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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 29—WHITSUNDAY.

Morning—Deut. 16, to 18. Rom. 8, to 18.

Evening—Isa. 11, or Ezek. 36, 25. Gal. 5, 16; or Acts 18, 24—19, 21.

Appropriate Hymns for Whitsunday, and Trinity Sunday, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

WHITSUNDAY.

Holy Communion: 324, 155, 157, 281, 275.

Processional: 152, 153, 156, 508.

Offertory: 211, 524, 525, 532.

Children's Hymns: 270, 338, 470, 566.

General Hymns: 207, 208, 209, 212, 507, 541.

TRINITY SUNDAY.

Holy Communion: 162, 34, pt. 2, 509, 552, 553.

Processional: 158, 161, 179, 241, 39, 3.

Offertory: 160, 275, 290, 474.

Children's Hymns: 343, 346, 471, 573, 574.

General Hymns: 12, 14, 163, 164, 226, 290.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE.

Gospel for Trinity Sunday.

St. John, iii., 3. "Except a man be born again, he cannot see the Kingdom of God."

We wonder at the dullness of Nicodemus. How ask questions so absurd? How miss the meaning of the Lord's words? Yet he was a man sincere, earnest, finally a disciple of Christ. And it is so certain that we ourselves understand these words of Christ? May we not sometimes take it superficially. Let us see.

i. The Change which our Lord requires of the Subjects of His Kingdom.

A new birth—to be born "again," "from above," "of the Spirit."

1. Nicodemus did not see the bearing. (1) Not unaccustomed to the language. Proselytes coming into the chosen people thus described. To be citizens of a country we must be born or naturalized (= reborn). (2) But could not understand universality of requirement—that Jews also.

2. Yet nothing arbitrary in this requirement. An obvious reason in new relation. We can live only in a congenial element. A new Kingdom demands a new spirit. (1) The Kingdom of God a spiritual society. The reign of God by Christ. Character of God the principle of the Kingdom. (2) A true subject must be a spiritual man. How can one become so? (a) Must be a spiritual birth. Natural birth introduces to natural sphere. Spiritual to Spiritual. (b) A deep and radical change. Not a destruction of nature. But a new regulative principle. No mere outward reformation. Hence the failure of mere ethical systems. But a new principle of life—the life of God, the life of love, by the Spirit of God.

ii. The manner in which this change is effected.

1. Effected in the Second Adam, the Lord Jesus Christ. Christ assumed man's nature and position. Condemned, Justified, rose as Head. Hence the Resurrection of Christ the Regeneration of mankind. (Acts, xiii., 33; Psalm, ii., 7).

2. But how does this apply to individuals? (1) By Holy Baptism. Compare Hooker, v. 59, 3. Thus grafted into the Covenant body. (2) But an act of adhesion on our part, ratifies. God does His part in baptism: truly grafted. But of no avail unless we take our place. The sap must flow into the branch. Begins before conscious faith. Must be carried on and completed in personal acceptance and surrender.

iii. The new birth involves new life. A double error in regard to new birth. (1) We can have no share in it. (2) Once converted all is done.

1. True, we could not originate new life. "God gave unto us eternal life."

2. But not true that done once for all. Might as well say, Child born and no more required. On the contrary, life given to be expanded, developed. Use of means. So the spiritual life.

3. A life which has its evidences. Every form of life has. Vegetable: Animal: Worldly: Spiritual. New perceptions, affections, actions: Regards duty—love—sacrifice. St. Paul: "To me to live is Christ."

WHO IS TO BLAME?

A letter in our present issue, signed "Churchman," brings before us a crying evil and a crying need in regard to our own Church. In the first place, it gives us, in few words, a good deal of the past history of the

Church of England in this province, and therein has explained what many find to be a real difficulty, the comparative decline of the Anglican Communion in this country. From all sides—from our bishops, from our laymen, in pamphlets like that of Dr. Mockridge, recently noticed by us—we hear it proclaimed that the Church of England had the start of all the other Christian bodies in this province, and that she has failed to keep her place among them—not advancing in the ratio of the increase of population, nor yet keeping pace with the other Christian denominations. Who is to blame? Is it bishops, or clergy, or laity, or schools, or colleges? Certainly it is not the Church herself or her system. At least those who are loyal to Anglican principles cannot entertain such a theory, nor does experience seem to favour it. Well! Every one connected with the Church is to blame. Clergy and laity and all the rest—which is a cross-division; but we are not, at this moment, chopping logic, but dealing seriously with a serious practical question. At least, certain things are clear enough. To a large extent we have lost the country places, and even our pre-eminence in the cities and towns seems to be in danger. And this quite naturally. For as the country districts begin, more and more, to flow into the towns, it is obvious that they will bring with them the religious principles and associations which they have acquired in the country. Well! it will serve little purpose to decide who is most to blame in the past. It is more to the point to inquire how things stand in the present and how further evils may be prevented, and what may be done to give the Church a better position in the future. What is wanting now? We are informed that there are many missions at this present moment where there are no clergy. Churches have been built, clergy have been appointed to them, and the work has gone on for a time, but has been abandoned for want of funds, that is for want of people to attend the churches. But it is said that there are posts not a few now unoccupied in which there would be no difficulty in obtaining support for a clergyman, if a suitable man could be found. It must be quite easy to ascertain whether these statements are accurate. There must be, somewhere, a list of all the parishes and mission stations—say in the Diocese of Toronto—and it would be quite easy to ascertain whether these stations are now occupied, and at what moment any of them ceased to be so. Would it not be well that some one should move for information on this subject at the approaching synod? And then perhaps an inquiry might be made as to the reason for the station being vacated—whether through any serious change in the circumstances of the people or through any unfitness on the part of the previous incumbent, or through any other cause; so that it might be known whether the case were what we should call hopeless or not. If the real state