

# Canadian Churchman.

TORONTO, THURSDAY, JUNE 27, 1895.

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Offices—Cor. Church and Court Streets.  
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## Lessons for Sundays and Holy Days.

June 30—3 SUNDAY AFTER TRINITY.  
Morning.—1 Samuel ii. to 37. Acts ix. to v. 28.  
Evening.—1 Samuel iii.; or iv. to 19. 1 John iii. 16 to iv. 7.

APPROPRIATE HYMNS for Third and Fourth Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### THIRD SUNDAY AFTER TRINITY.

Holy Communion : 258, 318, 529, 552.  
Processional : 4, 162, 489, 516.  
Offertory : 276, 308, 417, 486.  
Children's Hymns : 221, 331, 335, 572.  
General Hymns : 17, 161, 219, 241, 266, 416.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion : 177, 319, 520, 555.  
Processional : 175, 298, 391.  
Offertory : 232, 271, 295, 365.  
Children's Hymns : 242, 333, 338, 573.  
General Hymns : 34, 164, 236, 479, 548.

### THIRD SUNDAY AFTER TRINITY.

There is no promise anywhere that Christians shall never suffer "adversity" or "danger," but many sure promises that God will "defend and comfort" them in both. We must ask Him for this defence and comfort, and our prayers will not be real and earnest unless God gives us "a hearty desire to pray." But if we wish God to hear us, we must pray humbly, remembering that the aid we ask for is a "mighty aid;" for "He resisteth the proud, and giveth grace to the humble." And here, again, as with love, the proof to ourselves that we are really humble towards God must be to be "clothed with humility" towards each other (see Epistle). No one who shows pride and haughtiness towards those he lives with, or thinks too well of himself, and cannot bear to acknowledge that others are better than he is, or even to own himself in the wrong, can be really humble at heart. We must follow in this also our dear Lord's example; He was "meek and lowly," and we must "take His yoke upon us

and learn of Him." Then, if we "humble ourselves under the mighty hand of God," we may "cast all our care upon Him, for He careth for us," and will surely defend us in all dangers, comfort us in all sorrows.

### GOOD ADVICE.

"Never humiliate your enemy." This was a maxim of a great statesman who had much to do with beginning, carrying on, and ending wars. When he ended a war, he wished it to end indeed. He wanted peace, not a patched-up truce. He did his best to win, but he tried to make those who lost feel as little as possible the shame of losing. This he knew would of course keep them on the watch for a chance of soothing wounded pride by a new war. This statesman did not act on religious principles; only because he was a keen-witted man of the world. But it would help much the peace of the Church if men and women acted more on his favourite maxim. Questions will rise, and differences of opinion will often become disputes. Zeal in a cause makes people feel strongly about what they think best for the cause, and tempts them to use strong means to get their own way, which they are sure is the best way. But they ought to try, at the same time, to put themselves as far as they can in sympathy with those who take another view. They ought to own the weight of all that may be said on the other side, and give every credit for good will and good sense. So, when they carry their point, no one interested in the cause should feel beaten. It is better for the cause and better for those who work for it, that no one should "vaunt himself," or "behave unseemly." The stronger our case is, the more kindly and gently we ought to press it; the more sure we are that we are right, the more consideration we ought to show to the feelings of those whom we prove to be in the wrong. So with the questions that will and do rise, even between the best of friends in every-day life. "Let all your things be done with charity" is a rule which smooths the common path, and sweetens all our intercourse with one another. When two people think differently they cannot both get what they want. One must yield, the other must win. Sometimes a compromise is possible. In some cases, when truth or right are at stake, there can be no giving up of principle. And where one is under the rule of the other, the claims of duty come in to settle as to which must give way. The maxim, "Never humiliate your enemy," ought to be kept in mind. For a time, and as far as the matter in hand goes, he who takes a side which is not one own's side may be called an "enemy." Difference of opinion ought not to break friendship. An "enemy" in some passing controversy ought not to be made indeed a foe. Rivalry need not end in alienation of heart. The strong should be made generous. He who is on the winning side should be careful to leave no soreness that can be helped in him who loses. It is quite trying enough to lose or to fail, without being taunted and rejoiced over. Some people who need not be called irreligious, but are assuredly very vulgar, seem to care more for the mortification of those whom they overcome, than for their own success. If they have to take something from a man, they like to do it with insult. If they have to get the best of an argument, they

love to make the man who is worsted look foolish. If they must knock a man down, they are not content unless they can jump on him afterwards, and call as many as possible to witness his humiliation. Christianity is worldly wisdom, but of a higher kind than the world knows. It is good for the peace and well-being of the world, because it is heavenly wisdom that "cometh from above."

### REVERENCE.

The first lesson which the Church teaches us is reverence. Reverence, or the "fear of the Lord," is the very beginning of wisdom. Without it, love itself may become almost profane. How beautifully are the two—love and fear—united in the opening words of our Lord's prayer. The Fatherhood of God is the dearest and sweetest of thoughts; but while we appeal to Him by that benignant title, we must never let go the awful thought that He is in heaven and we on earth. We need not dwell upon the illustrations of that stately reverence which pervades the Church's worship from beginning to end. She carefully excludes from her public service the things poor, trivial, absurd and garrulous, which even the well-meaning and most gifted are sure to utter, when they venture in public on unpremeditated prayers. Some of our brethren say they would be greatly comforted if they had liberty, using the service as a model and a guide, to introduce petitions of their own. They do not realize how this obtrusion of individual opinions and feelings would mar the solemnity of our worship. Indeed, this reverence which pervades our services is largely due to the ignoring of persons. There is nothing in it to attract attention to one or another, and so all our thoughts can be turned Godward. Reverence shows itself, among other ways, in the use of epithets and titles, not multiplying extravagantly, but rendering honour to whom honour is due. To the well-trained Churchman, it is painful to hear men speak of Matthew, Peter, Paul. The Church says always, "St. Matthew"—that holy Matthew, whose pen was guided by the Holy Ghost; the mother of our Lord is "Blessed Virgin Mary," neither more nor less; the Gospel is the "Holy Gospel;" baptism is "Holy Baptism;" the altar is the "Holy Table," and the like. Especially is this true of her mention of God and of the Saviour of man. Nowhere can men find in her any authority for the flippant and irreverent way in which they speak of "going to Jesus" and the like. If she cries to God, she adds some epithet expressive of His greatness or His mercy. Her Jesus is "Our Lord and Saviour Jesus Christ;" her appeal is, "O Holy Jesus," or "O Saviour of the World, Who, by Thy cross and passion, hast redeemed us." We live in a rationalistic age, prone to weigh everything in the iron scales of utility and duty. How few appreciate the reverence and the avoidance of superstition which prompt the rubric, about the disposal of the consecrated elements, the fragments that remain when the feast is ended. But, true reverence overflows the bounds of duty absolutely enjoined. A good son not only buries his father decently, but he values the very staff on which he leaned, and the arm-chair he was wont to occupy by the fireside. And the Church would have us so venerate Almighty God that we shall revere the book, the house, the chalice, the morsel of bread hallowed by His blessings.

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