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LESSONS FOR SUNDAYS AND HOLY DAYS.

1st SUNDAY AFTER EPIPH.

Morning—Isaiah LI; Matt. VI v 19 to 7 v 7.

Evening—Isaiah LII. v 13 and 53; LIV; Acts VII v 35 and VIII 5.

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: 173, 314, 319, 47.

Processional: 76, 79, 81, 219.

Offertory: 75, 77, 178, 488.

Children's Hymns: 177, 338, 342, 346.

General Hymns: 78, 80, 218, 488.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.

Processional: 79, 224, 435, 488.

Offertory: 81, 536, 540, 631.

Children's Hymns: 76, 332, 335, 336.

General Hymns: 222, 297, 532, 546.

Missions in Asia.

The Rev. A. R. Macduff, formerly domestic chaplain to the late Bishop Matthew of Lahore, has published a book about the missionary work and the men whom he knew as missionaries, and which he calls "The Utmost Bounds of the Everlasting Hills; or, Memories of Christ's Frontier Force in Northwestern India." It is well that our people should know something of the men who, in another part of our Empire, are doing work and setting a heroic example to the missionaries in our own North-West. Talking of medical missionaries, a class who have done so much in the East, travelling far away into Central Asia, where no other missionary is allowed, Mr.

Macduff says of Dr. Arthur Neve: "The fame of this medical mission has travelled beyond 'the utmost bounds of the everlasting hills,' so that pilgrims hailing from all sorts of out-of-the-way corners are drawn, as by some over-mastering magnetic attraction. In one continuous stream they are ever on the march; they are clad 'in sheep skins and in goat skins; they wear high conical fur caps; their faces are tanned with the keen air of distant uplands; their feet are bleeding by reason of the roughness of the way; but they bring their sick with them on litters, on mules, and on shaggy ponies; and once those sick are cured, then their hearts are aglow with gratitude, and their minds are opened to receive the Gospel." Space must be found for one more extract with regard to this large-hearted missionary, who in his zeal for the "regions beyond," reminds us of the Apostle Paul. "You see this medical missionary plodding diligently at his daily tasks, and you might well imagine his every ambition to be bounded by the mission premises at Srinagar; but our friend is only putting into practice the sage advice of a certain philosopher, 'Peg away, keep busy and cheerful, but above all, keep wide awake.' Stowed away in some secret corner of his bungalow are presents worth forty pounds, which he has collected and paid for out of his meagre salary. These carefully selected gifts are meant to propitiate the wild chieftains across the frontier. Every preparation has, therefore, been made for the opportune moment. And all this Alpine scaling of peaks and glaciers, as well as these explorations of the unknown, are but reconnaissances in force, meant to prepare the way for the real forward movement."

A Counterblast.

A good deal of interest was aroused in England some months ago by the publication of a book called Roads to Rome. There is a large section of the community which thinks there is something mysterious about a change of religious allegiance and peruses the self-conscious and sometimes silly personal narratives with interest. But it is doubtful whether the publication of such accounts have the desired result. Nothing did more to destroy the effect of Cardinal Newman's desertion of his Church than the publication of his apology. It is, therefore, with mixed feelings that we read that a volume has been prepared giving some account of conspicuous converts from Romanism. It has been left for an old Cambridge Don, the Rev. C. S. Isaacson, to prepare such a work. His book, Roads from Rome, contains the personal narratives of a large number of more or less widely known converts from Romanism. The Bishop of Durham provides the book with a sympathetic preface. So long as books of this sort are written on one side, similar ones are sure to

be published on the other. But it is only by the personal and spiritual life and actions that a conversion will be of real value both to the individual and to those who come under his influence.

Sacred Study.

It is not many years since a vigorous society for "sacred study" was established in England. It at once sprang into wide favour with the clergy. It has found its way to Canada, and been established in the diocese of Fredericton, its secretary and chief promoter being Rev. John de Soyres, of St. Johns, N.B. We draw attention to the letter on this subject in this week's issue. From that, we learn that a similar movement has commenced in Huron diocese. The subject for next meeting in Huron (viz., the First Epistle to Corinthians), not being on the English course; we assume that the Huron society has no connection with any other, but is, as yet, entirely independent. Time will tell whether it is better to remain so. By "sacred study" we mean the study of the Word of God, and allied subjects. We trust the Huron clergy will give close attention to the "First Epistle to the Corinthians," and attend the meeting on January 19th in good numbers, and go prepared to deal with the subject in hand. Those in Huron diocese, who are interested in this movement, should correspond with the writer of the letter, Rev. T. G. A. Wright, Thamesford, Ont.

Treatment of Inebriates.

Dr. Branthwaite, the inspector, under the Inebriate Act, of England, has issued his report for 1901. The Habitual Drunkard's Act was passed in 1879, and since then no less than six dealing with the subject and the result of experience have come into force there. There are now the criminal "reformatories," where the class which would under ordinary circumstances be in jail, are practically imprisoned. Then there are "retreats," homes where men or women, realizing their weakness, go voluntarily for a definite period, generally a year. Dr. Branthwaite credits these institutions, of which there were twenty-one licensed in 1901, with definite signs of improvement and progress. "In many cases, philanthropic societies have homes out of which no profit is made, but which for cheap rates of payment enable inebriates of moderate means to take advantage of their protection and discipline. Lastly, the wealthy classes are treated in expensive private homes. It is sad, but instructive, to learn that only those are cured who afterwards remain total abstainers. Dr. Branthwaite with his wide experience, believes that between 25 to 30 per cent. of good results is all that can be fairly claimed. "I am of opinion that if a retreat can show 25 per cent. it is doing a

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