

Canadian Churchman.

TORONTO, THURSDAY, JAN. 5, 1899.

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Box 2640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court Street.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER EPIPHANY.

Morning—Isaiah 51; S. Matthew 5. 13-33

Evening—Isaiah 52. 13 and 33, or 54; Acts 4. 32 to 5. 17.

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: 189, 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

Second Sunday after Epiphany.

Isaiah lv., 2. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?"

All are agreed as to the end which they desire. It is satisfaction. We may call it happiness, well-being, perfection, or by many other names—but what we want is to be satisfied. Yet here we make the greatest mistakes and the prophet calls us to account. Consider here.

i. The fact assumed—that men spend

money and labor for that which does not satisfy.

1. That which is not bread. Bread the Staff of Life—with bread and water men may live. Without these hardly. "Bread shall be given: water shall be sure."

2. That which satisfieth not. Another way of stating the same truth. Only one thing really satisfies—God—the world—sensual pleasures—fame—these do not.

3. Yet men spend money and labour for things which do not satisfy. If they had wise aims—if they put forth energy in order to reach that which would nourish their souls, as bread nourishes the body—if they got real, genuine satisfaction out of the work they did—then they would not waste their time, and money, and labour. But alas! It is not so. They set their affection on things which yield no permanent satisfaction. Place. Fame. Wealth. Pleasure—not Bread.

ii. The Question which Arises: "Wherefore?" a very curious question. Why should a man waste his money and his time, and his toil, and get nothing for them? Why? A very serious question which we are bound to answer.

1. Is it because we don't know of anything better? So it may be with some. "Go to, will prove it." Yes, many grow up not knowing what is good for them. Yet, many do know. They know that the world is a hard master and pays poor wages. They know—at least, they have often been told, and they partly believe, that the service of God is best—Yet they do not enter it.

2. Is it because the better things are not within their reach? Hardly. "Ho every one that thirsteth come to the waters." Here is all you need, wine and milk, and all good things. "Come unto Me." "I will give you rest."

3. Is it because we cannot afford the best things? Certainly not. Come ye, buy and eat; yea, come, buy wine and milk without money and without price." So always.

"Take of the water of life freely." God has provided all these things for us; out of His our fullness—love—mercy. Heeding nothing, asking nothing. And we can have all this full provision—for the mere asking—nay, almost without asking. For they are offered. "Behold, I stand at the door and knock."

OUR WORK FOR THE CHURCH.

We are thankful to know that our work on behalf of the Canadian Church is receiving ever wider and more cordial recognition. If either our space or our modesty would permit the publication of the numerous expressions of approval and appreciation which we have received during the last few weeks, it would be seen that we are here making no vain boast. Now, we do not pretend to a height of unselfishness which is more than

human. When people do good and honest work, they expect to be the better for it themselves. But we also believe that a shortsighted selfishness is not only the most despicable, but the most unsuccessful policy. We quite believe that we are useful to the Church in Canada, and it is our first thought and desire to be so. Of course, we are quite aware of our limitations. We have not yet attained to the power of producing a paper like the English "Guardian." We have neither the resources of the English people nor those of the English Church at our command. But, in our measure, we aim to do for Canada what the "Guardian" does for England; and we are thankful to know that we are not entirely missing our aim. Now, it must be confessed that whatever we have been able to do, we have done by the assistance and encouragement which we have received from our supporters. In the first place, we owe much to our constantly enlarging circle of subscribers. They contribute the sinews of war, and we do not pretend to be able to continue our work without this kind of support. Then we have been under great obligation to those who have favoured us with intelligence suitable for our columns. Will our kind friends accept our acknowledgments in this form, and excuse our personal response to their kindness? And now, having expressed our gratitude, we are going to ask for something more, for help and support in the future, such as we have received in the past. And this we venture to request not in any selfish spirit, but for the good of the Church, since it is impossible, by any other means, to do the work for the Church which we design to do. In the first place, we ask the Clergy, of their kindness, to furnish us with items of Church news, and to do so promptly and concisely. Intelligence which is belated is almost worthless; and long, dreary articles defeat their own end: people don't read them. So we invite our readers to be our correspondents; and again, we implore our correspondents to be concise. If they will glance back over our columns they will soon discover that the most valuable contributions from our correspondents have been those which have been of no great length. Not that we desire to limit our friends, when they are dealing with subjects which need expansive treatment. We are quite aware that there are themes, necessary to be handled in our columns, which cannot be despatched in a sentence or two. We are quite willing to give all reasonable latitude to writers; and we cherish the hope that they will not make unreasonable demands upon us. We are now in our twenty-fifth year—a good way on beyond our majority. Will our subscribers do their best to add to their number? It is not merely that, by so doing, they will give us good heart and courage; but they will enable us to serve more perfectly that pure and apostolic branch of the Church of God which is dear alike to them and to us.