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LESSONS FOR SUNDAYS AND HOLY DAYS.

June 5—TRINITY SUNDAY.

Morning—Isaiah 6, to 11. Rev. 1, to 9.

Evening—Gen. 18, or 1 and 2, to 4. Eph. 4, to 17, or Mat. 3.

Appropriate Hymns for Trinity Sunday and first Sunday after Trinity, 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:

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.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 242, 306, 390, 534, 545.

Offertory: 170, 216, 223, 226, 235.

Children's Hymns: 175, 304, 338, 342, 344.

General Hymns: 29, 33, 514, 526, 539, 542.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the first Sunday after Trinity.

St. Luke, xvi., 31. "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

The rich man had thought, if one went to them from the dead, they would repent. No uncommon notion. All of us think at times that a miracle would put us right. Some seeking an excuse for unbelief, others desiring to escape from uncertainty. To such the answer of Abraham applicable. "If they hear not, etc." Let us examine the question.

i. Suppose a case—the desire for a miracle gratified.

1. God grants that an Angel descends as to Daniel and others or that a fellow-man appears with a special message, and works a miracle in proof.

2. What would be the effect? (1) At first powerful. A vivid sense of presence of God—recognition of His claims. (2) But speedily a reaction. Doubts arise. Inquiry. (a) Perhaps an illusion? (b) Perhaps an imposture? More likely than a miracle. (c) Or, if supernatural, not necessarily of God. Evil spirits as well as good. (3) What the result? Effect passes off. (a) As a rule, men believe what they like, and disbelieve what is opposed to their prejudices. (b) Especially in a matter affecting life and conduct. Consequently the unwelcome pronounced untrue.

ii. Pass from the supposed case to actual history. Certain undeniable facts.

1. History of Israel. A continuous series of miracles. Yet continuous unbelief and disobedience. (1) Giving to the Law. Followed by Idolatry. (2) Driving out of Canaanites. Revolts. Judges. Captivity.

2. Life and work of Christ. (1) What sign showest Thou? A demand immediately after the feeding of the 5,000. (2) Connection with the demand of Dives. A Lazarus was called back from the grave. The effect fresh efforts against Jesus. (3) Jesus Himself arose; and the apostles accused of stealing body.

iii. Come to times nearer to ourselves.

1. The existence and character of the Church. (1) Survived every attack: risen out of persecution. (2) Whence came it? What its power? Of man or God?

2. The influence of the Church on the world. (1) New and unique. Civilizing, regenerating. (2) Extending and deepening.

3. Argument from prophecy. Christ. Israel. Jerusalem.

4. Do we want something more personal? (1) Look at your own past life. Trials, blessings, deliverances. (2) With what effect? To many blessed. To those who ask for signs, what? (3) May we not well tremble to ask for more? What answer might God give?

5. Cease from these vain demands. (1) No right to expect answer. (2) Or to think it would be efficacious, if granted. (3) We have all that we need. Law. Prophets. Christ. Apostles. Holy Spirit. "The Jews require a sign, etc."

POPULAR SERVICES.

In speaking of the participation of the Laity in the government of the Church we promised to return to a consideration of what are called popular services. Popular services, to a good many persons, represent the introduction of features unknown to the Prayer Book—to others the substitution of services other than those which are prescribed. We are not in the least inclined to give our adhesion to services conforming to either of these types. We think there are other and

better ways of making our services popular.

Let us admit freely that there was a time in the history of the Church of England when our Prayer Book services were far from interesting—were even dull. When the successive services—Morning Prayer, Litany and Ante Communion—were all read at the forenoon service, with very little singing to relieve the monotony, it was hardly wonderful if young people did not find the process exhilarating. It was quite another thing when music was introduced in such a manner as to stimulate the co-operation of the congregation in the rendering of Divine Service. This has been done in many places; and Churches once almost silent, or with little more than the duet of officiating minister and clerk, have become resonant with the choral worship of the whole congregation. This is what we mean by congregational worship, and we are inclined to think that, if this idea had been continually kept in view, "the end sought would have been more easily attained, and there would have been less talk of making our services more popular and "attractive."

We are here employing a term which requires something of consideration at our hands. What do we mean by "attractive?" Of course, the word means "drawing;" and therefore the attractive services are drawing services. But we imagine that few serious Churchmen, or indeed few religious men of any communion, would be contented merely to have such a service as would draw crowds of people to church. That might be done in many ways, and in some ways that were quite objectionable, and that would, in fact, be very injurious. People might come to church as they came to a show, and if their gratification was realized in the same kind of way, then few of us would feel satisfied with the result. The writer in the Spectator, to whom we previously referred, says that the Roman Catholics and the Salvation Army have discovered the secret of popular services. Have they? No doubt, the Salvation Army, with their trumpets and drums, have touched a certain stratum of the population, and we are very thankful for any good that they have done. But it is hardly necessary to remark that there are large classes of people whom they do not touch at all; so that we may conclude that they are not to be universally imitated. As regards the Roman Catholics, we are quite aware of their power of adaptation, and we may have something yet to learn from them; but we have nothing really to learn which involves the setting aside of our own system or methods. Two things we can do. We can make our mission services attractive by making them short, by having a good deal of hymn-singing, and by having a style of preaching adapted for popular audiences. To this we can offer no objection whatever. But the other thing that we can do is to make our regular Church Services hearty, warm, devotional, in such a way as to give those present at them a real interest in them. In other words, our services should be choral, and