

Canadian Churchman.

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Lessons for Sundays and Holy Days.

January 19—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 11.
Evening—Isai. 57; or 61; Acts 11.

January 26.—Third Sunday after Epiph.
Morning—Isai. 62; Mat. 14, 13.
Evening—Isai. 65; or 66; Acts 15, 30—16, 16.

February 2.—Fourth Sunday after Epiph.
Morning—Job 27; Mat. 18, 21—19, 3.
Evening—Job 28; or 29; Hag. 2, 10 to 10; Acts 20, to 17.

February 9.—Fifth Sunday after Epiph.
Morning—Prov. 1; Mat. 22, 15 to 41.
Evening—Prov. 3; or 8; Acts, 24.

Appropriate Hymns for Second and Third-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.

SECOND SUNDAY AFTER EPIPHANY.

Processional: 79, 224, 435, 488.
Holy Communion: 310, 311, 320, 629.
Offertory: 81, 536, 540, 631.
Children's Hymns: 76, 332, 335, 336.
General Hymns: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

Processional: 177, 307, 488, 520.
Holy Communion: 321, 324, 558, 559.
Offertory: 487, 523, 527, 634.
Children's Hymns: 332, 340, 346, 516.
General Hymns: 512, 539, 547, 549.

SECOND SUNDAY AFTER THE EPIPHANY.

Jesus is the way to eternal life. And as such we must hold Him up before our brothers who, as yet, know Him not, but who are ready to hear the answer to their questions concerning immortality. To long for immortality is to seek for truth, the truth about the present life, and the life to come. Here again Jesus represents Himself as the exclusive answer: "I am the Truth." He came into the world to reveal truth to men. He is the embodiment of Truth. Hence the witness of St. John, "The Word became flesh, and dwelt among us." The Word is the Truth. Truth we may define as the expression of eternal being, and eternal principles. Of eternal being, for it speaks of God, humanity and life; of eternal principles, in that it reveals the characteristics of

God, and their necessary application to and development in man. The perfect expression of Truth is in Christ Jesus. There is no flaw in His teaching. No one can show it to be illogical in method, or untrustworthy in detail. There is no flaw in His Life. There must be connection between teaching and life. Jesus found the Pharisees and Sadducees inconsistent. "They say, and do not," but Jesus is the absolute standard of Righteousness. Now when the Lord says, "I am the Truth" He makes a twofold demand upon us. There is the demand upon our minds. We must have faith in what He has already revealed; we must trust Him for the revelation of the future. "I have yet many things to say unto you, but ye cannot bear them now." Then there is the demand upon our wills. The Truth must rule and inspire each motive and action, and he who obeys Christ finds peace and good-will. Can we not see from our reasoning how logically the great commission follows the declaration—Jesus is the Truth. Therefore we must proclaim that Truth to all the creation. And this we do by taking our place in the corporate life of Holy Church. By preaching the truth, by living truthfully, by coming into contact with the Truth through the medium of Bible, ministry, sacraments, and worship, we lift up Jesus before men. And Jesus lifted up draws all men unto Himself. How zealously we should proclaim the Truth! Men everywhere are seeking for knowledge. And their quest is vain if they find not Christ—the Word made flesh. In Him alone we find the truth about life now and life hereafter. He alone can show us the true way of living, the right manner of conversation. With Him we rejoice at the wedding feast, or weep over the death of Lazarus. Inspired by the Truth revealed by the Word we live as St. Paul bids us in the Epistle for this Sunday. And in such a life we have "peace all the days." "Without the truth there is no knowing," wrote Thomas A Kempis. May we ever abide in Christ. May we be faithful in preaching the Gospel to every creature.

Great Movements.

Nineteen hundred and eight will bear witness to two great Church gatherings, the "Pan-Anglican Congress" and the "Lambeth Conference." It will be a notable year in the history of the Church. From all parts of the world Churchmen will foregather to the Mother Land. May we not hope for large results from these notable events. The services to be held, the sermons to be preached, the important questions to be discussed, and resolutions to be adopted cannot fail to stimulate and arouse Churchmen and to bring about increased sympathy, deeper devotion and greater earnestness in all the many sided activities of Church life. We look for great results from these beneficent gatherings.

A Friend of Canada.

The great oarsman, Edward Hanlan, whose regretted death was so widely noticed, by his wondrous skill and renowned victories did more probably than any of his contemporaries in making Canada known abroad. When one thinks for a moment of the almost universal love of manly sport, and remembers that of all forms of sport rowing is, perhaps, the one that is most generally practiced the world over; and furthermore that of all the oarsmen who have shown a lead to their fellows none ever did it with more consummate ease, grace and skill than the manly, modest, young Canadian fisherman. It is not to be wondered at that "Hanlan" became a household word in Canada, and that Canada shared with her aquatic hero the widespread tribute won by his prowess with the oar.

Forest Life.

We hail with the greatest pleasure the advent of Cy Warman and the prominence and the deserved attention given to his utterances. No one who travels with his eyes open can fail to see all over Canada the need of his teaching. Our authorities, as a rule, recognize the need of re-creating forests, curtailing cutting and preventing losses by ignorant waste and by fires. But the people need a great deal of talking to, and we need men like Cy Warman to do so, because they are listened to, and what they say appears in all the papers and is remembered. At the very time his remarks appeared, in fact in the same issues, there were paragraphs boasting how many luges had been caught by ice poaching and how other fish were also plentiful. If destruction of fish is allowed, and unfortunately is so in winter, where are the fish to be found to attract the summer visitors whose money is so acceptable. We agree also with his strictures on the dogs so plentiful everywhere near the deer resorts, and as the cur to be seen there has a strain of the hound in him, their number, like those of the wolves, require to be reduced.

Women as Trustees.

The election of Miss Clara Brett Martin at the top of the poll as trustee on the Board of Education in Toronto calls attention to the fact that on such boards women have shown great capacity and have proved exceptionally useful. In various parts of England we heard of their prominence in the years preceding the last Education Act. A notable instance was Miss Flora Stevenson, who on the Edinburgh Board showed the family ability and by self-denying work was for many years the strongest and leading member.

A Courageous Clergyman.

Wide comment has been made on the resignation of the Rev. Roland Allen, vicar of Chalfont St. Peter's, Bucks., who found it impossible to accept as sponsors for baptism people whose lives were irreligious. Mr. Allen is not alone in his views on this subject. The Bishop of Birmingham has expressed himself strongly on the same important matter. That devout Bishop says: "The Church does not baptize infants indiscriminately. She requires sponsors for their religious education; and the sponsors represent the responsibility of the Church for the infants who are being baptized. It is not too much to say that to baptize infants without real provision for their being brought up to know what their religious profession means tends to degrade a Sacrament into a charm. On this point we need the most serious reflection." Mr. Allen was the writer of "The Siege of the Peking Legations." He was chaplain to Bishop Scott during the Boxer riots, and was a friend of all the Christian workers in the city.

Sunday.

What a change has come over Church-going in Scotland. In the middle of the last century the attendance at two services on Sunday was universal. Dr. Robertson Nicol noted some twenty years ago that the pendulum was swinging the other way. So far has it gone that at a meeting recently a leading citizen regretted the decline of Church-going, for his own part he frankly confessed that he only went once a day, but he thought that every one should do so. One remark he made is probably well founded, that in towns especially, the diffusion of literature had changed the taste from hearing to reading. There is one difference, however, that what is called or used to be called, Sunday reading oc-

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