

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

January 14—Second Sunday after Epiphany.
Morning—Isaiah 55; Matthew 8, 18.
Evening—Isaiah 57 or 61; Acts 3, 26.

January 21—Third Sunday after Epiphany.
Morning—Isaiah 62; Matthew 12, 22.
Evening—Isaiah 65 or 66; Acts 13, 10, 26.

January 28—Fourth Sunday after Epiphany.
Morning—Job 27; Matthew 15, 21.
Evening—Job 28 or 29; Acts 17, 10, 16.

February 4—Fifth Sunday after Epiphany.
Morning—Proverbs 1; Matthew 19, 27—20, 17.
Evening—Proverbs 3 or 8; Acts 21, 10, 17.

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.

Holy Communion: 191, 313, 315, 520.
Processional: 81, 202, 232, 540.
Offertory: 24, 75, 210, 257.
Children's Hymns: 238, 243, 246, 342.
General Hymns: 27, 77, 177, 545.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 191, 193, 319, 553.
Processional: 76, 235, 239, 270.
Offertory: 75, 57, 172, 281.
Children's Hymns: 78, 334, 341, 568.
General Hymns: 186, 213, 285, 477.

Peace.

Nothing can be longed for more, more eagerly sought for, and more highly valued when attained than peace. We, in Canada, to whom as a people the condition of peace has become a sort of second nature—and over whose cities, farms and firesides the white-robed angel has so long hovered—know but little of that intense and agonizing yearning for peace which is seeking utterance in myriads of Russian hearts to-day, and but yesterday found expression in many a Japanese home. But, after all, the peace which should concern men most is the peace which passeth all understanding which is given to those who can truly say with their Lord, "Father, . . . not as I will, but as Thou wilt." This is the burden of the simple and beautiful prayer of the Church, "Grant us Thy peace all the days of our life."

A Mission Department.

In this issue of the Churchman we are introducing to our readers a new Mission Department,

which we purpose providing regularly on the second week of each ensuing month. This will entail an enlarged issue, and our readers will receive the advantage of having a monthly and a weekly combined within the same cover and for the same price. So urgent has been the demand and so great is the need, of having the mission work of the Church adequately represented, and the paramount claims of the mission field constantly and authoritatively considered—from every legitimate point of view—that we could no longer refrain from meeting the demand made upon us. Having entered upon this good work in response to a felt need, we have now no hesitation in calling upon our brother Churchmen throughout Canada to co-operate with us in every way in their power to make this department interesting, instructive and helpful. Good work is being done. Our people want to hear of it. Better work can be done. Our people want to share in it. There is nothing like putting your shoulder to the wheel in an active, earnest and helpful way. And there is no field of the Church's work which calls for greater sympathy—or more hearty and enthusiastic co-operation, at home and abroad, than that—where the charm of novelty, the romance of devotion, and the strident call of duty urge us on to where the battle is fiercest, the need is greatest, and the Christian ideal of personal sacrifice and heroic endeavour is ever being most fully realized by those whose proud distinction it is to be the mission pioneers of the Church.

License Reduction.

There is a fair, just and temperate way in which all questions which concern public rights, recognized and authorized by law, should be discussed and dealt with. Injustice, intemperance, intolerance, are ill-founded props on which to rear a law-abiding, well-ordered community, or on which to attempt to establish the principle of human brotherhood amongst the members of a free and civilized state. We have been wisely told to honour all men. A good exercise of this practice will be found in extending to those whose views and purposes we oppose, simple, even-handed justice. This is the British way. The way which has made British rule respected, honoured and trusted the world over. Confiscation without compensation by one portion of the community of the rights and property of another portion could not fairly be considered an act of single-handed justice. It was not in this way that the British Government in a less civilized and Christianized age, purchased the freedom of the slave. No good citizen for a moment supports, or attempts to support, wrongdoing or breaches of the law. By all means, let the law be enforced strictly. What is required for the accommodation of the public must be supplied. Good order must be maintained, and all houses which are proved to be disorderly or of ill-repute should be deprived of their license, and their keepers held unworthy to rank with those orderly and reputable citizens who are as anxious to live up to the spirit, as well as the letter of the law, as any other members of the community. Let it be remembered that there are license-holders throughout Canada to-day—who in every relation of life—as fathers, as citizens, as men—are every whit as upright, industrious and trustworthy as are those who most strenuously oppose them. It is as well to bear in mind that the reduction of the number of licenses might possibly lead to an undesirable concentration. By way of illustration, it might be mentioned that on Christmas Day in the city of Toronto most of the taverns were closed. Those that were opened were unduly frequented, and at one in a populous part of the city the throng was so great that the police had to be called in to maintain order. Quiet and order

is far better maintained where there is less concentration, and less consequent temptation, to indifference, revelry and dissipation.

The Book of Common Praise.

We cannot speak too warmly of the prompt, businesslike and effective way in which the committee who have been charged with the duty of compiling a Canadian Church Hymn Book have gone about their work. The meetings have been well attended. The necessary preliminaries were duly and most satisfactorily disposed of. There has been a hearty and sympathetic response to the appeal for information, and the result, so far, has been all that could be desired. We understand that there has been a marked unanimity of opinion throughout the Church as to the hymns which should be retained and those which should be discontinued, and that it is proposed to give a very full index, and that the first line of each hymn to be retained will be given—as well as the name of the author, and, as far as known, the date of the writing of the hymn. Our columns are open for any detailed information that can properly be given as to the work of the committee, which we are sure our readers will heartily welcome.

Extortion.

The birds of prey of the air have their hideous counterparts in those who make it their business to thrive on the necessities of their fellow-men. The desperate need of some of the poorer members of the community—who, through illness, adversity or other stress of life, find themselves compelled to seek to borrow money, is taken advantage of by this class of usurers—who pit against the ignorance and simplicity of the poor clerk, or working man or woman, a plausible manner, a subtle and trained intellect, and an unscrupulous avarice. The result is added and extortionate gain to the usurer, and not seldom hopeless and irretrievable ruin to the borrower. Surely a remedy can be found for this grievous injustice, this desperate wrong. Have we no Churchmen who are legislators, who have the manliness and courage to deal with this matter? The sense of the community is being roused. This grievous wrong must be righted. The cry of the poor and the oppressed cannot continue to be heard in vain!

Denominational Union.

It must be a source of gratification to all concerned that the different Christian bodies which met in conference in the United States recently were able, after careful and temperate discussion, to pave the way to a basis of common union. The aim was most praiseworthy, and the result most satisfactory. As time goes on and the true underlying principles of Christian belief are being better understood, the Christian conscience, informed by common sense, cannot fail to see the enormous dissipation of means and effort in multiplying divisions in the great body of professing Christians. The noble work being done for the good of humanity—along all the diverse lines of Christian effort—could not fail to beget an ever widening sympathy and an ever lessening spirit of opposition to each other's tenets and practices. Time, the great mellowing and unifier, will, we hope, in not too distant days, work still greater changes. As the great children of the Motherland are, with her, ever seeking a bond of more intimate and enduring union—may we not hope that the strong and vigorous children of the ancient Mother Church of the British race—who from time to time, in the historic past, from one cause or another, have

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