

Canadian Churchman.

TORONTO, THURSDAY, JULY 21, 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.

July 24—7th SUNDAY AFTER TRINITY.

Morning—1 Chron. 21. Acts 24.
Evening—1 Chron. 22, or 28, to 21. Mat. 12, 22.

Appropriate Hymns for Seventh and Eighth 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 Hymns Ancient and Modern, many of which may be found in other hymnals:

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 320, 520.
Processional: 179, 215, 393, 306, 392.
Offertory: 216, 243, 293, 367, 532, 604.
Children's Hymns: 217, 233, 242, 336, 337.
General Hymns: 235, 239, 214, 418, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322, 524.
Processional: 274, 302, 390, 447, 513.
Offertory: 218, 227, 265, 268, 298, 528.
Children's Hymns: 228, 330, 339, 338, 340.
General Hymns: 275, 290, 477, 537, 633, 637.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Eighth Sunday after Trinity.

St. Matt. vii., 21. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

The Kingdom of Heaven is the ideal kingdom of humanity. Man will be realized when that is fulfilled. The work of the devil from the beginning to make man throw off the rule of God. The work of Christ to destroy this work of the devil. Words of text near end of Sermon on Mount. Here reminded of

i. Something which is insufficient as a qualification for admission to the Kingdom of God.

A necessary warning.

1. Not that our Lord undervalues the importance of professions. To deny Him involves being denied by Him.

2. And no difficulty if this profession always = confession. If profession meant confession in thought, word, and deed, well; but other kinds—superficial.

(1) Even in the time of our Lord, many thus ready—popularity—excitement. Prophet of Nazareth! Palm Sunday.

(2) How much greater the danger now. Christianity accepted. (3) Nor must we entirely condemn such emotional utterance. Yet often unreal, or outcome of self deceptions. (4) Not here alone the warning given. Case of five foolish virgins—wedding garment.

ii. Hence caution as to nature of Divine demand.

Not enough to say—must be and do. Supreme test in doing.

1. Not meaning that favour of God gained by outward works. (1) Not uncommon mistake. Invasion of true order. (2) Nor pretending that we can do all required.

2. Yet action the test of the new life. Clear from every point of view. (1) The doing of the Will of God the following of Christ. The Christian must follow Christ, and Christ's meat was to do the Father's Will. (2) Only thus enter into the true life of man. For the true life of man is the reflection of the life of God.

3. Nor is the way of life so hard as we make it. Gate narrow? Yes; but ways of pleasantness and paths of peace. "The daily round, the common task." Christ found His satisfaction in the Will of God: So may we.

CHURCH DIFFICULTIES.

The Moderator of the Presbytery of New York, Dr. J. B. Shaw, recently delivered an address at a gathering of New York clergymen which made a great impression upon his hearers, and which contains several things well worthy of consideration. The difficulties of Christian work in New York are, of course, different from those among ourselves, yet there are a good many points of resemblance. For example, the cosmopolitan character of New York is only partially reproduced among ourselves, yet it is not altogether wanting, and we may feel with Dr. Shaw that we hardly know what to do with Jews, Germans, Roman Catholics no longer attached to churches, and others. The financial difficulty which he mentions is the same everywhere—that is the difficulty of keeping the Church alive in poor districts. The Roman Catholics, he says, plant their churches among the poor and "maintain them by a system of charges and collections drawn directly from the neighbourhood it-

self. We, on the contrary, must depend upon outside help, and, if this does not come, we are obliged to pull up our stakes and move into fields more favourable, thereby confessing the weakness of our system, and often leaving Protestantism without a single church to represent it in the most crowded districts of the city." Undoubtedly the Moderator here touches upon a danger very widely confessed. Then there are other difficulties. The absence of traditions has a chilling effect; and this arises from the migratory character of the population which is, of course, less the case among ourselves. This, he says, leads to people living in flats, which he declares to be demoralizing. Then the changing character of the population prevents their becoming interested in their Church in such a way as to lead them to give it much support. There is another matter which has two sides—the difficulty, in such a population, of keeping people attached to the Communion in which they were brought up. Let us hear Dr. Shaw, not only because of the interest of his remarks, but because they are partially applicable to our own circumstances. "How to keep our people loyal to their branch of the Church," he says, "is a question. Methodists become Presbyterians here without any evolution of their creeds. Quakers turn good Episcopalians without any metamorphosis that is apparent. The Protestant Episcopalians have a rear door that opens inwardly from Presbyterianism; and they manage to keep it always unbolted. Even the Roman Catholics lose their bigotry here, and it is not an uncommon thing for them to attend service in the Protestant churches. As for Congregationalism, it has scarcely enough of a Church element in it to preserve its identity in the Metropolis. Some of its strongest leaders have grown discouraged and abandoned the task." There can be no doubt that this tendency to obliterate the distinctions of the different Communion prevails. "Graceless zealots" no longer "fight" to the same extent "for modes of faith." Partly this has resulted from a more liberal study of theology which has led men to see that in all fundamental questions they are very nearly agreed. Whether we have gone too far in this direction may be a question. At least there are some advantages as well as disadvantages resulting from the change. In this fusion of creeds there is a better hope for the survival of the fittest. As for us Anglicans, for example, it may inspire us with new hope. If we have lost numbers of our people, in this case they are not irrevocably lost. If, as we believe, our doctrines are true, and our system is adapted to the religious needs of man, then it is only necessary that it should be administered wisely and energetically in order to secure success. At any rate we have our opportunity. We can have no privileges. The days of privilege are gone, and well gone, and they return no more. But we are better