

Canadian Churchman.

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Lessons for Sundays and Holy Days.

Jan. 13—First Sunday after Epiphany.
Morning—Isai. 51; Matt. 8, 1, 18.
Evening—Isai. 52, 13 and 53, or 54; Acts 8, 5, 26.

Jan. 20—Second Sunday after Epiphany.
Morning—Isai. 55; Matt. 12: 1—22.
Evening—Isai. 57 or 61; Acts 12.

Jan. 27—Septuagesima.
Morning—Gen. 1 & 2, 1, 4; Rev. 21, 1, 9.
Evening—Gen. 2, 4, or Job 38; Rev. 21, 9, 22, 6.

Feb. 2.—Purific. of Mary the B.V.
Morning—Ex. 13, 10 to 17; Mat. 18, 21, 19, 3.
Evening—Hag. 2, 10 to 17; Acts 20, 10 to 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.

Holy Communion: 190, 192, 317, 323.
Processional: 219, 299, 547, 604.
General Hymns: 79, 214, 290, 534.
Offertory: 213, 220, 232, 300.
Children's Hymns: 333, 342, 536, 565

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.
Processional: 79, 224, 435, 488.
General Hymns: 222, 297, 532, 549.
Offertory: 81, 536, 540, 631.
Children's Hymns: 76, 332, 335, 336

I. EPIPHANY.

Each of the six Sundays after the Epiphany has a special and definite Epiphany or manifestation of our Lord, in the Gospels for the Sunday. In the Epiphany Gospel He is manifest to the Magi. First Sunday after to the doctors in the temple. Second Sunday to the marriage party in Cana. Third Sunday to a leper, also a centurion. Fourth Sunday to the disciples in a storm at sea. Fifth and sixth Sundays a manifestation of the Day of Judgment. Our Festival of the Nativity is passed with its lessons of Humility and Love. The Circumcision also with its lesson of Obedience, and the Epiphany with its lesson that we should help to make Him, our Saviour manifest to the world. Now let us look within, at our own

individual lives, and ask, "What must we do?" A great deal is expected of us after all these privileges. "What have we done?" Can we not improve in our work this new year? Is it not true that "It is more blessed to give than to receive?" The inexpressible joy of Christmas to the childish heart is seen in the very eyes, wide open and dancing with glee, and in the face, radiant with pleasure. The same joy is evidenced, but differently expressed by the fathers and mothers, because they have given of their hard earnings to make others happy. So our spiritual joys can be experienced by extending gifts of adoration and devotion to Him Whom we serve and love. As we pray in the Communion,

"We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers which we offer unto Thy Divine Majesty." Here in this service of Holy Communion, we make our offerings, we remember the poor, and give of our best, our hearts, in worship. Herein is found an after-thought from Christmas. Again at the Circumcision. Can we not strive more earnestly this year to be obedient to His blessed will? "In our hearts," by devotion with sincere and regular attendance at Divine worship. "In our members," by making ourselves quit old habits, and making ourselves zealous in church work and doing some good in the Church. Again at Epiphany Tide, by striving not only to bring ourselves to Church, but to bring some one else who does not attend. By prayer and tact a Church-woman can lead a friend to attend a Guild meeting or Woman's Auxiliary meeting. A Church-man, too, can pick out a friend, and begin, with a quiet determination that knows no defeat, to lead him to the services of the Church, and other meetings. Can we not do this little for Him? These are some of the practical lessons for us at this season, and so we pray in this Sunday's Collect, "Grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same."

Public Control.

We seem to be gradually approaching the time when Public Control of Public Utilities will be the rule, as to-day it is the exception. One of the chief causes of this great reform is the desire for fair play on the part of the public, and the determination on the part of corporations to show fair play only when compelled to do so, not exactly at the point of the bayonet, but in a more civilized fashion after the cast of the ballot. Or to be more precise after judgment has been given against them by the court of last resort—the Privy Council. It certainly would be fairer and better that the whole community should have the expense of living reduced and life made more tolerable for the people at large than that a comparatively few capitalists should become millionaires.

Extravagance.

A habit to be avoided both in public and private life is extravagance. Many a successful man after having acquired what is commonly called a fortune, and having been burdened with the anxiety, responsibility and luxurious habits which not seldom accompany the money—has earnestly wished that he could return to the simple way, the moderate care, and the purer, sweeter life of his early days. It is true there are wealthy men who lead a quiet unostentatious life, and who set a good example to those of far less means who may well be called extravagant in their mode of life, and surroundings. It is a plain duty of the Church to discourage, and if need be, denounce

extravagance. Poverty, debt, and dishonour dog the footsteps of the extravagant liver and false pride is the false light which lures him on to a fore-doomed shipwreck of hope, happiness, and life.

Pure Lake Water.

One of the most lamentable results of the recent municipal voting in Toronto is the defeat of the by-law to begin the work of a drainage system. Not only the drainage of Toronto, but that of all the cities and manufacturing centres on the lakes and Niagara and Detroit Rivers should be purified so far as possible before the effluent is allowed to enter the main body of the waters. Every Legislature should enact the same necessary laws, and every executive should see that they are enforced. Such matters should not be under the control of local voters either in Ontario or any of the States. There is one excuse for the property-owners of Toronto, and that is the dislike of honest men to rush into debt and throw the burden of payment upon their successors. Not only are debts too often incurred to be paid hereafter, but the property-owners believe that they pay an undue proportion. In Toronto, for instance, there is among them a widespread conviction that the water rates are so low that nothing is saved to replace worn-out plant, and even the works are run at a loss. Such a state of affairs is good for the tenants whose votes are many, but bad for the owners whose votes are few.

France and the Vatican.

Without going into the details of the difference between the French Government and the Pope, one cannot help being impressed by one commendable phase of the situation: the freedom from acts of violence and bloodshed. It is most creditable to the people of France, a nation so sensitive, impulsive and brave, that a matter of such gravity, involving such acute differences of conviction and sentiment, should, when the crisis came, and after, have been so calmly and peaceably dealt with. Our gallant and chivalrous allies have at once surprised and gratified their more stolid and phlegmatic friends of the British race by this admirable demonstration of self-restraint and good judgment under circumstances of the most trying character.

Republican Complacency.

Foreign criticism of the peculiarities of the people of the United States, is not very heartily relished by our spirited and sensitive neighbours. And yet we cannot help hoping that as the years go by and they come more in touch with the outer world there will be less ground for such criticism and consequently less feeling shown by those criticised. The last offender has been Mr. Charles Whibley, who referring to the New Yorker in Blackwood, says, "The New Yorker looks upon the foreigner with the eye of patronage. To his superior intelligence the wandering stranger is a kind of natural, who should not be allowed to roam alone and at large. . . . He is convinced especially if he has not travelled beyond his own borders, that he engrosses the virtue and intelligence of the world." Mr. Whibley is in agreement with the impression formed by Monsieur Clemenceau, now, Prime Minister of France, who writing of a visit to the United States some years ago said:—"The robust sentiment of self-satisfaction, which is one of the traits of their race, renders it difficult for them to understand and appreciate justly what is going on outside of their own particular orbit."

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