

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 8, 1898

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 10 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

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.

September 11—14th SUNDAY AFTER TRINITY.
Morning—2 Kings 9. 2 Cor. 2, 14 and 3.
Evening—2 Kings 10, to 32 or 14. Mark 10, 32.

Appropriate Hymns for Fourteenth and Fifteenth 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:

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552, 553, 555.
Processional: 33, 165, 236, 339, 512, 531.
Offertory: 366, 367, 378, 517, 524, 545.
Children's Hymns: 194, 219, 337, 339, 341, 346.
General: 2, 18, 36, 178, 198, 226.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 298, 308, 313, 315, 320.
Processional: 6, 37, 303, 305, 390, 447, 478.
Offertory: 191, 239, 294, 388, 359.
Children's Hymns: 210, 213, 258, 335, 338, 340.
General: 214, 220, 248, 261, 365, 385, 634.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Fifteenth Sunday after Trinity.

St. Matt. vi., 33. "Seek ye first the Kingdom of God and His righteousness."

We do "take thought," and in some sense necessary. Life, food, shelter to be provided. This not what Christ condemns, but over

anxiety. See R.V., "Be not anxious." And this counsel most wise, for men's anxieties are crushing. And so because antidote forgotten. This antidote in the text. And a counsel intended for all.

i. It is a principle of universal application.

This before all, above all: a regulating and consecrating principle. If present all sacred. If absent, all profane. Put self right with God. Acquaint with Him and be at peace. Live as subject of His Kingdom, member of family.

ii. An intensive application to certain spheres of life. If applicable to work, play, etc., then surely

1. Of peculiar necessity in all that has to do with the mind and will, the discipline of the inner life.

2. From whatever point of view we regard the life of man. (1) Education. Not a mere imparting of Knowledge. A discipline—development and cultivation of powers for work. (2) In every way met by the Kingdom of God (if God exists). (a) We live under the laws of God and cannot safely ignore them. (b) We work upon material stamped with those laws. (c) We are creatures made in the image of God, and therefore must be conformed to Him. What is the end of every creature? Perfection. Harmony. So in every creature—and in man. But attained in man only as dominated by the Spirit of God.

iii. Conceding these principles we proceed to ask: How is this work of education and cultivation to be taken in hand?

1. We have to take it in hand. For ourselves. Education always going on. Young Country.

2. And many serious difficulties. Unhappy divisions, etc.

3. Resulting in the exclusion of religion from our public system of education. A serious problem.

4. Our own duty at least clear. To do our best to introduce religious principles into every form and stage of our education. And God has revealed to us the truth which He requires us to communicate to others.

5. Here is the true idea of education—in the family, in the school, in the college, however we may carry it out. God is with us, and we belong to God. Whether we eat or drink, or whatsoever we do, all must be done to His glory.

PROHIBITION.

There can be no doubt whatever as to the seriousness of the question which the inhabitants of the Dominion of Canada will be called to answer in a very short time. Shall we continue to allow the manufacture and sale of alcoholic liquors in this country? This is the question which will be put to the people and answered in the affirmative or the negative very soon. If it is answered in the affirmative, the Government have pledged

themselves to bring in a Bill prohibiting the manufacture and sale of all intoxicating liquors. The Prohibitionists are evidently alive to the importance of the subject. They are already circulating bills and tracts urging the people to vote in favour of prohibition. Apparently the opponents of prohibition are not equally alive, believing that it will not be carried, or that, if carried, it will not be enforced. Now, at the present moment we do not care to argue this question on its merits. We may do so hereafter. For the present we will content ourselves with a few remarks on the teaching of experience which may have more weight with many readers than arguments of a speculative or abstract nature. We actually have experience on this subject both in Canada and in the United States. We have had a Scott Act. Possibly that remarkable measure may still be in force in some remote parts of this province; but for the most part it belongs to history. And the history is instructive. Let us glance at it for a moment. Most of the promoters of the Scott Act were well meaning people, seriously bent upon putting down a monster evil, the evil of intemperance. It did not occur to them probably that there were other evils as great needing to be put down in that or some other way. That did not concern them. Men were ruined through drinking, and they were determined to stop the sale of the drink. Was this the result of the Scott Act? We take this practical question. There are other ways of arguing the subject. We might, for example, argue that, because one man abuses a thing, another man should not therefore be prevented from using it. But we will leave that argument aside for the present, and merely consider whether the prohibition of the sale of liquor in some particular county put an end to drinking and drunkenness. In many places, it is said, immediately after the passing of the Scott Act, there was a kind of universal total abstinence. Innkeepers would not break the law and they had not yet devised means of evading it. Law-abiding citizens, even if they disapproved of the new rule, yet felt bound to uphold the law of the country. Unrespectable persons could not get others to endanger their position by providing them with liquor. Such is said to have been the state of things in many places. But it did not last long. Before many days had passed, ways and means were found of obtaining liquor. Innkeepers, in some cases, ran the risk of being denounced. In other (and these the most numerous) cases, they let the bar to a man of straw who probably could not pay a fine, and who could leave and be succeeded by another—the proprietor of the hotel having no connection with this part of the business. But this was not the worst of it. When the unlicensed sale of liquor had once begun, there was no reason why it should not be taken up by others, seeing that now no license was needed, inasmuch as none could