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TORONTO, THURSDAY, DEC. 28, 1899.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER CHRISTMAS

Morning—Isaiah 35; Revelation 21. 15-22. 6.
Evening—Isaiah 38, or 40; Revelation 22. 6.

Appropriate Hymns for Sunday after Christmas Day, and First 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.

SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 310, 316, 520, 555.
Processional: 56, 60, 165, 482.
Offertory: 55, 57, 166, 484.
Children's Hymns: 58, 329, 330, 341.
General: 62, 72, 288, 483.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 173, 318, 322, 555.
Processional: 76, 79, 81, 601.
Offertory: 78, 486, 488, 544.
Children's Hymns: 75, 177, 331, 332.
General: 77, 178, 179, 294.

English Church Papers.

There are a certain class of Church papers which seem to live by fomenting any difficulty. We all know the Irishman who was "agin the Government," anywhere. There are always people "agin the Government," and it is a very good thing that these people should have journals to which they can write. But we do not like the style of writing which is springing up. Hitherto, the watchword has been obedience to the Bishops; now it is to encourage disobedience to the Bishops, a policy of threatening the Bishops, of hectoring and disrespect. Well, the Church has gone through troubles before, and by God's grace will do so again.

United States Development.

An intensified missionary spirit is giving signs of life in the sister Church in the United

States. Pride in the acquirement of Porto Rico and the Philippines, and the occupation of Cuba has stirred the Church, and the Bishop of New York has called for earnest men and women to devote themselves in considered and united action, under the auspices of the Mission Board.

Alaska.

We are pleased also to find appreciation of the work of our own countryman and priest, Bishop Rowe, in Alaska, and also that that is a changed country; that the people are changing morally, intellectually and religiously, for the better, and that much is due to the devoted labours of the Bishop and his clergy. We have our own missionary Bishops in our cold north, and often wish that more real and substantial interest was taken in their work.

Our Own Missions.

For Algoma also, and especially at the present time, there is the greatest need of men and money. When we chronicle, as we are glad to do, the rebuilding, extension and improvement of our edifices, in older Ontario, we forget that there is a new Ontario, poor and friendless, for which men and money are urgently needed, but we fear, asked for in vain. It seems invidious to say so, but a tithe of the money and interest spent and given to our Contingent, would be a Godsend to our small army fighting for the Church in our new settlements in Algoma and the North-West, under the Captain of our Salvation.

Rev. Charles Scadding.

The name of Scadding has been a familiar one to Toronto people for nearly a century. One of the family, the Rev. Charles Scadding, has succeeded in the United States. He is now the rector of Emmanuel, La Grange, Illinois. On the 1st December, the 25th anniversary was celebrated, with characteristic Chicago vim. The growth of this strong suburban parish, whose plant is relatively finer than any other in the diocese, is fairly illustrative of marvellous Western growth. Emmanuel has always led in La Grange, not simply because the Church was earliest on the ground, but by steadily going ahead by progressive bounds without incurring needless or unwarranted debt. The first wardens were, Messrs. D. B. Lyman and J. K. Philo (son of a Canadian clergyman). The five communicants, constituting the early Church, used to meet on Sundays to read together the Church services. After nine months they were able to lay the corner-stone of the first church, planned by Bishop Whitehouse (one of his last acts), in June, 1875. For two years the people worshipped in the basement. In 1876 the stone rectory was purchased at a cost of over \$7,000. In 1894 the new church was commenced; it was finished and occupied in December 1894, at a cost of \$40,000, which

includes the conversion of the first church into a parish house, the addition of choir-room, sacristy and gymnasium. The Rev. C. Scadding was inducted four years ago. The parish has always been noted for its interest in missions; and, with no wealth in its membership, has never failed meeting its obligations.

Reading the Lessons.

Mr. Wm. Curtis Taylor, in taking part in a discussion on didactic reading, among other valuable suggestions says: "Understandest thou what thou readest?" is the question of most moment; and not the taking of notions from some elocutionist who perhaps was spiritually unable to put himself inside of the original speaker or writer. For this is what must be done; and the tricks of unilluminated art must be left undone. I should like to extend the suggestions made to cover a few of the misreadings that have often afflicted the ear of a constant listener in the pew, "In vain is the net spread in the sight of any bird." Why, would it be more successful in the sight of a fox, for instance? Not seeing the point of warning, good reader, you don't convey any lesson by the text. In the Parable of the Supper, they all with one consent began to make excuse; and what they said is often read this way: One said, "I pray thee have me excused;" and the next said, "I pray thee have me excused;" and the next, "I pray thee have me excused;" which sounds as if they were all sitting in a row waiting for their turn to speak. The point of the unanimity in the reply is, that it expresses the universality of one spirit of ingratitude and indifference. It was their "one consent" to this that moved to an unwitting agreement in words. The Parable is an artistic portrayal of the unity of spirit in self-seeking human nature. The accent in each answer is on "excused." But such inconsequent renderings as the foregoing are trifling compared with some that convey a perverse theology. Paul, extolling the unmerited love of God towards man, says: "Scarcely for a righteous man will one die. Yet, peradventure, for a good man some would even dare to die." The usual way of reading this utterly ignores the argument, and makes Paul set up a distinction between a righteous man and a good man, favouring the notion that the first is an upright, i.e., a moral man, and the second a good man after the reader's theological pattern. But the fact is, neither Paul nor his Master ever threw stones at uprightness of character, no matter who exhibited it. It would be difficult to place before the eye the proper rendering of this passage, without a paraphrase, which we will attempt; calling to mind that it only illustrates Paul's habit of letting himself get side-tracked in his thinking, tending to what we may call a bracketed style of writing. By the necessities of the context, and by the personality of the inspired Apostle, we arrive at this blessed understand-