

Canadian Churchman.

TORONTO, THURSDAY, APRIL 20, 1899.

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FRANK WOOTTEN

Box 2640, TORONTO.

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

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY AFTER EASTER.

Morning—Numbers 22; S. Luke 17, 20.
Evening—Numbers 23, or 24; Ephesians 6, 10.

Appropriate Hymns for Third and Fourth Sundays after Easter, 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.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 179, 215, 302, 306, 393.
Offertory: 307, 441, 499, 532.
Children's Hymns: 446, 565, 568, 569.
General Hymns: 447, 498, 572, 537.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 239, 243, 292, 295.
Children's Hymns: 233, 329, 333, 336.
General Hymns: 220, 240, 260, 261.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Fourth Sunday after Easter.

Deut. iv., 9, 23. "Only take heed to thyself, and keep thy soul diligently, etc."

It has been said of a royal house, twice driven into exile, that they forgot nothing and learnt nothing. True not only of them, but of many others. Often true wisdom to forget. Yet another side. Also necessary to remember. Insisted upon in this book. Thou shalt remember all the way, etc." Here the people reminded of their true relation to God.

i. Note the principle involved.

A divine covenant—guidance, discipline, blessing.

1. History of Israel an illustration of Divine plan. People of God blessed as they recognized place and relations.

2. Applicable to all peoples. Error to suppose God loved Israel and no other nations. On the contrary, in loving Israel, showed His love to all. And the Gospel makes clear that no people outside the limits of His love.

ii. Reminded of an ever present danger. Idolatry resulting from forgetfulness of the Covenant: "What thine eyes have seen."

1. Israel's need shown in history. Hardly escaped from Egyptians when committed idolatry. Often repeated.

2. And all exposed to the same danger. (1) Idolatry in many different forms. (2) And similar causes. (a) Spiritual gravitation. (b) Contagion of circumstances. (c) Formalism and routine.

iii. Reminded how to preserve ourselves from danger. "Eyes have seen." In a different sense true of selves. And how much we have to remember.

1. God's gracious purpose. Love, Mercy, Holiness, Blessedness. Are we wiser than He?

2. By what means He provided for the fulfilment of His purpose. He "spared not His own Son."

3. Think of His dealings with ourselves personally. Brought home to us by thinking of His goodness to Israel. We look back. (1) Some of us on days of pure and happy childhood. (2) Others on days of awakening—conversion.

4. It is needful to keep such days in remembrance. A danger of forgetting. Some actually forgotten. If such among ourselves, let them repent, "do first works." Such return not in vain.

PUBLIC OPINION.

When we are told that public opinion tends in a certain direction, we naturally pause and ask what is the exact meaning of such a statement. Very often it means very little. Very often it is the argument of someone who wishes us to adopt a different course of action, and imagines that he has got hold of the most effective argument for that purpose. And very often we discover that the trend of thought, which we were asked to recognize as a general public opinion, is a merely superficial current of thought, which is regarded as general because it is noisy or prominent for the moment. There is, however, another view of public opinion, namely, that it represents the deep and deliberate judgment of the public at large, and therefore of the most thoughtful members of contemporaneous society. Where the phrase has this meaning, it has a very important significance. Some of our readers may re-

member the remark of Pascal, one of the greatest and most penetrating intellects of the world, on the title of a book, which had struck him very much. It was an Italian title, and we give it here in English: "Concerning Opinion, Queen of the World." Pascal says it was only the title of the book that he remembered, but he adds that this title contains more meaning than many whole books. And Pascal was right. Opinion rules the world. Sometimes it may be right, sometimes it may be wrong; but in either case it rules. Under every form of government, wherever it can find expression, it rules. In Russia, as well as in England, or in Canada, or in the United States, it rules in Church, as well as in State. The Nicene Creed is the expression of the opinion of the great Council from which it proceeded; and so of all the other Creeds and Confessions, whether ancient or modern, whether oecumenical or national—they express the opinion of the body from which they emanate. It is the same with the government of the Church in our own days. Here in Canada, religious opinions are greatly divided, and these divisions are represented in the religious bodies which exist among us. Not only so, but the internal affairs of each particular body are governed and administered in accordance with the opinions of that particular body. We have been led to these remarks partly by reflection upon the present state of the Anglican Communion in the Mother Country and in the colonies; and partly by recent doings in England. It is superfluous to remark, again and again, that England is at the present moment more deeply stirred in regard to religious questions than she has been during the memory of man. Great changes have taken place during the last forty years in the public worship of the Church, and, along with this, considerable changes in the manner of teaching. No one can doubt that these changes have been, to a large extent, of a beneficial character. Slovenliness in the conduct of divine service has given place to carefulness, reverence, a regard for the true significance of the work. No one can reasonably blame or fail to applaud such changes as these. It cannot be wondered at that reforms so extensive should have led to extravagances on the part of many zealous clergymen and laymen throughout the Church. Seeing that some of the reforms introduced bore a certain resemblance to forms and ceremonies practised in the Roman Catholic Church, it is not surprising that some should have thought that they might find in this communion a suitable model for imitation. And as with ritual, so with doctrine. We have no intention of going into details on this subject; but the general truth will not be questioned, that the side of truth, which has been made more prominent among Roman Catholics