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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 16th.—SECOND SUNDAY AFTER EPIPH.

Morning.—Isaiah 55. Matt. 9, 18.

Evening.—Isaiah 57 or 61. Acts 9, 23.

Appropriate Hymns for Second and Third Sundays after Epiphany, compiled by Mr. F. Gatward, organist and choirmaster of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 81, 315, 318, 552.

Processional: 77, 318, 390, 488.

Offertory: 80, 173, 186, 542.

Children's Hymns: 76, 331, 335, 566.

General Hymns: 75, 169, 170, 307, 486, 517.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 316, 323, 556.

Processional: 33, 76, 79, 176.

Offertory: 174, 178, 179, 541.

Children's Hymns: 78, 330, 336, 571.

General Hymns: 171, 177, 220, 477, 487, 519.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Second Sunday after the Epiphany.

St. John ii. 5: "Whatsoever He saith unto you, do it."

All agreed on the greatness of the character of Christ and the excellence of His teaching. Whatever else denied, not this. All confess Him as the best and safest guide. This thought expressed in the language of the Blessed Virgin, which may have a wider application.

Remark the universality of meaning. He is still here and speaks to all. But two great classes recognized in Scripture, (1) the People of God, and (2) the children of this

world. Grant the difficulty often of distinguishing, there is yet a line of separation—we are "for" or "against."

i. What does He say to the children of this world?

There are such everywhere—some little suspecting it. Not merely sinful, blasphemous—sometimes quite "respectable;" but not having God as the principle of their life. What does He say to such?

1. He claims them for God. They are His: He bought them with a price.

2. He bids them turn to God. "Come unto Me." "I am the Way, the Truth, and the Life." The great need of man. In Him all good. Away from Him no good.

3. It is through Christ we must come. "No man cometh," etc.

4. And there should be no delay in coming. One of the strangest errors, that good can come by procrastination. As though some good were missed or sacrificed by being in Christ—which is impossible. Why hesitate? Indecision, Sloth, Procrastination. But "now is the accepted time."

ii. What does He say to the child of God? Such still needs teaching and guidance. Conversion is not the end, but the beginning of true life. Dangerous to forget.

1. He bids us keep a high Ideal before us—even the following, the imitating of God. "Be ye perfect, as your Father in heaven." And, in other words, "Come after Me." "I have given you an Example. No other rule of life can satisfy the Christian.

2. He bids us confess Him before men. By word and deed. The whole Christian life a confession. We must make it clear on whose side we are: (1) By observing His ordinances. (2) By testifying, when necessary, to our belief in Him. We say it is cowardice to refuse. Yes; but is it not rather foolhardiness? Think in Whose presence we stand.

3. We are to work for God. (1) Essence of Gospel is Love, which constrains us to carry the Gospel everywhere. (2) At home. (3) Abroad. We cannot stop except where humanity stops. If we did, our own life would decay. Christ has said this to us and we are bound to do it. He speaks now and always to old and young. Shall we close our ears, or shall we say, "Speak, Lord, for Thy servant heareth?"

THE GENERAL MISSIONARY WORK OF THE CHURCH IN CANADA.

One of the chief objects intended to be served by the formation of the General Synod was the consolidation and improved administration of the general missionary work of the Church in the Dominion of Canada. A scheme for a general Board of Missions was discussed and adopted at the second session of the General Synod, held at Winnipeg in September, 1896. Although every Diocese was represented at that Synod, and the scheme received the most thorough discussion in both houses, it has not yet been found practicable

to start the Board at its work. Beginning a new system in any thing is always attended with some friction. In this particular matter unanimity of the whole Church is essential. Some of the Diocesan Synods have not met since the General Synod meeting. Others who have met, appear not to have had sufficient time to grasp the bearings of the scheme, and one of them evinced a complete misunderstanding of it. So the administration of the General Board has to wait until further constitutional expression can be had. Convinced as we are, that the Church is the missionary body created by our Lord Jesus Christ, we necessarily believe that the Church should go about this supreme work as directly as possible, and that where a church in a country has an organization, such as we have in the General Synod, that synod should superintend and administer in all general missionary work. The Standing Committee on the missionary work of the Church, appointed by the General Synod at its first session in Toronto, in September, 1893, reported a scheme to the second session in 1896—which was adopted after most exhaustive discussions, somewhat amended. The committee, however, prepared its scheme with a preamble which the Synod did not discuss or adopt, but which ought to be thoroughly known by our Church people.

We therefore beg to give our readers the chief portion of this preamble, and we think the most of them will agree with us that the ideal of Church missionary working is to be found in it, along with a keen appreciation of the practical difficulties which may for some time retard the realization of this ideal.

The Archbishop of Canterbury said lately: "No Church is living as a Church which is not fulfilling the command of commands."

It should be the great object of the consolidated Church of Canada to commence its life as a Missionary Church, with the resolution of undertaking mission work in the spirit of Christ in the most unselfish way. Any failure in mission work cannot but be suggestive of want of interest in the work of Christ, and of want of sacrifice for it, full of peril for the life and healthy growth of the Church.

The present mission offerings of the Church are far from satisfactory. They contrast unfavourably with what is raised by the other great Canadian religious bodies.

It must not be taken for granted that there is a want of means. There is, of course, no limit to Foreign Mission Work; but the members of the Church have probably ability for all that is pressing in our Home Field beyond what is at present covered. What is wanted is the bringing home the need, and the obligation rising out of it.

Under the present system, the main effort in every diocese is for its own local wants. In the older dioceses the presentation of these does not lead dioceses to any distinct appreciation of need. Probably at times local management is unwilling to do what is unwelcome in reducing grants as missions become stronger. This is not only hurtful to the mission in discouraging healthy effort, but being recognized by subscribers, creates unwillingness to give with any liberality. Whatever the causes, there is difficulty in several dioceses in securing the amount