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## Lessons for Sundays and Holy Days.

March 25—Anniversary of B.V.M.

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

March 26—4th Sunday in Lent.

Morning—Gen. 42; Luke 2: 1—21.  
Evening—Gen. 43 or 45; 1 Cor. 15: 35.

April 2—5th Sunday in Lent.

Morning—Exod. 3; Luke 6: 1—20.  
Evening—Exod. 5 or 6: 1—14; 2 Cor. 6 and 7: 1.

April 9—6th Sunday in Lent.

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

April 16—Easter Day.

Morning—Exod. 12: 1—20; Rev. 1: 10—19.  
Evening—Exod. 12: 29 or 14; John 20: 11—19 or Rev. 5.

Appropriate Hymns for fourth and fifth 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.

### FOURTH SUNDAY IN LENT.

Holy Communion: 253, 258, 262, 407.  
Processional: 386, 518, 567, 630.  
Offertory: 118, 120, 500, 644.  
Children: 605, 609, 700, 763.  
General: 112, 122, 411, 782.

### FIFTH SUNDAY IN LENT.

Holy Communion: 138, 259, 260, 373.  
Processional: 47, 130, 633.  
Offertory, 128, 304, 594, 640.  
Children: 507, 695, 706, 787.  
General: 37, 129, 436, 752.

### THE FOURTH SUNDAY IN LENT.

"The comfort of Thy grace."—Collect.

When Jesus said to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He was emphasizing man's need of God and of Divine grace. Later on in His ministry He laid down the same proposition when He said to His disciples, "Without Me ye can do nothing." The

experiences of saintly men in every age bear out the truth of the Lord's witness. St. Paul sums up the universal experience in his claim, "I can do all things through Christ, which strengtheneth me." In the spiritual combat we need the grace of God. And we must learn to call for that grace at all times, by diligent prayer. To pray is to converse with God, and to wait quietly and patiently for His answer. In all our exercises of prayer we come into communion with God. And if we be diligent we shall find joy in His presence. Now as we pray we call upon God to give us His help that by the comfort of His grace we may mercifully be relieved. If we pray aright we shall have the blessing of answered prayer. Remember the promise of the Lord, "And whatsoever ye shall ask in My name, that will I do." To pray aright is to pray in the Name of the Lord Jesus. This at once means that there are conditions upon or in accordance with the fulfilment of which prayer is answered. Jesus has indicated these conditions in the Lord's Prayer: 1. Hallowed be Thy name. 2. Thy Kingdom come. 3. Thy will be done, as in heaven, so in earth. All our petitions must be governed by these conditions, otherwise our prayers are in vain. The recognition of these conditions rules out all those unworthy ideas or conceptions of prayer which deter many from a life of prayer. These conditions teach us that as we pray we do not seek to force God's will into conformity with our own. On the other hand, we seek to know the will of God, and to bring our wills into line with the Divine intention. St. John in his first Epistle gives us his experience: "Whatever we ask, we receive of Him, because we keep His commandments and do the things that are pleasing in His sight" (3:22). Let us learn from this experience to recognize faithfully and persistently the real meaning of praying in the name of the Lord. For to pray in His name is to receive that comfort and grace which we need all the time. And as we pray to God in this way the inspiration will burst in upon us again: "We are fellow-labourers with God." Many prayers are unanswered because the answering would not glorify God, promote His Kingdom, or further the eternal interests of him who prays. Regard the lack of answer as a proof of God's love, and study to correct the mistaken plan or details of your life of prayer. God hears and answers when we pray in His name. We have His grace when we are fellow-labourers with Him.

### Roman Controversy.

Of late years there has been on our part a noticeable falling off in attacks on Roman pretensions. On the contrary, there is no lack of energy on the part of the Roman apologists in attacking those who profess to be Christians and Churchmen—which should really be synonymous terms—but who do not deem the Bishop of Rome to be what he claims he is, the "Infallible Vice-Gerent of God on earth," and who hold the Roman contention that, apart from their communion, there is no salvation, to be the foolish expression of misguided spiritual pride. On this subject a recent writer has well said that "we should not be so shy as we are about controversy. People say it is unprofitable. But is this not confounding its function with something else? We do not ordinarily look to controversy to nourish our devotional life. Nevertheless, it has its place just as a gardener has to remove dangers to his plants as well as water them. Fences are to be maintained as well as crops tended. People who cry out against argument about religious matters are often quite keen to argue about the mistakes of their political opponents. If we are to give up

the endeavour to dissipate religious error, then we had better withdraw all our foreign missionaries."

### Young Criminals.

An ounce of prevention is better than a pound of cure, is a saying that might be put in force with good effect in the case of the neglected lads who, for want of proper control, are continually recruiting the criminal classes of the country. It would be a good thing for Canada were a few men of the General Gordon or Dr. Barnardo stamp to devote a portion of their lives to the reclamation of young waifs and strays. To be effective it would have to be a labour of love, not merely a pastime to divert a few idle hours, but a whole-hearted and sustained effort of constant self-denial for the rescue of the lads from idle and vicious habits, and with the determined purpose of getting their sympathy, and gradually interesting them in such useful and industrious callings as they may be best adapted for. How it stirs one to read of Gordon's work amongst the neglected lads at Gravesend. "He lived," says a biographer, "wholly for others. . . . The troubles of all interested him alike. The poor, the sick, the unfortunate, were ever welcome, and never did suppliant knock vainly at his door. He always took a great delight in children, but especially in boys employed on the river or the sea. Many he rescued from the gutter; cleansed them and clothed them and kept them for weeks in his home. For their benefit he established evening classes . . . reading to and teaching the lads with as much ardour as if he were leading them to victory. . . . The light in which he was held by these lads was shown by inscriptions in chalk on the fences. A favourite legend was, 'God bless the Kernel.'"

### The Country Church.

We have read with much interest a little pamphlet, entitled "Modern Methods in the Country Church," the keynote of which is taken from the words of our Lord, "I came not to be ministered unto, but to minister." In it is told the remarkable story of how a dull and listless countryside was, through the practical application of these inspiring words to every phase of life in the district referred to, vitalized and transformed into a hive of human energy charged with progressive religious enterprise. The secret of this transformation lay in the adaptation of the religious spirit to the needs of the whole community; the replacing of dry, repellant formalism by interesting, attractive, influential endeavour. The author of the pamphlet truly says: "The country needs ministers of strength and vigour in body and in mind, who choose the rural work first of all because of its importance and because of the great need, and who come determined to stay it through. Here is a work that calls for dauntless courage, the brightest talents, and the most heroic and self-sacrificing spirits. But no ministers of the Gospel be afraid or ashamed to take charge of a country church and 'be buried from the world,' as some have put it."

### A Ministering Institution.

"Make the Church a ministering institution," says the writer. "Let it be many-sided. Let it seek to serve the whole man, body, mind, and spirit, rather than the spirit alone. Let it seek to make this a new earth by teaching the people to do all things to the glory of God. Let them know that honest toil is sacred, that innocent amusement is holy, and that these are also ways of praising and glorifying God as well as the Sunday devotions. Let the Church seek to discover to men their talents, and then encourage and help them in their development. Distribute