics, he is reported to have said, were buying sites and building churches. After them the Methodists and Presbyterians, but our Church was showing very few signs of force, enthusiasm and vigour. This deliverance has naturally aroused regret. Our missionary dioceses such as Kootenay, know that it is unfair and prejudicial. We fear it would have a blighting influence on the zeal of Sheffield Church people,

they would not give enthusiastically to a Church showing very few signs of enthusiasm, and indifferent people would rather be led to support one of those three other churches whose "serious and determined efforts" had roused the Archbishop's admiration. Certainly the Church which so recently asked the speaker to join its episcopate had a right to some fairer treatment at his hands.

### Our Missions.

Having striven as the "Canadian Churchman" has done for the Church in the West, we gratefully acknowledge the help from home, not only in money but in men, women and prayers. Especially grateful have been the good works of the Church of Ireland. We make no comparison but were the Archdiocese of York to, even now, emulate it, there would be a different story to tell. The story of our work is not a bad one, but nothing was to be gained by belittling it, more especially now—ah this now—how often have we begged our English friends to remember that at this time, this year, certainly within the next few years, help is needed. There is no use waiting. In ten years the country will not need the help, but now while the ground is fresh, the people poor, and the labourers few, do not be discouraged by the Archbishop of York, but help our missionary dioceses.

### The Cost of Living.

Now that the Press in the United States and Canada is deservedly roused over the increasing cost of living, and numbers of the people are actually denying themselves the use of certain articles of food with the intent of bringing down the price, we would remind our readers, that one of the chief causes of this regrettable state of affairs, is the desertion of the farm by the young people, and their flocking into the shops and factories of the towns and cities. The land under cultivation is thus under-manned. Its productiveness materially reduced. Large tracts of uncultivated land are neglected and the rural parts of Canada are suffering the serious loss of being deserted and uncared for by too many of the best people in the world to possess and enrich them—the sons and daughters of the soil—born and bred upon the farm, who are content to forsake the noblest and most useful heritage earth can give them for a glittering mess of pottage in the overcrowded hives of town and city.

### Electoral Responsibility.

Archbishop Randall Davidson, in Canterbury Cathedral, on the first Sunday of 1910 delivered a remarkable and heart-searching address on this subject, founded on the conclusion of the Lord's Prayer, "Thine is the Kingdom and the power and the glory for ever. Amen." Although these words are omitted from the Revised Version, they are bound in the "Teaching of the 12 Apostles" recently discovered, and belonging probably to the first century. In that early day, Christians comforted themselves by remembering that God was on the throne. All through the long history of the British Isles, Britons have preserved a strong, clear faith in God's providence and love, and have striven to establish righteousness in the land. Every age thinks its own troubles sordid and mean, but Dr. R. Davidson counselled his hearers to cling closely to God, and exercise their franchise as in His sight. He deplored the falsehood and exaggeration, which was seen in all parties, during the excitement of an election; and passionately pleaded with the people to vote on principle, after much prayer, for the men and the principles that would build up a prosperous Christian nation. He repudiated the use of the pulpit as a political platform, and urged Christians of

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