

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER EP. PHANY.

Morning—Isaiah II; Matt. VIII., to 14.
Evening—Isaiah III.; 13 & IIII., or IV; Acts 8 & 26

Appropriate Hymns for First and Third Sunday 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.

Holy Communion: 190, 192, 317, 323.
Processional: 219, 299, 547, 604.
Offertory: 213, 222, 232, 300.
Children's Hymns: 333, 342, 536, 565.
General Hymns: 79, 214, 290, 534.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 317, 629.
Processional: 78, 79, 224, 547.
Offertory: 81, 536, 548, 631.
Children's Hymns: 76, 332, 336, 390.
General Hymns: 218, 222, 532, 546.

Lack of Clergy.

Our contemporaries, both in England and Ireland, lament the lack of candidates for ordination, and efforts are being made to increase the number. At a conference held at Ripon this matter was fully discussed, and the advisability of taking steps for the encouragement of those anxious to enter Holy Orders was debated. One step in this direction is about to be taken. The Bishop of Ripon will shortly open a college for the training of ordination candidates. It is more especially for graduates of Yorkshire College, a branch of the Victoria University, but those of the older universities will also be admitted. It is to combine sound teaching with inexpensive living, and in this it fulfils a longfelt want. Theological colleges are beyond the means of many who desire preparation for orders, and hence many lack the necessary theological training

when they enter upon their work. The Rev. Henry Gee, D.D., is to be the first principal. The fees will not exceed £60 a year, and it is hoped they will be considerably less for promising students.

Rev. Mr. Mackenzie's Booklets.

In another column we publish a letter from the Rev. W. J. Mackenzie, of Chipewa, who appeals to us to give his productions a publicity which has hitherto been denied them. He assures us, what we can believe, that they were not written for money, and even at the published price would not recompense him. But, by a hard fate, they were never properly advertised, but had for years been lost in a publisher's warehouse. Change of place has emptied the building, and has brought them to the light of day. We cheerfully accede to Mr. Mackenzie's request, and trust that our notices will ensure a sale which will benefit both author and purchasers.

HOW YOU CAN MAKE US HAPPY.

We hope you all will have the kindness to carefully examine the address label on the Canadian Churchman, to see if your arrears are all paid, as well as your subscriptions to the Churchman paid one year in advance, so as to begin the new year and the new century by paying your subscriptions promptly. You will then, indeed, make the new year and the beginning of the new century, not only happy for us, but will also confer a great blessing on us, for which we shall be very grateful.

Thoughtless Cruelty to Pets.

So great is the ignorance on the question of what quantity of water is required by animals, that in countless cases caged birds and animals are allowed to die of thirst. It may, therefore, not be amiss to state that all animals require water, and the absurd theory that rabbits and guinea-pigs do not need it, leads to the torture and death of hundreds of these animals, when kept in captivity. A caged rabbit or cavy cannot get the quantity of succulent green food it requires, and should always be provided with a pan of water. In their wild state they absorb great quantities of moisture by subsisting almost entirely on wet or dewy grass.

Dr. Chavasse on Methods of Work.

The Bishop of Liverpool (Dr. Chavasse), said lately, in an address to his clergy, that there were four points which they ought to keep well before them in doing, as they were doing, the work of God. First of all, they must have a definite object, and their object must be nothing more nor less than the salvation of men, using salvation in its higher and fuller sense, and including the whole man—mind, body, and spirit. A Church was not worthy of its name which

did not care for the whole of a man as God had made him. Therefore, as Churchmen, he thought they were bound to take an interest in all social movements. Christ not only preached the Gospel, but He fed the hungry, healed the sick, and cast out devils, and He sent His Apostles to do the same. They who were carrying on His work must imitate His methods, and make their mission to their generation as full and free as Christ's. Whatever might be their views on those subjects—and it was quite likely they would differ widely—they ought not to hold aloof from such great questions as the temperance question, the purity question, the question of the housing of the poor, and the care of the children. As citizens Churchmen, and Christians, they ought to think those subjects out for themselves, and seek to do something to make their country and city more sober, more pure, more moral, and more well ordered.

Second.

The second great object they should keep before them was individual effort. There was a danger to the Church of England, in every part of the country, of the giving and working being confined to a very few, and the great mass of their communicants and congregation, thinking that they had nothing whatever to do except to attend church, listen to the sermon, come to the Holy Communion, and give to the offertory. The masses would never be won to Christ, and the Church would never do what she ought to do, until every man and woman felt that they had some part in the work. He urged them not to take a narrow view of the scope and work of the laity. He trusted that the time was coming when the layman, who had the mind of the statesman and the ability of the administrator, would be allowed a very great share indeed in the government of the Church at large, and of their own parish churches in particular. He believed most strongly in the priesthood of the laity. He trusted that the time would come when they would have in every church in every parish their Parish Council, where men would meet together to consult with the vicar how best to advance the interests of God and their Church in the parish where they lived.

Third.

Then, thirdly, there must be, as well as individual work, concerted action. All jealousies must be swept away in the thought that they were workers for the one great end. There were often divisions through differences of opinion on religious matters. As long as the Church lasted, there would be differences of that kind; and Church history showed that the early Church had its dissensions and differences just as they had them to-day. They must bear and forbear. If they could not have the services exactly as