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LESSONS FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY AFTER EPIPHANY.

Morning—Isaiah 55; S. Matthew 9, 1-18.

Evening—Isaiah 57 or 61; Acts 9, 1-23.

Appropriate Hymns for First and Second Sundays after Epiphany, 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:

FIRST SUNDAY AFTER EPIPHANY, 1899.

Holy Communion: 177, 178, 294, 311, 320.

Processional: 76, 79, 81, 307, 487.

Children's Hymns: 78, 280, 338, 340.

Offertory: 77, 80, 218, 293.

General Hymns: 75, 173, 219, 222, 275.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 172, 298, 314, 319, 322.

Processional: 180, 211, 215, 228, 232.

Children's Hymns: 227, 264, 341, 342, 344.

Offertory: 167, 171, 184, 234, 255.

General Hymns: 163, 169, 186, 198, 220.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Third Sunday after the Epiphany.

Isaiah lxvi., 1, 2. "The heaven is My throne . . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word." (Compare Isaiah lvii., 15).

"Who is like unto the Lord our God, that hath His dwelling so high; and yet humbleth Himself, etc." (Ps. cxiii., 5). "What is man that Thou art mindful of Him?" Such are the thoughts that arise within us when we think of God and man. He is so great, we

so insignificant—the greatness of God and the littleness of man! But this not all. We are here reminded that it is on condition of our knowing our littleness that God regards us with favour. Consider the contrast.

i. The greatness of God. Heaven His throne, the earth His footstool. He dwells in the high and holy place. He inhabiteth eternity. His Name, i.e., His nature is holy.

1. He is eternal. Heaven is His throne.

"Before the mountains were brought forth . . . from everlasting. Awful thought

—we cannot grasp it. An existence inde-

pendent of time, and we can conceive of ex-

istence only in time. Yet we cannot imagine

a beginning or an ending of time. God is

the Eternal. With Him no past or future,

but an eternal now. "All things naked . . . to the eyes of Him."

2. He is infinite. As in time so in space—

we cannot stop short of infinitude. Whilst

we cannot imagine it, we cannot help think-

ing it. We can put no bounds to space,

and we can put no bounds to God. And

here the impassable chasm between God and

man. Of Him are all things. He is the

sum and substance of existence; and we only

as the small dust in the balance.

3. He is holy. Heaven is the abode of

holiness, and in the parallel passage His

"Name is holy." As the thought of God

brings with it the ideas of eternity and im-

mensity, so also it brings the idea of holi-

ness. True, the gods many of the heathen

were often far from holiness; but these were

finite, originated. To imagine the Eternal,

infinite base of existence, as otherwise than

holy were to destroy in man's conscience

the reality of holiness.

ii. The true relation of man to God. A

relation of humility—penitence—reverence.

1. Humility. "Him that is of a contrite

and humble spirit"—"him that is poor and

of a contrite spirit." (1) Here is the founda-

tion of all religion—humility. So in the

Old Testament. So in the New. To "be-

come as little children." God "giveth grace

to the humble." (2) A reasonable and neces-

sary requirement. How should man be other

than humble in the presence of God? He

is in heaven, we upon earth. He is all-suffi-

cient, we are dependent. He is eternal, we

the creatures of a day. "Pride was not made

for man."

2. Penitence. (1) If we were sinless, we

should be humble. What have we that we

have not received? Our littleness, our de-

pendence, our creatureliness should make

us humble. (2) But we are not sinless, we

are sinful. By omission, by commission.

"Erred and strayed." "There is no man

that sinneth not." (3) And sin needs con-

fession, sorrow, fresh resolve: to be "of a

contrite heart."

3. Reverence. He is regarded who

"trembleth at My word." Who hears the

Word of God with a holy awe. (1) With

complete acquiescence and even delight.

"My delight is in Thy commandments." Yet

we must "rejoice with trembling." God's

Law is holy, absolute, terrible. Consider,

1. How God has revealed Himself. 2. What

He requires of us. 3. The blessedness of

His service.

THE DAY OF INTERCESSION.

When we mentioned, a week or two ago,

that New Year's Day had been appointed

as a Day of Intercession, on behalf of the

diocese of Toronto, we did not feel at liberty

to state the steps by which that resolve had

been reached, since the meetings at which

those steps were taken were private. As,

however, the veil has been taken away by

a contemporary, there is no reason why our

readers should not be acquainted with some

of the particulars. It was Dr. Langtry's

speech at the Provincial Synod which was

the beginning of what we may call the move-

ment. The substance of that speech was

brought up and discussed at the meeting of

the clergy of the Rural Deanery of Toronto.

The facts elicited at that meeting were of so

serious a nature that it was resolved to call

together the clergy and laity of the Deanery

—the Deanery of Toronto as being repre-

sentative of the diocese—so as to see whether

anything could be done. That meeting be-

gan in a manner which seemed to promise

little result. The question appeared to be

one of figures and statistics, and a gloom

fell upon the faces of those assembled. How

the income of a particular society or fund

could be raised, thirty or forty or fifty per

cent, did not seem to be the kind of ques-

tion that would inaugurate a new Pentecost.

At last the growing feeling of the meeting

found utterance in the declaration of the

rector of St. Stephen's. We must go deeper

than this, he said. We must find out what

is wrong with us. It is our life. We are

lukewarm and secular. We need more of

the energy of the Spirit of God and of Christ.

At last the word had been spoken, and the

great majority of the meeting knew that

things were then on the right track, and

so it was resolved to make a representation

to the Bishop, that, in the opinion of that meet-

ing, it was desirable to set apart some early

Sunday (New Year's Day was recommend-

ed), as a day of special confession, humili-

ation, and intercession on behalf of the

Church at large, and particularly the di-

ocese of Toronto. The Bishop's letter is be-

fore us, and has been read certainly in most

—probably in all—of the churches of the

diocese. As the utterance of one set over

the diocese by God, it will receive attention

and respect. But it is more than this—it is

the utterance of the conscience of the di-

ocese and a very serious and alarming utter-

ance it is. It confesses frankly the "lack of

prosperity" in the Anglican Communion—in

other words that the blessing of God is not