

Canadian Churchman.

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Lessons for Sundays and Holy Days.

October 25th.—TWENTY-FIRST SUNDAY AFTER TRINITY.
Morning.—Daniel 3. 1 Tim. 1, v. 18 & 2.
Evening.—Dan. 4, or 5. Luke 18, to v. 31.

APPROPRIATE HYMNS for twenty-first and twenty-second Sundays 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. & M., but many of which are found in other hymnals:

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 188, 310, 322, 552.
Processional: 219, 270, 439, 542.
Offertory: 36, 175, 216, 304.
Children's Hymns: 180, 343, 346, 572.
General Hymns: 12, 170, 181, 229, 256, 441.

TWENTY-SECOND SUNDAY AFTER TRINITY. (All Saints' Day.)

Holy Communion: 445, 311, 319, 555.
Processional: 299, 427, 436, 601.
Offertory: 420, 437, 618, 619.
Children's Hymns: 228, 336, 435, 447.
General Hymns: 222, 429, 433, 440, 533, 546.

TWENTY-FIRST SUNDAY AFTER TRINITY.

From the services of this day we may learn something of the manner in which Christians are to await the coming of the Lord. Pardoned and cleansed from past sins, they must stand armed and ready, and looking out for His return. Thus from the collect and gospel we gather hopes of pardon and of peace; the epistle teaches us to put on the whole armour of God; while the lesson bids us quietly watch, living in the practice of those good works which our Lord Himself has prepared for us to walk in. To attain to this state of peaceful preparation, we must first seek forgiveness and cleansing at God's hands. Sins act upon the soul as diseases do upon the body. They disturb and weaken it, and incapacitate it for the duties which it has to perform; therefore, until we are released from our past sins, we cannot go steadily forward in the service of God. That we may obtain this remission is, then, the object of our petition in the collect for this day. In this

prayer we ask for pardon; then for peace as the consequence of pardon; and having thus secured peace with God and with ourselves, lastly, we implore His grace to serve Him with a quiet mind. To Christ, as the great Healer and Purifier of mankind, the Gospel for this day bids us look up. In the cure of the nobleman's son which it records, we find an encouragement to hope that He will also heal our diseased souls, and strengthen them to serve Him. But, as the nobleman sought his son's cure, so must we seek ours also. At first his faith was very weak and imperfect, yet he seems to have acted up to the light received, and so he obtained a blessing. Overwhelmed with grief and distress of mind, he had thrown himself upon the mercy of Christ. He knew not yet the full extent of the Saviour's mighty power, but as far as he did know he sought to profit by it. Our Lord then looks mercifully upon him, and has compassion upon his ignorance. By granting his request in the manner in which he least expects it, He discloses to him the wonders of His divine power, so that this nobleman and all his house are converted unto the faith. In the portion of Scripture selected to be read to us this morning, the prophet is here denouncing the sins, and woes, and dangers of proud Babylon, and the utter destruction which is in store for her rebellious people. But at the same time he speaks of a watchman, who, looking out for the danger, is armed and ready and prepared against it. Such is the attitude of the Christian. Standing on the strong tower of the Church of Christ, he watches for the voice of God, to hear "what He will say to him, and what he will answer when he is reproved." Here he learns to flee those vices which form the misery and danger of the world without. He watches against pride, intemperance and covetousness, as against those things which are most displeasing to God. Here then he may live in quietness and confidence, even in the midst of the trouble and confusion which surround him in the world,—for by faith he sees God present in His holy temple, and all the world keeping silence before Him. And that the watchful servant of Christ may be found thoroughly furnished unto all good works, the Church now opens to us the treasures of the Book of Proverbs, and reads to us the instruction provided for us there. In this precious book there is teaching and guidance for the young; counsel, reproof and instruction for all. The chapter for this evening contains an earnest appeal even from God Himself, to forsake the ways of temptation and walk in the fear of the Lord. It sets before us in strong contrast the end of those who reject and of those who follow the ways of wisdom. While the former will be caught in a net to their own destruction, the latter will be found clothed with the grace of God, and armed with His defence. With us, then, it remains to listen to these divine lessons, and to strengthen ourselves with the teaching of God's Holy Word; to look out for the coming of our Lord, and to stand with our loins girded about, and our lamps burning. Thus, pardoned through the merits of our Blessed Redeemer, and cleansed by His blood, we shall "dwell safely, and be quiet from fear of evil"; we shall be enabled to "both hope and quietly wait for the salvation of our Lord."

ORDER AND LIBERTY IN THE USE OF THE SERVICES OF THE CHURCH.

BY REV. C. E. WHITCOMBE, RECTOR OF ST. MATTHEW'S, HAMILTON.

At the Toronto Conference, Sept. 23rd, 1896.

There are two distinct approaches to the subject: a. Have we liberty in the use or order of the services—and if so, what are its limits? b. Is it expedient that we should have a liberty, not verbally expressed in the book, to vary the use and order? The latter—"Is it expedient that we should have?"—will elicit an expression of opinion and desire on the part of this Conference. The former, if answered affirmatively, i.e., we have liberty, will be justification in our own eyes of certain liberties that may have been, or are proposed to be taken, and encouragement to use more liberty. Therefore, the consideration of the subject has responsibilities. There is just here one possible bar to an understanding discussion, that I should like to clear away. Where an order, regulation or ordinance has been issued by authority, and received as binding on the conscience, I cannot perceive any room for liberty to non-use, or to vary from its prescribed terms. Whether the order has been crystallized into a Canon, or remains in the more general form, unaltered and unamended, unreformed for a length of time, it appears difficult to allow of any lawful departure from its set terms. The liberty which clergy or laity—bishops, priests, deacons or communicant members—may rightly claim, is, I take it, a liberty to fulfil, undisturbed, the terms of the order. Written law is incapable of providing in set terms for all the circumstances that may arise in the disposition of its subject. There must be in law an intention which, though undefinable in exact terms, forms the germ of the regulation, and may require from time to time authoritative reconciliation with the literal terms and practical working of the order. The only liberty, then, that I can see to-day, allowable in the use of the services of the Church, is that variety which, though appearing to traverse, to fall short of, or to exceed the exact and definite terms of the order, can, nevertheless, be fairly offered, as calculated to carry out most fully the intention, and to produce most abundantly the results which the order desires. The liberty to observe the law independently of an exact and slavish adherence to its strict letter, to remit, to expand, to import detail, having ever in view the honest intention of the order, is, I take it, the liberty for which we may in all sincerity and honour ask. I would, therefore, make these first limitations to my subject: 1. There can be no liberty to depart from the intention of the order of the Church services. 2. There ought to be the very widest liberty to carry out in the fullest way possible—to express in the most distinct manner—the objects of the order—in fine to "fulfil the law." I would claim as the basis of my position, that no liberty is permissible to evacuate the law, but very wide liberty to fulfil it. The services of the Church have a definite aim and object—to set forth the glory of God. Objectively, as it is permitted to His children to approach His Majesty, His mercy and His love through Jesus Christ our Lord. Subjectively, as it has been committed to His Church on earth by our Lord Jesus Christ, and for which purpose He, in love, doth send the Holy Ghost—the

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