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## Lessons for Sundays and Holy Days.

Oct 3rd.—SIXTEENTH SUNDAY AFTER TRINITY.

Morning.—2 Chron. 36. Eph. 4, to v. 25.

Evening.—Neh. 1 and 2, to v. 9; or 8. Luke 6, to v. 20.

Appropriate Hymns for Sixteenth and Seventeenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

### SIXTEENTH SUNDAY AFTER TRINITY.

- Holy Communion : 173, 312, 320, 552.
- Processional : 22, 221, 231, 260.
- Offertory : 167, 186, 303, 367.
- Children's Hymns : 224, 330, 335, 569.
- General Hymns : 170, 213, 237, 255, 474, 548.

### SEVENTEENTH SUNDAY AFTER TRINITY.

- Holy Communion : 190, 309, 317, 553.
- Processional : 202, 274, 280, 391.
- Offertory : 36, 172, 223, 542.
- Children's Hymns : 180, 331, 338, 570.
- General Hymns : 31, 169, 196, 214, 230, 512.

## OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Epistle for the 17th Sunday after Trinity.

Ephes. iv. 1.: "I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called."

Only one voice with absolute authority to the heart and will of man; the voice of conscience, recognized as an echo of the voice of God. All real, moral inspiration must come from within. What we mean when we say: "Obey God rather than man." Yet we obtain help and strength from without. Sense of duty quickened. The Supreme Guide

Christ. Among His clearest echoes Paul. And here with peculiar tenderness He makes appeal.

i. The calling of God the basis of all Christian exhortation.

1. Everything begins with God. "Ye have not chosen me," etc.

2. The word "called" used with a double meaning. Summoned, chosen. These sometimes contrasted. In the epistles, generally "called-chosen."

3. Nature of the calling set forth under many forms. "Members of Christ." "Called to be saints. Called into the family of God as children." Let us weigh well the significance of such phrases.

ii. Note the terms of the exhortation: "Walk worthy of your vocation."

1. Almost a startling requirement. Worthy! How could that ever be? Child of God!

2. Yet reasonable and even necessary. Consider the Christian position. (1) Not merely from gratitude to God, but (2) from the very nature of the case, the very meaning of our position. Every position has its obligation, and the Christians also. His walk is prescribed by his vocation. If we are Christians, we must resemble Christ.

iii. Note certain elements of this life. It is useful to particularize. New Testament avoids two extremes—vague generalities and minuteness of prescription. Try general principles by specific duties.

1. Lowliness and meekness. Always the foundation. Example of Christ—Beatitudes: "Poor in spirit." "Little children." Pervades the whole Bible.

2. Long-suffering love. Flower and fruit of the plant of faith rooted in humility. The character most like that of Christ and God.

iv. Enforced by various considerations.

1. A state of life attainable. (1) Let us not despair of ourselves. God asks for no impossibilities. (2) Men have fulfilled this requirement. (3) God is always ready to help.

2. A state of life most blessed. To be a child of God the highest honour. Yet no presumption. Made, redeemed, regenerated for this. And most blessed. Holiness and blessedness inseparable. "The fear of the Lord is the beginning of wisdom." "Take my yoke," etc.

## FUNERAL REFORM.

While we appreciate the spirit which prompts men to honour the dead, we think there are better ways of doing so than by the extravagant expenditure which custom or fashion has imposed upon us. While custom indicates the stereotyped form and manner of doing a thing which is understood to be correct, fashion from time to time imposes embellishments and graces and foolish notions which have a tendency to become crystallized into custom. Custom and fashion have thus gone on multiplying the details connected with burials, so that their cost has become enormous, bearing frequently no inconsiderable proportion of the average income of the majority of the people, and when

in addition, the doctor's bill is paid, leaving but a scanty table for a family to live upon. There ought to be some way of breaking down the force of tyrannical customs and fashions which will enable the poor to be buried cheaply, yet with no less honour or reverence. We understand that a Funeral Reform Association has been organized in Toronto with this object in view. We have not learned whether it is undenominational or not, but we believe in any case it will do good, and wish it God-speed. We know that in England such an association has long been established, and has an extensive propaganda in the way of booklets and tracts, and whose headquarters is "Church House," Westminster, S.W., the chief clerk to whom communications may be addressed, being W. P. Gledhill, Esq. We believe that each parish should have a Funeral Reform Association in the shape of a Burial Guild, whose function it would be not only to spread abroad a knowledge of the true ritual and sanitary mode of Christian burial, but also establish a fund for the reverent Christian burial of all poor and destitute members of the Church, who should receive honourable Christian interment at their hands. Such guilds, being established in every parish, should be federated to form a general Funeral Reform Association. Thus simplicity, reverence, and charity will be promoted at the same time, and the strangers, the friendless, the widow, the orphan, the lone, and solitary, need not fear but the Christian community will care for them at the hour of their demise and see them kindly, carefully, and reverently laid to rest. Of course, parish Burial Guilds should be presided over at least ex-officio by the rector of the parish. We hope those of our readers who are interested in this subject will endeavour to obtain for circulation some of the extensive and important literature published by the London Society, above referred to. It will give much strength and direction to the reform movement in Canada.

## OBITUARY.

Entered into the rest of Paradise on the 15th inst., at his late residence, Queenston, the soul of Thos. W. Dee, by whose death the Church in this parish has lost a prominent and most valuable member. Mr. Dee was born in Stamford, Ont., in 1825, and was consequently in the 73rd year of his age. His parents were Robt. H. and Elizabeth Dee, who came to this country from England in 1819, and a few years subsequent settled in Stamford. Thos. W. was one of a family of eight, six brothers and two sisters. In 1850 he left Queenston to take up his residence in Fond du Lac, Wisconsin, where he remained for 20 years, after which he returned to live in the quiet village of Queenston. The deceased, before his health began to fail, was a very active and loyal Churchman, and occupied for many years the office of warden, faithfully and untiringly, and for some years represented the congregation of St. Saviour's church in the annual Diocesan Synod. He