

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

June 24.—Nat. of St. John Baptist.  
Morning—Mat. 3, to 7; Mat. 3.  
Evening—Mat. 4; Mat. 14, to 13.

June 26.—Fifth Sunday after Trinity.  
Morning—1 Sam. 15, to 24; Acts 7, 35-8, 5.  
Evening—1 Sam. 16; or 17; 1 John 2, to 15.  
June 29.—St. Peter, A. & M.  
Morning—Ezek. 3, 4 to 15; John 21, 15 to 23.

July 3.—Sixth Sunday after Trinity.  
Morning—3 Sam. 1; Acts 10, 24.  
Evening—3 Sam. 12, to 24; or 18; 2 John.

July 10.—Seventh Sunday after Trinity.  
Morning—1 Chron. 21; Acts 15, 30-16, 16.  
Evening—1 Chron. 22; or 28 to 21; Mat. 4, 23-5, 13.

Appropriate Hymns for Fifth and Sixth Sundays 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 the new Hymn Book, many of which may be found in other hymnals.

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 251, 254, 433.  
Processional: 384, 386, 397, 646.  
Offertory: 573, 599, 601, 653.  
Children: 261, 693, 694, 701.  
General: 580, 654, 660, 664.

### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 244, 245, 489.  
Processional: 318, 391, 465, 530.  
Offertory: 322, 329, 492, 500.  
Children: 697, 700, 703, 704.  
General: 375, 406, 463, 493.

### ST. JOHN BAPTIST.

The Messianic expectations of the Jews and the Messianic consciousness of Jesus did not agree. St. Matthew, who is very careful to show that Jesus Christ is the Son of David, also points to the reason why Jesus did not ascend the throne of David. For the essential lesson to be gathered from the temptation-story, as recorded by St. Matthew, is that Jesus' Kingdom is not of this world. Now the Jews, who had lessened the spiritual import of all Revelation, were not prepared to recognize or countenance the purely spiritual aspect of Christ and Christ's Kingdom which was presented to them in the life and teach-

ing of Jesus, the Son of David. Therefore, the Jews rejected Jesus. And even John Baptist, when in prison, became impatient and sent two of his disciples to Jesus with the question born of impatience, "Art Thou He that cometh, or look we for another?" The answer of Jesus is one of the clearest testimonies to the spiritual and universal nature and character of His Messianic work. "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have good tidings preached to them." An unanswerable argument for the Divine character of Christ Jesus and His work is found in the climax. The outstanding characteristic of the pre-Christian world, and the un-Christian world to-day, is its utter unbrotherliness, its persistent disregard of the poor. The Romans oppressed them; the Greeks despised them; the Jews passed them by. The whole mission of Jesus combatted such unbrotherliness. Revealing the Fatherhood of God, He necessarily emphasized the brotherhood of man. "All ye are brethren." He has three favourite words in His teaching,—Last, least, lost. The last shall be first, the least shall be greatest, the lost shall be found. By such statements He teaches us, by His life He inspires us, to owe no man anything, but to love one another. Away with impatience! The glory and the proof at once of Jesus' Messianic office is the fact that the poor have the Gospel preached to them. The question of John bespeaks our impatience and weakening faith. The answer of Jesus inspires us in our faith and work by setting an ideal before us. The Church, therefore Churchmen and Churchwomen, must be supremely interested in the preaching of good tidings to the poor, to those who are destitute of Christian virtues, who lack in spiritual riches. St. Paul longs to go to Rome. Why? "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." The consciousness of the world's needs inspires all Christian service. Rome was the common sink of all the worst vices of humanity. Therefore it was the noblest sphere for evangelical zeal. That explains the godly ambition of St. Paul, of a Henry Martyn, in India with all its undreamt perplexities, of a Peck in the frozen north with the most neglected people in the world. The spirit of all men who serve the world's poor is the spirit of Christ Jesus. The service of the poor in His case proved the reality of His mission, in our cases it proves our real appreciation of the nature of Christ and the character of His Kingdom. Such appreciation and energy on our part will bring about the fulfilment of Bishop Patteson's favourite text; "Then thou shalt see and be lightened, and thy heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee."

### St. Alban's Cathedral.

The Diocese of Toronto is to be congratulated on the decision of its Synod not to interfere with the prosecution of the work of St. Alban's Cathedral. The firm stand of Bishop Sweeney and his impassioned eloquence contributed mainly to this result. There can be no doubt that the interests of the Church in the diocese will be best served by having, as was clearly pointed out in the debate on the subject, a Cathedral free from parochial affiliations, and free also from the limitations of a pro-cathedral.

### Delivery.

We have more than once urged through these columns upon those in authority the undeniable importance of clear and distinct delivery in pulpit

and at reading desk. Quite recently we heard a divinity student, well on in his course, read the lessons in a low and hesitating tone that must have been heard with difficulty by many in the Church. We also heard a devout and estimable clergyman on another occasion so read the service that only the reader and those near him could understand what he was saying. These defects are, to say the least, much to be deplored. One is tempted to ask what instruction does the average divinity student get at college in reading the service effectively, and speaking with animation and distinctness. We have just read some emphatic remarks by the Primate of Australia on this subject. Surely more attention should be paid to it.

### A Christian Holiday.

We remember an inspiring anecdote with reference to a wealthy family, the members of which took their summer holiday near a quiet little village where but little attention was paid to Sunday School work. These good visitors at once undertook work for, and in, the Sunday School, with the result that an active interest was roused and excellent work was done. People from the cities and towns going to quiet country places to spend the summer holidays, as a rule, have but little knowledge of the keen interest the people about them take in their behaviour, and the marked influence for good or bad they exert on them by their conduct, especially on Sunday. It is well worth the while of such people—quietly, unostentatiously yet firmly—on Sunday, away from home—to prove that when on Sundays, at home, they repeat the Apostle's Creed, they really mean what they say.

### Orders and Unity.

A writer commenting on Dr. Gore's able work with the above title says:—"Bishop Gore maintains that the Bible, the creed and the episcopate are indissolubly connected, and Protestantism in setting up the Bible alone attempted the impossible. The Bible is being undermined by modern knowledge, and it needs the teaching of the Church to defend it. The Church of Rome, in Bishop Gore's view, is a great and wonderful part of the Christian Church, which has greatly reformed its ancient errors, but its future is in its narrow principle of centralized government and sacerdotal authority and dogma. In the presence of all its failures and errors the Anglican Church has a great work before it—the development of a liberal Catholicism, such as will be the world's best hope for religious unity. As a great and united body clothed with authority it will be more loyal and powerful in preaching the Gospel to the poor—it has had too much alliance with the rich. There is little hope for corporate communion at present. But each church must remedy its own shortcomings, and see its errors, and this will lead eventually to the liberal union of Catholicism."

### The Incarnation.

This great Christian fact is like some great solid rock round which the turbulent waves of unbelief are ever chafing. "We feel that we need not hesitate boldly yet reverently to face the discussion of the great doctrine of the Incarnation," says the "Church of Ireland Gazette," "feeling that the great truth that Christ is God and is the perfect revelation of the Father, while at the same time He is Perfect Man and in all points made like unto His brethren, is a precious gift given to the world, and of which the world can never again be deprived. May we not act wisely, however, if with Bishop Gore in his Bampton Lectures, we insist on taking the

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