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so resplendently from every page of the Gospel.

Now in the days of the Reformation, in the 16th century, return was made to the custom of primitive times. In order that the whole revealed will of God might be brought before the people, it was enacted:—(1) The quantity of Scripture read should be increased. (2) That is should be made intelligible by being continuous, (not picked out here and there at the pleasure of the individual minister). (8) That it should consist of lessons taken from the Old and New Testament.

Now, what is the main object of reading Holy Wriv? Shall I be wrong if I make answer:—To combine faith and prayer, doctrine and devotion, in the hearts of humble hearers, so to interweave these essentials in the Christian's mind, that the doctrines of the "faith as once delivered to the saints," and the practice of a Christian soldier's life, may not be separated; that "the truth as it is in Jesus" may not be in your mind, some abstract idea to be debated, and perchance left unsettled, but ingrained in the soul and constantly acted upon in life?

1st. As the foundation of the most solemn acts of a man's life, and 2nd, as the rule of conscience by which the daily commerce of man with man should be ruled. Now, when we read Holy Scripture we readitfor instruction by way of devotion. Instruction and devotion should never clash, but should minister the one to the other. In order, then, that instruction may be thorough, and easily gathered by the ordinary reader, a very careful selection as to order is of great importance.

Let us then glance briefly at the order. The old Testament is appointed to be read as the first lessons for both morning and evening prayer, so that the greatest part of it may be read once a year. The course is to begin at the beginning of the year at the book of Gen. esis, and to continue the reading of the books of the old Testament in order, at Mattins and Evensong, almost entirely omitting the books of the Chronicles, because we find the same events there as are recorded in the books of the Kings. Now the course of the first lessons appointed for Sundays is rather different. From Advent Sunday to Septuagesima, special chapters are selected from the Prophet Isaiah. You will ask, Why? Isaiah is recognized as the great Gospel Prophet. In his book are found the clearest predictions of the Advent of the Messiah. Hence a little before we celebrate the wondrous Incarnation of the Saviour of the world, we endeavour to prepare the mind by reading publicly those great prophecies of Isaiah, which bear most plainly upon the Advent of the Christ, our Lord and Saviour. It was from the roll of the prophet Isaiah, that our Lord chose to read concerning Himself in the public Synagogue, as recorded in the 4th chapter of St. Luke's Gospel.

Upon Septuagesima Sunday, or three weeks before the solemn season of Lent, in which we bring to special re-

membrance the wondrous spectacle of the Son of God in great humility, fasting forty days and forty nights, the Church most appropriately turns to the book of Genesis, in which are contained the fall of Adam and original sin. The book that records how by the first Adam death came, is well calculated to humble us under the wondrous mercy of God, in providing the second Adam, by whom came life and the resurrection from the dead. From this time upon the Holy days are read the other books, not all the chapters, but (as more people can attend the public worship in God's house upon the Sunday than upon other days) such particular chapters from each book as appear most full of edification and instruction.

As an illustration of the exactness with which the whole service of the public congregation, the sacrifice of prayer and praise, and thanksgiving, dovetails the one portion into another, let me refer you to her services upon Good Friday. This is the great day of our redemption the lifting up of Jesus Christ upon the Cross that He might draw all men to Him. Our Collect or special prayer for the day reads thus:—"Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen." The first lesson recalls the early and wondrous type of our Saviour's death upon the Cross-in Abraham, willing to sacrifice Isaac at the call of God.

Types.

Isaac, the only and well-beloved son of Abaham.

Isaac, carrying the wood. The Ram caught in the thicket.

Antitype.

Jesus Christ, the only begotten Son of the Father.

Jesus carrying the Cross. Jesus, the Lamb of God.

The second lesson records the fulfilment of this type, and of all the other types and prophecies so thickly strewn throughout the Old Testament revelation.

The first lesson for Evensong, Isaiah lii. 13 and liii., has the clearest prophecy concerning the coming Messiah. The second lesson, 1 St. Peter, ii., treating of Jesus Christ, the chief corner stone—the Rock—recording—the wondrous sufferings of the Lamb without spot, and beseeching us as members of the Christian flock to return each one to the great Shepherd and Bishop of our souls.

Here, then, when our thoughts are especially directed to the wondrous loving Son of God, hanging bleeding, wounded, bearing our sins upon the Cross, we have brought before us the most striking type, the plainest prophecy of the Old Testament, looking to that greatest of events; then, we have the record of that event; and finally, the

burning words of St. Peter, moving us to cling to it as the means, and the only means of salvation to each and all. And how appropriate it is that our Church should especially observe and celebrate so glorious an anniversary, and bring, on such days, especially be. fore her people, the wondrous love of the Almighty, exhibited to us in the person of the Lord Jesus, "God in Christ, reconciling the world to Himself!" How inconsistent is the conduct of those Christians who refuse to specially commemorate such events as the Incarnation, the Consummation on the Cross, and the leading events of the Saviour's life on earth, and yet, who, by music and by feasting, in processions and in stirring speeches, give up a whole day to honor the patron saint of their country, to celebrate the establishment of an earthly dominion, and with utter want of consistency and Christian charity, will even sneer at those who honor their master by assembling on such occasions to pour forth earnest prayer, to raise the hearty anthem to the central figure in these glorious scenes of our redemption, and to him who will be the central figure to which all eyes shall turn, when He comes surrounded by the seraphic hosts of heaven, to marshal a world about His judgment throne.

By the careful arrangement of the Church, the greater part of the Old Testament is read over once. the New Testament three times in the year, conformably with the practice of the Jewish churches, as sanctioned by our Lord, and by the custom of the first Christians in every part of the world to which the Apostles carried the glorious Gospel of Jesus Christ. Some would say the Church reads Scripture by an iron rule of order. She does; which, however, are you willing to trust for the arrangement, in sound and edifying order of Scripture reading? the individual Sunday School teacher, a convention of Sunday School teachers of the 19th century, every individual minister who may lead the people in public worship, or the assembled wisdom of experienced Bishops and Priests, able divines and ripe scholars? The wisdom of the Church's Kalendar is shown in this, that she lays before her people in public worship, in the course of the year, more Scripture than does any other body or sect about her. She does not allow her clergy, in the public administrations to exercise their own particular predilection for certain passages of Holy Writ, which might involve endless repetition and the omission of most important passages, but selects for their guidance in such a manner that the whole service of the day may be edifying, one portion harmonizing with another, and thus provides that the people may, with one accord, offer prayer, praise, and thanksgiving. A clergyman may select at his good pleasure in his private visitations, but the Church will not consent to place her public congregations under the entire control of any individual minister.

(To be Continued.)