

Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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Lessons for Sundays and Holy Days.

March 8—3 SUNDAY IN LENT.
Morning.—Gen. 37. Mark 8, v. 10 to 9, v. 9.
Evening.—Gen. 39, or 40. 1 Cor. 1, to v. 29.

APPROPRIATE HYMNS for third and fourth Sunday in Lent, 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 IN LENT.

Holy Communion: 100, 309, 313, 556.
Processional: 107, 261, 280, 465.
Offertory: 85, 91, 252, 367.
Children's Hymns: 254, 387, 388, 473.
General Hymns: 89, 93, 198, 263, 282, 490.

FOURTH SUNDAY IN LENT.

Holy Communion: 112, 188, 318, 324, 472
Processional: 92, 197, 231, 260, 466.
Offertory: 251, 258, 271, 288, 492.
Children's Hymns: 107, 194, 346, 569.
General Hymns: 84, 90, 108, 244, 250, 277.

THIRD SUNDAY IN LENT.

The spiritual warfare in which we are engaged is a difficult and arduous one. Not only have we to fight against flesh and blood, but against principalities and powers, against spiritual wickedness and works of darkness. The former we were taught to resist in the services of last Sunday; the latter are the enemies against which we are warned to-day. Through this mighty struggle none can safely carry us but the mighty power of God, which we pray for in the Collect under the figurative expression of the "defence of His right hand." But while the second part of the Collect thus provides us with the words to frame our petition, the first part reminds us how much its success will depend upon the state of our own hearts. Before we offer up this prayer we must, therefore, examine ourselves as to whether our "desires" are such as we can beseech Almighty God "mercifully to look upon." If our hearts are not whole with Him, our petition will be but an empty form of words; but if our struggles

against sin are as strong as the words in which we pray to be delivered from it, then may we hope that His "right hand will be stretched forth to defend us against all our enemies." Thus armed, we must go out to fight against those works of darkness of which the Epistle speaks. The devil, who is the prince of darkness, will be continually working in them and through them, to entice us into his wicked ways. These then are the enemies which Christians overcome in the name of Him who is fighting for them. At our baptism, when we were made sons of God and children of light, there was given to us "power and strength to have victory, and to triumph against the devil, the world, and the flesh." It is by thus letting our light shine before men, that we shall best "reprove the works of darkness"; by thus "fighting in the name of the Lord," that we shall best repel the "enemies that compass us round about." The Gospel for the day gives us some idea of the power of the evil one, and of the manner in which he is allowed to use it. "As a strong man armed," he vigilantly keeps those whom he has once made his spoil, until Christ, "the stronger," rescues them from his grasp. When, by the purifying of baptism, or the after-training of discipline and penitential sorrow, Christ has driven out from us the evil spirit, then are we, like the chamber which was "empty, swept and garnished"; ready and prepared for every good work, but open also to the attacks of the evil one. If we strive by prayer and watchfulness to keep the Holy Spirit in our hearts, then we may hope that He will dwell in us and abide with us forever; but if we remain "unfurnished of good works," Satan will find ample room for exercising his evil purposes towards us. Such is the warning with which the Church addresses us in the midst of this penitential season. By the help of Christ our Lord we have now been endeavouring to cast out the unclean spirit of sin and wickedness. We may perhaps have overcome him in one point, but let us not for that be off our guard; for, if he has been driven out in one quarter, he will return in another; if he sees us less inclined to one sin, he will take that very moment to beset us in another. And should he return and take possession when our Blessed Lord had enabled us to overcome him, our last error is indeed worse than the first; "it had been better for us not to have known the way of righteousness, than, after we have known it, to turn again from the holy commandment which was delivered to us." Thus do the services of this day set before us our dangers and our safeguards. We look upon ourselves as compassed round about with enemies, yet able to destroy them in the name of the Lord. If our desires are holy, and our struggles against sin sincere, He will defend us with the wholesome strength of His right hand, so that the enemy shall not be able to do us violence, nor the son of wickedness to hurt us. If we walk as children of light, having no fellowship with the unfruitful works of darkness, God will drive out the evil spirit with His Word, and heal us; we shall be able to "resist the devil, and he will flee from us."

Lord Dufferin, British Ambassador to France, will soon complete his seventieth year, and will be obliged to retire from the service in which he has done so much brilliant work.

GOOD WORDS.

A clergyman in Quebec Diocese writes: "I am well pleased with the CANADIAN CHURCHMAN, and have taken it from the beginning, and would not like to be without it."

A gentleman in Toronto writes: "Having been a subscriber to your very excellent paper for the last twelve years or more, I have great pleasure in giving my testimony to its value; I should not like to be without it, and look for its arrival every week with great earnestness. I wish you every success, as I think every home of a true Churchman should not be without it. I was writing to a friend of mine in Quebec the other day and told him about it; he has sent me the enclosed dollar for one year's subscription."

HOLY COMMUNION.

The service of the Holy Communion is the principal act of worship in the Catholic Church, and the only service of strictly divine appointment. Therefore it should have all possible dignity shown it. It is well when this service can be used by itself; for if preceded by morning prayer, the people become weary, and the temptation to disturb the divine service is all the greater, as experience has shown. At the mid-day celebration the choir should remain and present their best music. It would be better if morning prayer were simply read, at an early hour, without music, than that the great service of the day should be treated with such little respect, as is common in some of our churches. Why should so many turn their backs at the time when the most solemn part of the service has just begun, when all the faithful are expected to be present and worship the Lord? In the early Church it was only the Catechumens, those not yet Christians (the unbaptized), and those who were under penance, who were dismissed, the deacon proclaiming, "Depart, Catechumens," and "Depart, those in penance." No dismissal took place of the baptized members, many of whom remained to receive the Holy Eucharist; all remained to worship and assist at the Holy Sacrifice; also the penitents who had nearly finished their season of penance were allowed to worship with the congregation at the time of the oblation, but were not allowed to receive; they were said to "communicate without the oblation"; they were called *consistentes* (*costanders*). History gives no warrant for the rude withdrawal of the people, practiced since Puritan times; the rule of the Church for 1,500 years is against it; the teaching of the Church and Prayer-Book is against it; it only fits into the low views of the Blessed Sacrament spread over England by the Continental false teachers, Calvin and Zwingle, that unless we receive there is nothing in the service to stay for; and some seem to prefer the "novelties" of these radical men to Scriptural doctrine, and the received teaching of the Primitive Church, the practice for ages in the Church of England and of our own reformers, and the acknowledged usage of the Eastern and the Western Church. There is no law which obliges the people to leave if they do not intend to receive; it is their own want of appreciation. The Church expects her children. The Holy Table is prepared. The priest stands ready to carry on the service, but is disturbed by the congregation, like tired children, departing