

Canadian Churchman.

TORONTO, THURSDAY, JUNE 4, 1896.

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Box 8640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

June 7.—FIRST SUNDAY AFTER TRINITY.

Morning.—Jos. 3, v. 7 to 4, v. 15. John 17.

Evening.—Josh. 5, v. 13 to 5 v 21; or 21. Heb. 12.

APPROPRIATE HYMNS for first and 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:

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 317, 520.

Processional: 84, 260, 292, 393.

Offertory: 192, 232, 275, 365.

Children's Hymns: 160, 329, 335, 572.

General Hymns: 14, 241, 242, 262, 308, 516.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 182, 317, 324, 558.

Processional: 163, 175, 274, 300.

Offertory: 160, 174, 235, 366.

Children's Hymns: 194, 330, 336, 573.

General Hymns: 17, 159, 268, 285, 474, 544.

FIRST SUNDAY AFTER TRINITY.

To keep the commandments of God is a work entirely above our own strength; therefore this season opens with a prayer to Almighty God, that He would have compassion upon our weakness and send us the grace that is necessary to assist us in this great work. Having thus prayed for Divine strength, the epistle proceeds to instruct us in the first and great commandment; which is love: love to God, and to our neighbour for His sake. The motive by which St. John urges Christians to this duty seems especially suited to us, who have during the past season been duly commemorating the wonderful love of God in our redemption and sanctification. We have "seen and testified" that the Father sent the Son to be the Saviour of the world, and we have been outwardly professing thankfulness to our God, for "sending His Son to be the propitiation for our sins;" now we are called upon to show our gratitude to Him who "has so loved us," by "loving

one another." The terrible consequences of neglecting this Divine command, are awfully brought before us in the parable of the rich man and Lazarus, which is chosen as the Gospel for the day. The rich man in the parable was punished, not because he was rich, but because he loved and indulged himself, instead of loving and succouring his neighbour. His example is therefore a warning to all, whether rich or poor, young or old, who live only for themselves, without caring for or forwarding the welfare of others. It serves also to teach us that self is the great enemy we have to conquer, and the subduing our own unruly wills and affections the great work we have to do, before we can enter that promised land to which our Saviour is leading us. Here, then, the lessons for the day supply us with comfort and encouragement; showing that if we fight against these spiritual enemies with as much zeal and ardour as the Israelites used in subduing their earthly foes, we may hope, like them, to be led on to victory. As they were ordered to put their feet upon the necks of the kings whom they had conquered, so we must not rest satisfied until we have brought our thoughts and our very senses into captivity unto the law of Christ. As they were to "let none remain" of the idolatrous nations which they took, so we are to imitate them in rooting out of our hearts with a holy severity every sin which our baptismal vow has bound us to renounce. Like them, also, we must "be very courageous" to keep and to do whatever is written in the book of the law of the Lord, and to "cleave to the Lord our God," and to love Him. Like them, however, we shall not be able to "get the land in possession through our own strength, neither shall it be our own arm that shall help us, therefore while we are diligent in running the way of God's commandments, we must, in the words of the collect, acknowledge "the weakness of our mortal nature," and pray that He "who fought for Israel" will also fight for us, and enable us "to please Him both in will and deed."

AN ADDRESS TO CHORISTERS.

The following address delivered by Mr. Robert W. Sarge, choirmaster at the Church of St. John the Evangelist, Hamilton, to the members of the choir at one of their meetings, deserves a wider circulation. We therefore publish it, hoping its thoughtful and suggestive contents may be read to advantage elsewhere. Its value in directing the mind and heart, when engaged in the Eucharistic service especially, to become attuned to the corresponding service perpetually offered in heaven, as set forth in the book of Revelation, cannot but be noted and appreciated by the devoted chorister: "A great deal of the success in a choir depends largely upon each member, and only when all work in harmony can much good be accomplished. If members of the choir accept from God and His minister the grand privilege of taking part in the service, they should give the very best of their ability to make the service reverent and imposing. It is said that there are choirs whose singing is almost a means of grace; it is done so beautifully, so reverently and with so much care that it lifts up the whole service to a higher level; but also it has been said that there are choirs whose members during the service turn over their music books, whisper, laugh, and who are not praying—yes, and the people (to whom

the choir is an example) see it, and a chill comes over the service, and those who ought to be nearest God when in His presence, and helpers of the service, are actual hindrances. Therefore the secret is "reverence," the one thing choristers owe to Almighty God and to the congregation. There cannot be a greater advantage befalling a boy than that he should belong to a choir; it will help him along the narrow path of duty, if he conscientiously attaches himself to its service. In the first place he has the advantage of a musical education free, and there is nothing more desirable and more worthy of cultivation than music, but the second and greatest advantage of being a chorister is the religious training he undergoes which tends to make him not only wiser but better morally. Indeed, it is a very solemn thing to be a chorister; the office is a very holy one and should not be entered upon without earnest prayer for God's help, and it is also in many ways a very dangerous one. It is a solemn office because it gives the chorister a distinct part in the service just as the clergy have their part. The chorister is, in fact, in his degree, one of the ministers of the Church. It is a very holy office because it gives the chorister many more means of learning to be holy than others have. He is more often at church, and sings the Psalms and hears the Bible read more than others. But it is also a dangerous office, for opportunities of becoming holy when neglected leave him worse than they found him. And the devil does, and will, we may be sure, seek the ruin of him who should be the holiest; he will tempt him to pride on account of his voice, and to forget the force of holy words by often using them carelessly. A chorister, then, should live a humble life of prayer and great watchfulness, guarding himself at every point, fearing lest he should fall in his high calling, and trusting in the love and mercy of God to help him to keep him from sin in the hour of temptation. His duty on earth is that of the angels in heaven, to sing the praises of God before His throne, and his life must be, as far as possible, the life of an angel of obedience and love to God and man, and of spotless purity in himself. He must never let his tongue with which he sings to God, be used for an improper word. His surplice will remind him of those white robes which the blessed ones wear in the heavenly courts, and the only desire of his life should be, to join hereafter the eternal choir of saints and angels who shall sing God's praises and do His will for ever and ever.

A CHORISTER'S DAILY PRAYER.

O Almighty God, who hast chosen me thy servant, to lead thy worship upon earth, give me also the grace to live up to my holy calling; give me thy Holy Spirit to rule my heart that I may suffer all things rather than offend Thee by sin. Let my service, together with thy priests on earth, remind me of my union with my great High Priest Jesus Christ, my Saviour, in whose most Holy Name I offer my prayer unto Thee—Amen.

TORONTO DIOCESAN CONFERENCE.

The committee appointed in accordance with the resolution of the Synod of the Diocese of Toronto last year, to arrange a Diocesan Conference, have sent in their report to the Executive Committee. The Rev. H. Symonds was elected Chairman, and Rev. T. C. Street-Macklem secretary.