

Canadian Churchman.

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Lessons for Sundays and Holy Days.

February 7th.—FIFTH SUNDAY AFTER EPIPHANY.

Morning.—Proverbs 1. Mat. 21, v. 23.
Evening.—Prov. 3; or 8. Acts 22, v. 23 to 23, v. 12.

APPROPRIATE HYMNS for Fifth Sunday after Epiphany and Septuagesima Sunday, compiled by Mr. F. Gatward, 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:

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 321, 324, 556.
Processional: 82, 274, 291, 532.
Offertory: 81, 225, 275, 304.
Children's Hymns: 297, 331, 338, 571.
General Hymns: 5, 19, 220, 248, 486, 537.

SEPTUAGESIMA SUNDAY.

Holy Communion: 190, 314, 317, 558.
Processional: 35, 162, 297, 298.
Offertory: 226, 227, 295, 367.
Children's Hymns: 242, 332, 343, 574.
General Hymns: 34, 83, 169, 218, 489, 544.

FIFTH SUNDAY AFTER THE EPIPHANY.

In the midst of the troubles and dangers of the world, we have been taught to look for safety to the Church of Christ. Yet even here we must not rest too secure. In the safest vessel all may not be brought to land—out of the many who are called into Christ's Church militant on earth, all may not be chosen to live in His Church triumphant in heaven. This is the thought conveyed to us in the services of this day. The Gospel represents to us our Blessed Lord under the figure of a householder planting good seed in a field. The field is the kingdom or Church of Christ, which He has chosen out of the world to plant and cultivate. We Christians are the seed whom at our baptism He planted into it, making us holy and good. The devil, who tries to corrupt us, is represented by the enemy sowing tares.

He is continually planting sin and wickedness amongst us, both in the world and in the hearts of men; making us to fall away from the holiness we once received from God; and so it is that many Christians, who have been once illuminated by the heavenly gifts of God's grace, become like tares in a field of good wheat, dead branches of a living vine, unprofitable members of a holy Church. All, however, are allowed to grow together until the time of the harvest. God allows His faithful and unfaithful servants to live together in the world and in the Church, thus proving and training the former, and giving to the latter a longer space for repentance. But after seedtime comes the harvest, and after this life comes the judgment. At the time of harvest the tares are gathered into bundles to be burned, while the wheat is gathered into the barn. So shall it be at the end of the world. God hath appointed a day in which He shall judge the world in righteousness. He who now manifests Himself in mercy, shall then manifest Himself in terror, taking vengeance on them that obey not the Gospel of our Lord Jesus Christ, and making the righteous to "shine forth as the sun in the kingdom of their Father." The same subject is again brought before us in the lessons for the day. In the first part of that for the morning, the state of the Church on earth is described. Our Lord, speaking by His prophet, here gives the true cause of the mixture of good and evil which surrounds us in the world. Not to any want of power or mercy on the part of God, but to the sinfulness of man is it to be ascribed—"The Lord's hand is not shortened that it cannot save, nor His ear heavy that it cannot hear; but our iniquities have separated between us and our God." Warned by the example of the Jewish nation, who made so light of their privileges, and met with so grievous a fall, Christians are now called upon to take heed unto the light that is in them, so that that great day may not come upon them unawares; for only in proportion as we make a good use of the light of God's grace shall we be able to stand in the full blaze of the light of His glory. Let us continually aim at the practice of those virtues which the epistle lays down as marks of Christ's living members. Let us wait for the coming of our Lord, by living in mutual love and charity, making God's will the rule of all we do, and having a regard to God's glory in all our actions. So only may we hope to escape the unquenchable fire which shall one day burn up the unprofitable tares of God's household. Thus in the midst of this season of light and gladness does the Church leave with us a word of warning. Having called us to rejoice in the light which Christ brought into the world, she now bids us take heed that the light that is in us be not darkness; only so long as we walk in the light does the blood of Jesus Christ cleanse us from all sin. If, when light is come into the world, we still love darkness rather than light, great shall be our condemnation.

PROFESSOR CLARK AT S. MARGARET'S.

His fourth question: Is the atonement an injustice? The fourth and last of the questions addressed to him, the preacher said, was now to be considered. We could easily see why it came in this order. However we understand the word atonement—whether as a sacrifice, or, in the more exact sense of the word, as reconciliation, it

had reference to sin. There could be no doubt that in some way, and in various ways, the pardon and removal of sin was, in the New Testament, connected with the death of Christ. He died that we might live. We have redemption through His blood, even the forgiveness of sins. Now, the question arose, was it fair that another should pay our debt? Was it fair that we should be accepted by God on account of what He had done? In answering this question, it must be confessed that if some representations of the meaning of the death of Christ were to be accepted, we could not think of the atonement as otherwise than unjust. If, for example, we accepted the statement that Christ paid an exact equivalent for the sins of men, and that the value of this payment was made over to the guilty ones, or to a certain class among them, this would certainly be a commercial transaction of a very peculiar character. But there is no sanction for any such statement. Moreover, the whole assumption, so common with a certain class of teachers, that it was impossible for God to forgive the sins of mankind unless a certain ransom had been paid, was a very hazardous position indeed. How shall men be judges of what the Most High God should do in such a case. We may reverently examine what He has done, and what He tells us as to the meaning of His own doings; but this is a very different thing from asserting what He must have done. Still worse are those representations according to which the wrath of God is to be appeased by the blood of His Son, as though the Lord Jesus Christ had mercifully interposed between a Sovereign who was on the point of destroying His rebellious subjects, and had averted His wrath; whereas it is the plain and plainest declaration of the Scriptures that it was the love of the Father that sent the Son to be a Saviour. But still it may be said, does not the Bible speak of the wrath of God? Certainly it does—the wrath of God against sin, and against sinners as identified with sin; but not against sinners as creatures of God. God hates the sin because He loves the sinner; and this wrath is not abated when the sinner is forgiven. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; and it is still and always so revealed. Wherever there is sin, there is wrath. The love of God, on its darker side, in its relation to evil, is a consuming fire; and it cannot be otherwise. Well, but it may be said again, was not the death of Jesus Christ, in some sense, vicarious? Most certainly it was. To eliminate this element from the statements of the New Testament would be entirely to change their meaning. "He died, the just for the unjust." "Him who knew no sin, He made to be sin in our behalf; that we might become the righteousness of God in Him. Here He is represented as being put in the place of a sinner and treated as a sinner. But should we say that vicarious suffering was unjust? Is not vicarious suffering the very law of life? Is it not seen daily in the family, in the Church, in society? The mother suffers gladly for her child, and brother suffers and suffers willingly for brother. And this is not merely a universal fact, but it is the way to a higher life; for men are made "perfect through sufferings," when the sufferings are borne cheerfully. If there is injustice here, it is not a kind of injustice which first appears in divine revelation, or in any part

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